THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

Edited by

J. R. LOGAN, F. G. S.

Member of the Asiatic Society, Corresponding Member of the Ethnological Society of London, and of the Batavian Society of Arts and Sciences.

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NOTICES OF PINANG.*

Two circumstances appear to have been prominently brought forward in 1793, in support of the representations made to the Supreme Government, and thence to the Home Authorities, for the establishment of a Court Judicature of some kind in P. W. Island. The first of these is of a civil nature, threatening to involve Captain Light in law proceedings before the Supreme Court in Calcutta. It is thus described in a despatch from Bengal to the Court of Directors of May 1793, in which it is also stated that the Company's Advocate General had been instructed to defend Captain Light. The Court in reply approve of the Advocate General being so employed and state that the subject of a Court of Judicature for P. W. Island will be taken into early consideration. It does not appear whether the suit against Captain Light was prosecuted, nor is any farther notice of the matter to be found.

"Mr Wright, who resided on the Island as a merchant, having died intestate, his effects were sold in the usual manner by Messrs Gardyne and Lindsay, two persons employed by Captain Light on that occasion, and the proceeds were proportionately divided among Mr Wright's creditors on the island. After all the payments had been made, Messrs Perreau and Palling of Calcutta stated to Captain Light in a letter dated the 29th April 1791, that they had taken out Letters of Administration from the Supreme

* Continued from p. 663. vol. iv.

Court to the Estate of Mr Wright, and they transmitted to the Superintendant a Power of Attorney to act for them in recovering the property of the estate, with the copy of a Bond for 20,000 rupees, granted by Mr Wright to them, observing that by virtue of their having become Administrators, they were entitled to payment before any of the other creditors. On the receipt of this letter Captain Light called upon Messrs Gardyne and Lindsay to deliver in their accounts, and he remitted the balance of cash to Messrs Perreau and Palling. The subject then laid dormant for sometime, until upon Mr Gardyne's coming to Bengal Messrs Perreau and Palling claimed from him the property he had applied according to Captain Light's directions, and compelled Mr Gardyne to give bail in an action to be brought against him during the next term."—18*th May*, 1793.

The other occurrence is of a criminal nature, and relates to the murder of one European by another. It appears that Mr Smithers was owner of a small vessel called the Little Davy, and that he himself resided (whether permanently or temporarily is not stated) on one of the Nicobar Islands. The vessel appears to have been in charge of a man named Sudds and at anchor off Smithers' place of residence. For some reason or other Smithers determined to take command of the vessel for himself, and after a few days appears to have commenced a series of brutal severities on the man Sudds. He was about to have him tied up and flogged when Sudds seized a hammer and struck him with it on the head causing his death. Sudds then took command, but how the vessel was brought to Pinang, or how Sudds was taken into custody, does not appear. On the 30th September 1793, Captain Light thus addresses the Governor-General :—" My Lord, In pursuance of the directions " contained in the 7th para. of your Lordship's letter o. 25th " January 1788, I send a prisoner to Bengal in the Eliza, Snow, " a man named John Sudds upon a charge of murder, in order that " he may be brought to trial in the Supreme Court at Calcutta.

" I have the honor to transmit the proceedings of the court of " enquiry which I ordered to be held upon the man, for your " Lordship's information."

These proceedings are headed

" Proceedings of a court of enquiry held at Fort Cornwallis the 2nd June 1793, by order of F. Light Esq. Governor.

Members.

" Lieutenant Norman Macalister and Lieutenant Robert Duff."

The following extracts from these proceedings give all the particulars of the case and the decisions of the court :—

" Dowagee, Sirang of the Little Davy, informs the court that for seven or eight days after Mr Smithers came on board and took command of the vessel, he behaved very well to Mr Sudds, but afterwards beat him daily and used him very ill. Mr Smithers one day told Mr Sudds that he had done nothing since he came

on board, and ordered him to caulk the vessel's sides, and mend the jib which was torn, which he did, but Mr Smithers did not approve of the manner in which Mr Sudds mended the jib, and ordered him to cut a new one. Mr Sudds said that he did not know how to cut out a new one, that he had never been an officer before, having always been a secunny until Mr Prior made him an officer. Mr Smithers the Captain then gagged Mr Sudds, tied his hands up to the shrouds and extended his feet and made them fast, and took a large rattan about the size of his finger, split it in four, and beat him with it on the bare back till he was all over blood. He was then let down and the Captain ordered him to go forward among the lascars, and that he should not eat with him any more, and ordered me and all the lascars not to give him a plate or dish to eat out of, but to give him his victuals in a cocoanut shell. I some days afterwards gave Mr Sudds some victuals in a wooden dish of my own, the Captain happened to see me and immediately took up a billet of firewood and struck me over the arm for disobeying his orders. The day on which the Captain was killed, being the 7th of June, he in the morning ordered Mr Sudds to begin and caulk the vessel's sides, and about four o'clock in the afternoon the Captain found fault with the work which Mr Sudds had done, and ordered the secunny Matthew to tie him up and said that every man in the vessel should give him a dozen, the secunny hesitated a little, and Mr Sudds begged of the Captain not to flog him, saying that in the weak state he was then in so severe a flogging would certainly kill him, upon which the Captain said if it does kill you we will throw you overboard. Mr Sudds then struck the Captain with an iron hammer which he had in his hand, three different times on the head and split his scull. Immediately after the first blow I ran up to Mr Sudds and told him that it was not right to beat the Captain. Mr Sudds said it was no business of mine, and made a stroke at me with the hammer upon which I jumped overboard. Mr Sudds then called to all the people to come and beat the Captain, but only one of the crew which was a Malay obeyed him, and he took up a stick and struck the Captain several times on the back of the neck. After the Captain was dead Mr Sudds called to me (the serang) to come on board, that he did not mean to hurt me, upon which I went on board and Mr Sudds gave orders to the Malay lascars to throw the Captain's body overboard, which they did.

" Mathew Pedro confirms the above evidence in every instance. Sunlian, lascar, informs the court exactly as the serang above related, saying that the Captain had beat Mr Sudds frequently and that Mr Sudd struck the Captain different times on the head with a hammer which actually killed him. Cassim, Malay lascar, informs the court that the Captain beat Mr Sudds several times, and that Mr Sudds struck the Captain five or six different times on

the head with an iron hammer which killed him, and that after the Captain was dead Mr Sudds called to him to come and beat the body, and threatened to strike him with the iron hammer if he refused, on which he took a stick and struck the dead body once or twice. Chumbeange corroborates in every respect the above evidence of Mr Sudds having struck the Captain with the hammer three different times which killed him. Pegmal, cook, confirms every thing that has been said by the above evidences.

"The court are of opinion that it is not necessary to examine any more evidences as we are convinced that Captain Smithers was killed by the three blows he received from Mr Sudds with the hammer on the head.

(Signed) A. MACALISTER, Lieutenant
ROBERT DUFF, Lieutenant.

These proceedings were submitted by Government to the Advocate General for his opinion as to the steps that should be taken with respect to the prisoner, on receiving which (as here given) the man Sudds was set at liberty and nothing more was done in the matter, beyond transmitting an account of it to England in evidence of the necessity of establishing a court of justice in P. W. Island. Many years however elapsed before these representations had their effect, as the Recorder's Court was not established till 1805.

To

EDWARD HAY, Esquire.

Secretary to the Government.

SIR,

I had the honor of receiving your letter dated the 18th instant, and desiring my opinion as to the steps which ought to be taken with respect to John Sudds who has been sent a prisoner to Bengal from Prince of Wales Island on a charge of murder.

Mr Light's letter and the proceedings of the court of enquiry to which it refers, cannot be received as evidence in the Supreme Court in support of a prosecution against Sudds, nor will they be considered by a magistrate as sufficient foundation for committing him to jail for trial.

Those proceedings do not appear to me to have been taken under any legal authority, and even if they had they ought not to be deemed admissible evidence while the witnesses who are competent to prove the facts could be produced.

If therefore none of these witnesses have accompanied him, it will be, in my opinion, impossible to take any legal steps against him either here or at Madras.

If they have accompanied him it will be necessary to ascertain some circumstances which do not appear in any of the papers I have before me, before I can advise any particular proceeding or say in what court a trial can be had.

It ought to have been stated whether the Little Davy is a British vessel, whether she was in a port or river under the British Dominions, and if in the latter, whether she was beyond or within the ebbing and flowing of the tide, and it ought also to have been stated whether Sudds is a subject of His Majesty.

From these facts, as far as they are disclosed, I am induced to suppose that Sudds is a subject of His Majesty, and that the vessel is British and was at anchor in the sea off one of the Nicobars, when the transaction happened. If this be the truth, the trial belongs, in my opinion, to the Admiralty Jurisdiction; and may be had at Madras, if there is (as I am informed there is) a proper Admiralty Commission at that presidency.

The Admiralty Jurisdiction of the Supreme Court is so limited by its charter as not to extend to offences committed at the Nicobars, or Prince of Wales Island. And according to the due construction of the Statute of the 26th of His present Majesty, Chapter 57, Section 29, I am much inclined to think, that the powers given to the Supreme Court do not authorize its taking cognizance of offences committed on the sea.

At all events, the court of criminal jurisdiction at Madras has under the Act I have mentioned the same powers, which are given by it to the Supreme Court, and if upon enquiry it should appear that the offence of which Sudds is accused was not committed, as I have supposed, on the sea, or within the admiralty jurisdiction, he will be as amenable to the sessions at Madras, as he can be to the Supreme Court here. But to render him amenable to either of those courts, under the 26th of Geo. 3. Chap. 57, it will be necessary to prove that he is a subject of His Majesty.

When the enquiries I have suggested have been made, the result will determine whether he can be tried by the Court of Admiralty at Madras, or by the sessions there, and if it should appear that he is not subject to either, I fear there must be a total failure of justice, there not being, in my opinion, any law, by which the well meant directions given to the Superintendant of Prince of Wales Island, and stated in your letter to me of the 18th instant, can be supported, as far as they relate to the trial or punishment of murder, or any other crimes, at that island.

Upon one or two former occasions, I have suggested the necessity of establishing courts of justice for that place, the Andamans, and Bencoolen, and understanding that the subject has been recommended by government to the attention of the Court of Directors, I need not now intrude upon the board, by further observations concerning it.

But before I conclude this letter, I think it my duty to say, that in my opinion the facts disclosed by the proceedings of the court of enquiry, in the case of Sudds, do not in any degree support the charge of murder. If viewed in the most unfavourable light, they cannot, I think, constitute a crime greater than that of man-

slaughter, and as they appear to me do not amount to more than excusable homicide.

If therefore he has been transmitted hither without any of the witnesses, I cannot help lamenting his situation, and hope, should it be thought proper to send him for trial to Madras, he will be there admitted to bail, and not held in custody until the time of his trial. Without having some of the witnesses to give information against him, I know not, indeed, by what power he can with strict legality be continued a prisoner, should he apply to be released, and if the evidence taken before the court of enquiry should appear to the board, as it appears to me, his enlargement here, if none of the witnesses have accompanied him, could not I think, be considered as any violation of natural justice.

According to your desire I herewith return you the several papers enclosed in your letter, and have the honor to be &c.

(Signed) W. BURROUGHS,
Advocate General.

Calcutta, 26th September, 1793.

The following letter is given, because though interesting in itself, it is the last on the records bearing the honored signature of Francis Light. This gentleman died during the year 1794, but there is no record of the event to be found, nor do the records, as they now exist, offer any testimony to the energy and ability with which he grappled with all the difficulties attendant on the formation of a Settlement on an almost uninhabited island, overrun with thick jungly vegetation. On his tomb might well have been inscribed the words " Si quœris monumentum, circumspice." His loss must have been keenly felt by the native populations, whom his well known name and great popularity had attracted round him, and how well he knew the native character is shown in the letter here given, where he describes that of each class of natives on the island. It may have been that when writing this letter Captain Light was sensible that his life was drawing to a close, as he is urgent for the appointment of some individual qualified to succeed him by a knowledge of the people, their language and their customs, and insists on the necessity of training up a few officers to the local duties of the island. There were simplicity, efficiency and economy in the plan briefly described by him in this letter for forming an island establishment, but neither simplicity nor economy were much studied in subsequent years, either by the ruling or by the local authorities, and the simple Superintendant and his two or three assistants became a Governor in Council, with a large Civil establishment, and a Recorder with a large Judicial establishment.

The letter here given is the only document to be found bearing date the year 1784, consequently the date of Captain Light's death and the name of his immediate successor are not discoverable from

the records. The monument however erected in subsequent years to the memony of Captain Light in the compound of St. George's Church, immediately in front of the portico, by an individual resident of the island, the late Robert Scott, Esq. bears the following inscription:—

IN MEMORY
OF
FRANCIS LIGHT ESQRE,
Who first established this Island
as an English Settlement,
and was many years Governor,
born in the country of Suffolk in England,
and died October 21st, 1794.

In his capacity as Governor
the settlers and natives were greatly attached to him,
and by his death, had to deplore the loss of one
who watched over their interests and cares
as a Father.

Honorable Sir,

From the present populousness of the Settlement and the daily increase of its inhabitants, circumstances repeatedly occur tending to shew the necessity of establishing a more regular form of government than exists at present under the sole administration of one person. From the great number of strangers constantly coming and going, a strict police is essentially requisite. From the great diversity of inhabitants, differing in religion, laws, language and customs, a constant and patient attention to their various complaints must be afforded, and from the increasing acquisitions of new settlers to portion them out lands, to fix their boundaries, and encourage their industry, by administering to their more urgent necessities, which of itself is a sufficient employment for one person, a part of the Superintendent's time must be occupied.

2. In the letter from your Honorable Board bearing date the 24th January 1787, in case of the removal of the Superintenant by death or otherwise it is directed that he be succeeded by the commanding officer of the troops. This for a temporary relief may suffice, but as the power by this event both civil, military, or judicial, will be vested in the hands of one person, without any intermediate authority on the spot, either to controul or to advise, it appears to me that if continued, especially in a Commercial Settlement like this, many cases would occur novel to a military officer, and disagreeable circumstances might soon arise which would evince the absolute necessity of separating these powers, in consequence whereof should a Civil Servant be sent from the Presidency he will for a considerable time be incapable of transacting the duties of this station but by means of an Interpreter,

and as he must be unacquainted with the customs and manners of the people he is to govern, he will be liable to the imposition of designing people to the prejudice of the public. From these several reasons it appears to me necessary for government to appoint a successor to the present Superintendant, that may acquire in due time a competent knowledge of the people, their language and their customs.

3. Very few of the people residing here, excepting the Chooliars, were ever acquainted with European governments. Brought up under the Feudal laws and customs they cannot at once change opinions that they have imbibed from their infancy. To endeavour to subject these people to our strict military law and discipline would soon depopulate the island of all the most wealthy and useful inhabitants. A mild, at the same time an active government is necessary. The inhabitants must at all times have recourse with the chief, and as they are composed of many different nations they are jealous of each other and will not submit their cause to the decision of one whom they think is a partial administrator. The administration of justice will therefore for some years continue to be a troublesome and fatiguing office, which makes it necessary that the person who is to execute the duties of it should be acquainted with persons and circumstances before he enters upon it. Mr Pegou has been here a long time, is well qualified as a sucessor in the Civil Department, but in order to have a regular train of succession and to have persons be capable of executing the several trusts necessary to be reposed in them by government, I recommend the following mode to your consideration :—

4. That the Superintendent may have three assistants, one as assistant and cash keeper, one as paymaster and accountant, and one as collector and register of lands and people.

5. That each of these assistants should alternately act as Justice of Peace monthly, and once a month a General Court should assemble consisting of the Superintendent as President, two assistants, two military officers and two of the most responsible inhabitants, to try all criminal cases.

6. The office of collector may appear unnecessary where there is no Landed revenue, but the plantations, particularly pepper, are increasing so fast that it will afford employment to one person to examine and register them previous to a tax being laid. A Board of Plantation might be established to meet occasionally, at which this officer should preside, to determine upon the making of roads, division of the lands, the adjustment of boundaries and the encouragement of agriculture, their determination when sanctioned by the Superintendent to be carried into execution unless it should be so far creative of expence as to render it an object worthy to be previously reported to your Honorable Board.

7. To execute the duties of all these departments with success and precision without more assistants I find impracticable.

8. That you may be better enabled to judge of our society, I shall endeavour to give you an idea of the people who compose it.

9. The Chinese constitute the most valuable part of our inhabitants; they are men, women and children about 3,000, they possess the different trades of carpenters, masons and smiths, are traders, shopkeepers and planters, they employ small vessels and prows and send adventures to the surrounding countries. They are the only people of the east from whom a revenue may be raised without expence and extraordinary efforts of government. They are a valuable acquisition, but speaking a language which no other people understand, they are able to form parties and combinations in the most secret manner against any regulation of government which they disapprove, and were they as brave as intelligent they would be dangerous subjects, but their want of courage will make them bear many impositions before they rebel. They are indefatigable in the pursuit of money, and like the Europeans they spend it in purchasing those articles which gratify their appetites. They dont wait until they have acquired a large fortune to return to their native country, but send annually a part of their profits to their families. This is so general that a poor labourer will work with double labour to acquire two or three dollars to remit to China. As soon as they acquire a little money they obtain a wife and go on in a regular domestic mode to the end of their existence. They have every where people to teach their children, and sometimes they send males to China to complete their education. The females are always kept at home with the greatest strictness until they are married; they then enjoy greater liberty. They are excessively fond of gaming, there is no restraining them from it, this leads them into many distresses and frequently ends in their ruin.

10. The second class of our inhabitants consists of the Chooliars or people from the several ports on the Coast of Coromandel. The greater part of these have long been inhabitants of Queda and some of them born there, they are all shopkeepers and Coolies, about one thousand are settled here, some with families, the vessels from the coast bring over annually 1,500 or 2,000 men, who by traffic and various kinds of labour obtain a few dollars with which they return to their homes and are succeeded by others. This is rather a drain upon the stock of the island, but as they are subjects of the Company it ultimately tends to the general good. The general character of these people is too well known to need any further comments, excepting those who have lived long with the Malays are more vicious than these who come immediately from the coast. Neither of them are worthy of much confidence or fear as subjects.

11. The Siamese and Burmans, the same in religion and customs, but differing in language, form another part of our inha-

bitants; they are about one hundred in number; many of them are converts to the Roman Church; they are moderately industrious and chiefly employed in cultivation.

12. The Arabs and descendants of Arabs form another part of the community; they are but a few families; they have a great number of dependants; they are strict Mahomedans, proud and unwilling to yield to any authority; they trade to all countries and among the Malays with particular privileges; they are good friends and dangerous enemies.

13. The Buggesses, though few inhabit here at present, yet as they come annually to trade and remain two or three months on shore to the number of one or two thousand, they are during their residence a part of our society. They are Mahomedans, a proud, warlike, independant people, easily irritated and prone to revenge, their vessels are always well provided with arms which they use with dexterity and vigor; they are the best merchants among the Eastern Islands. They are better governed by patient and mild exhortation than by force, if they commit a trespass they are easily made sensible and may be persuaded to render satisfaction, but they reluctantly yield to stern authority, they require to be carefully watched and cautiously ruled. The great value of their cargoes either in bullion or goods, with the quantity of opium and piece goods they export, make their arrival much wished for by all mercantile people.

14. The Malays, comprehending a great variety of people from Queda, through all the Malay Peninsula, the Islands, Sumatra and Java, form another considerable part of our inhabitants. They are most part indigent, ignorant of arts, manufactures or trade, they are employed in cutting down woods at which they are both expert and laborious, and in cultivating paddy. They may be divided into two orders, the one of husbandmen who are quiet and inoffensive, easily ruled, they are capable of no great exertions but content themselves with planting paddy, sugar cane and a few fruit trees the cultivation whereof does not require much labour. The other order is employed in navigating prows, they are in general almost without exception a bad description of people, addicted to smoking of opium, gaming and other vices, to rob and assassinate is only shameful when they fail of success. Ten or fifteen men will live in a small prow to appearance not large enough for six men, for months they will skulk in bays and rivers where there are no inhabitants, watching for the unwary traders, they spend their whole time in sloth and indolence, subsisting upon roots, wild yams and fish, and are only roused by the appearance of plunder which when they have obtained they return home or to some other port to spend it. Here they frequently are obliged to part with a share of their plunder to some chief under whose protection they squander the remainder and proceed in quest of new adventure. The Feudal

government of the Malays encourages these pirates. Every chief is desirous of procuring many desperate fellows to bring him in plunder and execute his revengeful purposes.

15. The remainder of our people are composed of the Honorable Company's Servants, and their servants, with a few European settlers, which with the people from the shipping constitutes an assembly of about twenty-five thousand souls who are always here.

16. To keep these several tribes in peace, settle their disputes and prevent their destroying each other, it is necessary that a person should attend daily to receive and adjust their several complaints, which if of a serious nature or such as will admit of immediate relief, may be referred as follows:—

17. If of mercantile disputes to a Court of Arbitration composed of one of the Honorable Company's Servants and four inhabitants.

18. If of territorial controversies to the Board of Plantation.

19. If of wilful trespass, breach of peace or personal injury to the General Court.

20. Where the parties are strangers and on the point of leaving the island, a General Court of any three of the officers may be summoned to decide upon the complaint.

21. A regular form for Administering Justice is necessary, both for the Peace and welfare of the society and for the honor of the nation who have granted them protection, it is likewise improper the Superintendent should have it in his power to exercise an arbitrary judgement upon persons and things, whether this judgement is iniquitous or not the mode is still arbitrary and disagreeable to society.

22. Begging that the subject of this letter may be taken into early consideration.

I have &c.

(Signed) FRANCIS LIGHT.

Fort Cornwallis, 25th Jan. 1794.

About this period (1794-5) the idea seems to have been entertained and discussed of abandoning the Settlement of P.W. Island in favor of one on the Andaman Islands, and it is pretty clear that had the spot selected on the Andamans (Port Cornwallis) proved healthy, the suggestion would have been carried into effect. The selection of the Andamans seems due to Admiral Cornwallis, who appears to have strongly advocated the change from Pinang to that island, and the government of Bengal directed Major Kyd, the same officer who had formerly been deputed to Pinang, to visit both stations and report his opinions of the eligibility of the removal and on the state and prospects generally of Pinang.

Under date 20th August 1795, Major Kyd addresses a long and elaborate report to government on the above subjects, which

the government forward to the Court of Directors in a despatch, from which extracts are given in the records embodying the information contained in Major Kyd's report. A few of these are here given, sufficient to convey a notion of the Major's sentiments on the subjects referred to him.

"If the establishment at Port Cornwallis and the Andamans be considered solely with a view to their convenience as harbours for refitting ships-of-war, and for supplying them with refreshments, each will be found to possess its advantages, and neither of them to be free from great disadvantages.

In determining the selection of a harbour it is of the first importance, that the situation of it should combine with other requisites that of an easy and expeditious communication with the different Settlements in India at all seasons of the year. In this respect the harbour at Bombay is defective, and Port Cornwallis at the Andamans certainly possesses this advantage in a degree superior to Prince of Wales Island, and has also that of vicinity to Pegu, and facility of communication with it, and thus the means of procuring the properest timber for the construction of ships as well as provisions.

It is also affirmed that Port Cornwallis is sufficiently capacious for the reception of the largest fleet, that it is easy of ingress and egress and that from an experience of two years, it appears to give shelter to ships at all seasons.

The objections to it which merit more particular consideration are these: The extreme humidity of the climate, from the excessive quantity of rain, exceeding what is known to fall in any other part of the earth. The wet season at the Andamans occupies in fact a proportion of nearly eight months in the year and during this period the weather is tempestuous and irregular. To this objection we may add what in its consequences is connected with it, that many dangerous coral shoals have been found upon the coast which must always be approached with the greatest caution.* * * * Major Kyd's opinion is decisively in favour of Prince of Wales Island as a harbour for refitting ships-of-war, and supplying the crews of them with refreshments. The number and industry of its inhabitants, the facility of procuring labour and subsistence and the commercial advantage of its situation would justly entitle it to a preference over Port Cornwallis, where the same improvement cannot be expected for some years, if the situation of the place admitted an equal degree of intercourse with Fort William and Madras. The difference in point of time in the communication between the Andamans and Prince of Wales Island respectively, with Bengal and Madras, is pointed out in the Supplementary Report of Major Kyd, and your Honorable Court from a perusal of it, will be enabled to judge of the weight due to this consideration and to our arguments upon it. The protracted absence of a

protecting fleet may be of the utmost detriment to the British interest in India.

This is the sole ground of preference due to the situation of the Andamans, and upon that alone we should be inclined to decide in favour of it provided we were fully satisfied of the salubrity of the climate. We are well aware that much time, labour and expence must be employed before Port Cornwallis could be rendered fit for this purpose, but the indispensable necessity of having the most accessible ports in India is to be weighed against all objections.

It is however to be considered that Port Cornwallis is out of the track of regular commerce, and an establishment there could answer no other purpose than as a harbour and as a receptable for convicts, whilst the situation of Prince of Wales Island is better calculated for defending the Straits of Malacca and for securing a communication to the eastward.

* * * *

It is in the recollection of your Honorable Court that the views which originally suggested an establishment at Prince of Wales Island were chiefly commercial. This island has now been in the possession of Company more than nine years, and has certainly afforded a convenient port for the numerous vessels employed in the Eastern navigation, but the establishment has been attended with a very considerable expense to the Company. That individuals have derived considerable benefit from it, no doubt can be entertained, but whether it has contributed materially to the extension of commerce is a consideration which cannot be accurately estimated.

That the revenues of ths island will soon defray the expences of the establishment may be doubted on the grounds of Major Kyd's Report. It has been our constant object to render them more productive and our attention is still directed to it. If the authority of the Dutch to the Eastward should not be re-established, the concourse of Malay merchants it may be presumed will be greater, and the revenues proportionably increase. We are sorry however to remark on this head that the revenues now collected, arise more from the vices than the industry of the inhabitants.

The obvious objections to Settlements of this nature are the expence and difficulty of defending them at all times, and Major Kyd observes that the possession cannot be esteemed permanent and secure, until a very large sum of money is expended on the fortifications, and without a constant expence for troops sufficient to defend them. For this purpose he estimates that one thousand seapoys, two hundred European Infantry, and fifty European Artillery would be required. If this establishment be deemed absolutely necessary we must confess that any perspective (revenues) do not afford a compensation adequate to the expence.

* * * *

These reasons afford strong inducements to us to propose that the possession should be continued in the mean time. We shall again revert to the propositions before us for augmenting the revenues, including the consideration of the memorial by Mr Griffiths, and transmitted by your Honorable Court. We have already issued the most positive instructions for a free commerce and have interdicted the Superintendent from any concern in it, a remark which we particularly point out to your notice, as it is suggested by some observations in the letter from Major Kyd of the 20th August."

ON THE HISTORY OF ACHEEN.

I beg to acknowledge receipt of your obliging note on the subject of the history of Acheen. You say the Achinese are a peculiar people, and their history well worth study. I feel much pleasure in being able to agree with you in this opinion, which I further extend to include the whole Malayan race.

In the character of the Malays there are many points calculated to attract the attention and esteem of Europeans, they are brave, chivalrous, attentive to truth, and are devoid of that cringing servility observable in some of the Indian races: on the other hand, it must be admitted that they are of a hasty temper, impatient under insult, and quick to avenge an injury.

The Portuguese, Dutch, French, and English navigators who visited these seas, in the 15th and 17th centuries, have furnished us largely with the results of personal observation, and from their opinions European nations have unanimously agreed in blasting the character of a whole race, by attaching to it a reputation for treachery and blood-thirstiness, which unfortunately is not yet effaced. An examination of the grounds on which these opinions have been formed will tend to shew that they resulted, in a great measure, from ignorance of the character of a new and strange people. We find in most of the earlier instances which are brought forward to prove a treacherous disposition, that the deepest cause of offence has been given to the Malays, previous to their taking measures to assert their native dignity. Europeans observing only the effects of passion, without knowing the causes which gave rise to it, quickly were impressed with an idea, that the people were passionate and prone to shed blood without provocation. This character affixed, how easy is it to mark its rapid tendency to increase, and in course of time, from constant imputation, possibly to create a disposition in the Malays which did not previously exist. The first Europeans, at the commencement of the 16th century, were received with open arms, and so long as they continued to conduct themselves with moderation, and kept in check their rapacious disposition, the Malays treated them with affectionate good will; but when the monstrous thirst for gold, which disgraced that period of European history, excited them to encroach on this kindness, the Malays in self-defence were obliged to contract their friendship and resist all advances made towards a closer connection. We have reason to deplore the unfortunate result of these misunderstandings and to the Malays the consequences have been lamentable. At the commencement of the 16th century the Malayan states are represented as respectable in power, considerably advanced in the arts of government, posssessing a flourishing trade, and progressing in letters; the people were happy under a feudal and patriarchal government, tempered by the

amenities of commerce, and suited to their character and habits. Menangkabow, Malacca, afterwards Johore, Acheen, Delli, Passe, Aru, Daya, Baroos, Tikoo, Sileda, Keddah, Pahang, Pera, Salangore, Calantan, Patani, Siak, Moco Moco, Palembang, Priaman, Sileda, Passaman and others are mentioned as states possessing a regular government, and having all an appearance of opulence and power. Where are these now? A visit to the best of them presents a picture of miserable poverty, a few Atap houses on the muddy banks of a sluggish river, with some half rigged prahus, or possibly a small European rigged vessel, engaged in petty traffic, replace the descriptions of forts, palaces, and crowded harbours given in the older writers. We met these people powerful, independant and advancing in civilization, they are now, and have been for some time retrograding. To what causes is this deplorable result to be attributed? In the aggregate, trade has increased to a remarkable extent; why are the countries of production not benefitted by that increase? Let us examine the history of one country, say Acheen for example.

On the establishment of the able government of Salleh Oodeen, at the commencement of the 16th century, the trade which previously was divided among several neighbouring ports, Passe, Aru, Daya, Pedir &c. centred in Acheen, and caused such an increase of power, that a century after, we find an expedition fitted out in which were 100 ships larger than any at that time built in Europe, and carrying 600 to 800 men each; further as a mark of civilization we have an elaborate code of laws, a refined system of etiquette and liberal customs regulations. In another century this fades away and now what have we at Acheen to mark that it has been the abode of a civilized race? Again examine the specimens we possess of Malayan literature. The code of Menangkabow is of extremely ancient date, that of Malacca was written about the commencement of the 13th century. Most of the other codes were written in the 15th and 16th centuries, except Acheen, Keddah and Johore which bear a later date about the commencement of the 17th century. In history the Hang Tuah is an ancient writing, the Sijara Malayu is of the commencement of the 17th century. The Zadebuktin, Simiskin, Tamin Hidari, Proat Nang Meri, Isma Yatim, and other original and imitated works were nearly all written before the commencement of the 17th century. The numerous paraphrases from the ethical works introduced by the Arabs are also of an early period. In fact examination will prove that the 17th century saw the decline of Malayan literature. I do not intend here to draw any inference from these facts, they are mentioned to shew that a wide field exists for enquiry into the probable causes and effects of certain occurrences in Malayan history during the last 350 years. Since the departure of Sir Stamford Raffles little has been done in

acquiring information on the history, manners or institutions of the Malays. With the exception of the translations made by Marsden, Leyden, Sir Stamford Raffles and others, the literature is unexplored. We know not whether there may not be remains of a literature previous to the 14th and 15th centuries and in fact of a much older date. We have unfortunately as yet no good accounts of the state in which these countries were found on the arrival of the Arab propagandists in the commencement of the 13th century, although we know that a trade in the most valuable articles of commerce has been carried on from the commencement of our era; and most likely for several centuries previously. Many would gladly devote a few leisure hours to an investigation of these matters but are terrified at the threshold by meeting a confused mass of matter not yet explored, or reduced to system. The establishment of the Journal of the Indian Archipelago, devoted to enquiries of this nature, has cherished, and in some cases created, a spirit of enquiry, which cannot fail to throw light on many subjects which now appear dark; and as even the most trivial matter relating to these countries may be of interest, I was induced to send a few notes attached to a translation of the annals of Acheen. It is some time now since this subject was commenced, and after translating the annals I proposed to fill up the several reigns with a narrative of events taken from European and native writers, but unfortunately it was found that the books, European and native, at my disposal, were not sufficient to form a connected narrative, and in consequence the subject was given up.

I regret that I cannot furnish much farther information on the subject of Acheen. On the occasion of removing to a new house lately, many papers were burned by mistake; among the rest all the notes I had made on the subject of the government, condition of the people, power of the nobles and influence of the Arab or religious party at Acheen during the absolute monarchy of the first kings and the mixed oligarchy under the Queens. I can now only offer you a short note of the points which appeared to be most worthy of study in this history, with a list of some of the book which may be referred to, in the hope that some of your contributors may give a history of at least one of the Malayan states.

The monarchy of Acheen arose from the usurpation of Sultan Salleh Udin in the year 1521 A. D. Previous to this time Acheen had been a province of Pedir governed by a viceroy from that kingdom. The usurper appears to have been a man of extraordinary talent in the conduct of affairs, as in less than 2 years after declaring himself independent he attacked and took Daya, a neighbouring province, and subsequently Pedir itself to which he had been subject. The Portuguese had assisted the governor of Passé, also a neighbouring province, with a body of troops to aid in the defence of that place, but finding themselves unable to resist the

vigorous attacks of the Achinese they were obliged to retire. This gave the Achinese the ascendency in northern Sumatra. The Portuguese giving up all hope of founding a settlement confined themselves to Malacca. After making arrangements for the government of his enlarged kingdom, Salleh Udin turned his attention to the position of the Portuguese, finding their settlement interfere with the monopoly which he already contemplated of the trade of the whole western portion of the Archipelago. He sent in 1529 an expedition for the purpose of driving the Portuguese out of the country; in which object however he failed. These appear to be the principal occurrences in the reign of the first king, and assuredly they furnish ample scope for enquiry as to the means by which a usurper succeeded in not only making himself independent but in extending his authority over all the neighbouring countries. He was deposed in 1537 by his brother Alaudin, who styled himself king of Acheen, Barus, Daya, Passe, Pedir and Batta; a fair criterion of the power to which Acheen had already risen. The north end of Sumatra from its geographical position has in ancient times commanded a share in the profits arising from commerce, not so much probably from any intrinsic property in the soil or people as from the low state of the science of navigation which required numerous entrepôts, where articles of trade were brought from surrounding countries and stored till the proper season brought ships from the next station to carry them on towards the place of ultimate consumption. We find the trade between India and Europe, before the discovery of the passage round the Cape, was carried on through the hands of several distinct nations, and wherever it rested on any coast as an entrepôt, the wealth and consequence of the people inhabiting such coast increased in a surprising degree. In the Greek age Europe was supplied with the produce of India by the Alexandria Merchants who received it from the Sabaeans on the coast of Arabia Felix. The Sabaeans sailed to Barygaza on the Malabar coast, and other entrepôts in which the several articles had been collected from the places of production, the golden Chersonese among the rest. It appears to be exceedingly probable that all the productions of the Malayan Archipelago were in a like manner collected in one or more ports previous to being sent to India, and if so what place more convenient than the north of Sumatra.*

On the arrival of the Portuguese they found a trade of the kind mentioned above established at Pedir, and as that trade did not depend on any circumstances exclusively belonging to one port more than to another of equal physical convenience, it quickly transferred itself to Acheen on the establishment of the able government of Salleh Udin. I am not aware if the trade regulations

* This subject is of too much importance to be diposed of in a digression such as this, but I hope to be able in a separate paper to give your a few sheets on the subject of the ancient Indian trade.

of that time are extant, but judging from those published by Iskander Mudah a century later, the Achinese had made considerable progress in the science of political economy. Their mercantile laws are conceived in a spirit which might have offered an example to any state in Europe at that time. That these laws were infringed at times, as we find from complaints of traders, is to be attributed rather to the exactions of the Nobles appointed to administer them, than to any defect in themselves. One point is observable as illiberal. I allude to the clause which prevents any one from trading in the dominion of Acheen except in the trading port of Acheen itself. This is an evident sign of the weakness of the crown. The customs duties formed a large proportion of the royal revenues, and if allowed to be collected any where but under the immediate controul of the king he would have found difficulty in realizing the profits. On the principle of monopoly involved in the clause rested the hostility which existed between the Achinese monarchs and the Portuguese settlement at Malacca. Between 1529 and 1641 when the Dutch took possession of that place, no less than 16 great expeditions were fitted out, some of them of almost incredible force. Faria de Souza gives the following particulars of one which sailed in 1615 under Iskander Muda. There were above 500 sail, of which 100 were ships larger than any built at that time in Europe, carrying 600 to 800 men each, the number of men engaged in the expedition was 60,000. Such an exhibition of power as this is deserving of enquiry. Even supposing the men serve free of cost to the state, the expence of such an armament must still be very great. This king, Iskander Muda, is the hero of Achinese story, he was a great warrior and made himself master of almost the whole of Sumatra and the opposite peninsula. After his reign the kingdom began to decline, his numerous expeditions had impoverished his people, agriculture had been neglected in consequence of the rayots being so frequently called off for military service, and trade commenced to find new channels, leaving the Sumatra shores for Malacca, and in consequence Acheen and the states on the north coast of Sumatra fell back on their internal resources, and like most of the other Malâyan kingdoms have fallen into a state of decay and insignificance. On the death of Iskander Mudah, his son-in-law succeeded, reigning 4 years. On his death a most singular revolution took place, 12 nobles seized the reins of power and in order to carry on the government without opposition from the people, the widow of the late king was placed on the throne but without power to interfere in the management of affairs. Some of the European writers are of opinion that the queen so set up was imaginary, as on public occasions a screen was hung up in front of her seat, and she was never seen by any one, but others give convincing and circumstantial proof of her existence. In a rude state of society and among a people like the Achinese, one is not prepared to hear of

such a refinement in the art of Government; and surprise is increased by learning that this Government lasted for upwards of 60 years, and examination will prove that the affairs of the nation were better administered during this period than at any other time before or since. The people were less oppressed, and the attention of the rulers was turned from war and foreign aggression to internal matters affecting the well-being of the country. A division was made of *Acheen proper* into 3 districts, and each district into a number of subordinate divisions or mukims; a proof of internal improvement which points out the attention that was paid to agriculture. This is the most interesting period in Achinese history, and too much pains cannot be taken in elucidating the several points attending it. The fact that 12 nobles with their successors continued to govern a monarchy for 60 years, under the sanction of legitimacy, expressed in the position of the titular occupier of the throne, is unparalleled in history, and if the circumstances as to the relative condition of the other nobles and people can be satisfactorily made out, it will offer an instance of constitutional government only equalled at that time by one state in Europe. The system was put an end to by the intrigues of the Arab party, always a strong faction in Acheen. In no country was Mahomedanism received with more veneration and submission than in northern Sumatra, and indeed in Malayan countries in general. The bearers of the new faith naturally participated in the respect paid to their religion, and in consequence acquired a degree of influence which in the couse of time gave them the management of the whole of the western Archipelago. Arabs of rank were at that time engaged in trade joined with propagandism. As priests and merchants many of them settled in Malayan kingdoms, where alliance with them was eagerly accepted by the daughters of the royal families.

On the deposition of Kamalal Shah, the last of the four Queens, a king was chosen by the nobles from the descendants of Iskander Muda, but after a reign of 2 years, he was obliged by the religious party to abdicate (see note attached to the translation of the Annals). From this date till the present time revolutions and rebellions are of constant recurrence, and of 9 succeeding kings only one, Alaudin Mahomed Shah, died a natural death in undisturbed possession of the throne. Jumal Ul Alm was deposed and fled to Pedir, his successor Johore Al Alm was killed, 20 days after ascending the throne, by 4 of the chief nobles who gave the crown to Shem Ala Alim, but he held it only 30 days, when he was deposed by the rest of the nobles, who had not been consulted by the 4. To him succeeded Alaudin Mahomed Shah, on whose death a great civil war broke out. Shem Ala Alim, with the 4 nobles who supported his claim, appeared in arms and engaged the country in a civil war of 4 months duration, which resulted in the elevation to the throne of Alaudin Juhan, son of Jumal Ul Alm, who in 1729 had been deposed and fled to Pedir. Alaudin Juhore was

not more fortunate than his predecessors. In 1761 a rebellion broke out during which the king died, whether killed or not does not appear. On his death the rebels seized his son and heir and were about to put him to death, but the friends of the young prince's father appeared in his favour, and took such vigorous steps in his service that on a general meeting of the nobles of the whole kingdom he was proclained king under the title of Mahomud Shah. In consequence of the severe measures taken by the new king against some of the rebels who had been in arms against his father, and opposed his own claims to the crown, a new rebellion arose, in which Mahomud Shah lost his crown, and fled to sea in one of his ships. After an interregnum of 28 days the head of the rebel faction was made king, which dignity he enjoyed only 2 years when he also was deposed by his own party. A general assembly of the states of the realm was now called by the supporters of Mahomud Shah, and on their proposing that that prince should be recalled, the motion was opposed, on the ground that he had conspired against the liberties and lives of his subjects (nobles) and ought not in consequence to be again intrusted with supreme power, this argument was answered by Mahomud in person, who denied the statement, and appealed to the people to support his rights. On this the matter was referred to the learned expounders of the law (the priesthood) and on their deciding that Mahomud's claim was good, he was proclaimed king amidst the rejoicings of the whole nation. This happy state of affairs only lasted for 6 years, when the unfortunate monarch was again deposed by another division of nobles, whom he had offended by an attempt, as they thought, to encroach on their rights. The king now elected by the rebels held a precarious power for 2 months, when the twice deposed Mahomud again appeared on the stage, and with the aid of a powerful force stormed the fort, drove out the intrusive king, and for the third time, became possessed of sovereign power which he enjoyed till his death. He was succeeded by the only peaceable and peaceful king on the throne since the times of the Queens, Alaudin Mahomud son of Mahomud the late king. He enjoyed a quiet reign of 20 years, and exerted himself in the cause of humanity by endeavouring to introduce a better feeling among the nobles, and induce them to turn their attention to social improvement and arts of peace. This king is represented as accomplished in some of the mechanical arts, and in polite letters, the result of a visit to Mauritius in early life. He was succeeded by his son Johore Shah who made himself remarkable by an excess of vice and profligacy, for which endeavours are made to excuse him on account of the neglect with which he was treated on the death of his father. He was at an early age permitted to form acquaintance with some low Portuguese who resided at Acheen, who, by the connivance of his mother, allured him to every vice, among others one (drunkenness) which his subjects could not endure.

After having carried on a systematic career of the character above described for 12 years the nobles determined to submit to such disgrace no longer. Accordingly they took advantage of his absence at Passe and afterwards at Pinang, to send for a son of Seyed Hussain who was settled as a merchant at Pinang, whom they chose for two reasons. 1st by birth he was lineally descended from a daughter of Iskander Mudah and consequently bore the same degree of affinity to the throne as Johore Shah. 2ndly His father was a man of enormous private fortune, gained in trade, and they anticipated much profit, personally and as a community, from the wealth which they expected would, in such a cause, be lavishly distributed.

This portion of the history can be very clearly made out from records in the Company's offices. Complaints of the difficulties of carrying on trade, from the exaction and insolence of the Achinese had risen to such a height, that in 1811 the Governor General sent Mr Campbell to Acheen, and again in 1815 Captain Canning, in order to effect a settlement of the trade on secure foundations. Neither of these gentlemen could effect any beneficial arrangement or check the insults complained of, by peaceable means; and apparently the Supreme Government did not think it necessary to send an armed force. On the deposition of Johore Shah and the invitation to Saiful Alum, son of Syed Hussain, the Pinang Government interested themselves strongly in the matter, permitting Syed Hussain to fit out his expedition in their harbour, and supporting his son's claim by every means in their power. Captain Coombs was sent to Bengal as agent to enforce their view of the case, and to press for the assistance requested to aid in establishing Saiful Alam. Most probably the Pinang Government were actuated by a desire to settle trade on a firm and secure basis, and to rescue Acheen from the bad effects of a weak and vicious government, and in their opinion the best and shortest way to effect these objects would be by setting up as king a man over whom they would have some degree of influence, and who, from his father's great wealth, would be supported by a majority of the Achinese themselves. However expedient such policy as this may appear, it was not consonant to the ideas of the Governor General, after it had been explained and laid clear from gloss and mystery by Sir S. Raffles, who distinguished himself in this affair as he did in others by bringing into consultation all the information which could be obtained. Sir Stamford was appointed commissioner in conjunction with Captain Coombs to go to Acheen for the purpose of settling matters. The proceedings of this commission will furnish interesting materials for history, as Sir Stamford wrote a minute extending over 1,000 pages of foolscap, for the purpose of proving to his colleague that the claims of Saiful Alam were unjust. This document most probably contains a full exposition of the constitution of the Achinese kingdom. Saiful Alam was driven out and

Johore Shah reinstated on the throne in consequence of the measures taken by the English Government.

Having thus endeavoured to give a slight sketch of some of the facts which struck me as deserving of enquiry in this history, I beg in conclusion to mark down a few of the authors, European and native, who have written on the subject, which may perhaps prove of service to such of your readers as wish to have further information.

European authors on Acheen.

Marco Polo and Sir John Mandeville, writing before the commencement of the latter European era, will be noted in another paper on the subject of the ancient trade.
Conquests of the Portuguese in India by Lopes de Castanheda.
Decades John de Barros and Diego de Couto.
Account of China, Japan and East Indies, by Luiz Guzman.
Navigation to the East Indies, Maldives &c., by F. Pyrard.
Pregrinations of Mendez Pinto.*
Portuguese Asia by Faria de Souza.
Purchas' Pilgrims and Pilgrimages.
Sir James Lancaster's Voyage.
Captain Best's Narrative.
Sir Thomas Herbert's Travels.
John Davis' Voyage.
Dr John Harris's Collection of Voyages.
Dampier's Collection of Voyages.
Captain Forrest's Narrative.
Marsden's History of Sumatra.
Crawfurd's History of the Indian Archipelago.
Moor's Notices of the Malayan Archipelago.
Letters on Sumatra attached to Dr Heynes' Travels in India.
Newbold's History of Malacca.
Begbie's Work on the Straits of Malacca.
Beaulieu's Account is published in Harris's Collection.
De la Loubere's Siam.
Travels in India attached to Tavernier's Voyage.
Thevenot's Collection of Voyages.
Lapfitan's History of the Discoveries and Conquests of the Portuguese in India.
Linschoeten's Voyages.
Valentyn's History and description of the Dutch Settlements in the East Indies.
Van der Worm.
Hakluyt.
Lives of Dutch Governors.
Collection of Dutch Voyages.

* Some of these works I have not seen, and others require to be read with care as for instance Mendez Pinto, whose work contains much interesting information,

Asiatic Researches.
Bombay Literary Gazette.

Manuscripts.

Bencoolen Records.
Report of Messrs Ord & Cauley to Madras Government in 1685
Report of Mr Campbell to Governor-General 1812-13.
Report of Captain Canning to Governor-General 1819.
Proceedings of Sir T. S. Raffles' Commission 1820.

Malayan Authorities.

Silsilah Aché translated in Journal of Indian Archipelago Oct. 1850.

Sejara Malayu, is a work written by a Malayan named Tan Menubang in the year 1612, it purports to relate the origin of the Rajahs of all the Malayan kingdoms deriving their descent from Alexander the Great by a son born in India after his departure.*

Hang Tuah is a narrative of the adventures of one of the 9 champions who attended Manshur Shah to Majapahit (in Java) on a visit to see the beautiful daughter of the Bitara. The work is not very valuable as an historical authority, but as it is written in good Malay and affords a faithful picture of the manners and customs of the Malays, it is well worth the student's attention. A slight knowledge of these works would have prevented many mistakes in the older writers, which now cause great confusion and apparent inconsistency. Even Mr Marsden, who was considered the best Malay scholar of his day, falls into serious errors from want of an acquaintance with the Achinese annals, as for example in his History of Sumatra he mentions a Sultan named Siri Peduka, and in consequence of this false designation (mistaking the title for the name) he follows the older writers in confusing the relation of events which occurred in two or three reigns, by endeavouring to reduce them to one.

Hikayet Iskander Muda. I have not seen this work, but if it fulfils the expectation one is led to form of it from the name, it must be peculiarly interesting. It purports to relate the history of Iskander Mudah King of Acheen from 1606 till 1636, the most brilliant portion of Achinese History. In his reign letters and arms flourished.

Adat Bander Aché contains the trading regulations of Acheen.

Majellis Aché etiquette of the Court of Acheen.

In order to illustrate the two latter, I send a translation of a small portion of the commencement of each, from notes made when reading those works for the first time. I have not the book at present to correct

the result of his embassy to the Batta country, but it is so filled with improbable statements that the author has acquired the character of mendacious and credulous Pinto.

* I propose to offer a few historical and explanatory notes to the translation of this work by Dr Leyden.

the translation so I hope your readers will excuse stiffness caused by attention to literal translation. In addition to these, each state has a genealogy, which generally is a mere list of names and dates, and some of them, as Malacca, Menang-kabow, Quedah, Johore, Palembang, Moco Moco, Siak, Patani, &c., have codes of laws and regulations for governments &c.

Mr Marsden gives the laws of the Rejangs in Sumatra and Captain Newbold has a translation of the Code of Malacca in his work on Malacca.

T. BRADDEL.

Pinang, November 1850.

TRANSLATIONS FROM THE MAJELLIS ACHE.

1st *Majellis.*

Of the name Rajah.

The word Rajah consists of 3 letters:

1st. ر Ra (r) that is Rhamat (mercy.)

2nd. ا Alif (a) that is the mercy of God to Kings—so that all the inhabitants of the earth fear them; from the mercy of God to Kings the people recognise and acknowledge all their actions.

The signification to be attached to the letter ا (Alif) is, 1st as it stands upright, so Kings become the Lieutenants of God on earth, and He bestows his favour on them. 2nd (It signifies) the exaltation of the commands of God and that all the precepts given out shall be made known. 3rd (It signifies that Kings ought) to elevate and guard their actions according to the wishes of God.

3rd. The meaning to be attached to Jim ج (J) is Jemal (beauty, an Arabic word.) That is, 1st (that a king ought) to adorn himself with gracious qualities—2nd that he ought to enthrone himself in grandeur and magnificence—3rd that he ought to make all his actions excellent in order to follow the commands of God, and render *His* name great. This is the will of God.

2nd *Majellis.*

There are ten regulations for all Kings:

1st. Strength in their government.
2nd. Authority in their commands.
3rd. Mercy in their anger.
4th. Raise the weak.
5th. Lower the great.
6th. Honour the humble.
7th. Humble the splendid.
8th. Kill the living and bring to life the dead.
9th. Be affable to all.
10th. Be just and of good repute in all countries.

1st. Every king however poor must have 4 posts in the ground, this is his palace. However poor he may be, still it is his palace.

Every king ought at least to have one Mantri (adviser, a Sanscrit word) to administer the affairs of his kingdom; and one Hulubalang (warrior) to help against his enemies; and one Bentara (marshal) to hold the sword in his presence. If the king is great then his state will also be great. This is his state. It is also necessary for him to uphold the commands of God, and His holy name.

2nd. (He ought to) embellish and improve his country.

3rd. Mercy in his anger. All kings should be merciful to their subjects, for men are liable to be negligent and so forget orders. Kings should imitate the forgiveness of God, if a king is not merciful his subjects cannot submit.

4th. Raise the weak. When the king finds a very poor man arrive in the *presence* whose character is good, it behoves that that man be promoted, for the greatness and magnificence of kings are by the favour of God.

5th. Lower the great. If the king finds any of his servants tyrannical, and assuming on their greatness, he shall not permit such to exercise any authority in the state; and if any people leave the country on account of the tyranny of the king's servants, it is necessary that the tyrannical ones be dismissed from their employment, in order that the kingdom be not destroyed.

6th. Honour the humble. If the king has a servant who is diligent in his duties and faithful, and who brings in the taxes (intrusted to him for collection) it is proper that he be promoted, without reference to the lowness of his birth.

7th. Humble the splendid. If there is a servant of the king who is very rich and powerful and who spoils (interferes with by overshadowing) the king's state (dignity) he shall be quickly brought down from his high place, so that he may not overthrow the state and dignity of the crown.

8th. Kill the living and bring to life the dead. If the king finds one of his servants (whose conduct to himself may be good and acceptable) the cause of any uproar and disturbance in the country; sooner than that that country should suffer, this one man shall be destroyed.—*Bringing to life the dead.* If any one has committed a fault and the king on trying the case has sentenced him to death, if the person (so sentenced) or his ancestors have performed any good service to the state; it is right that he be pardoned, so that in future he may increase in good actions towards the king;—Thus a king can bring to life the dead.

9th. Be affable to all. When the king sits on the throne he is like the sun shining in splendour, his countenance ought to be sweet like "the sea of honey" [1] in presence of his array and let him pay respect to all learned men, and to his advisers, and his household, in order that by so doing his grandeur and magnificence may be increased; that is to say when the king pays respect to the learned (the religious) it tends to strengthen religion, when the king respects his advisers (ministers) the people will also respect them. This is the meaning of the state of the king on his throne; he is like the full moon surrounded by stars shining in splendour, he is held in respect by others and his name will be celebrated. A good king will conduct himself justly to all his people.

1. Sea of Honey—a poetical expression in use by Malay writers to signify happiness, it is probably derived from the description of Paradise in the Koran.

10th. Be just and of good repute in all countries. The king should protect all merchants and favour them with benevolent care. He ought to encourage friendly relations with neighbouring countries. By attending to these rules his name will be celebrated and his reign will be faultless.

3rd Majellis,

Treats on the conduct of the king on eight points.

1st. The king's treasury ought to be constantly paying out and receiving money without ceasing a single day.

2nd. The king ought every day to add to and increase his greatness and magnificence.

3rd. He ought to add to the number of his ministers and dependants every month.

4th. To add to the number of his subjects every year.

5th. To repair his fort and deepen its ditch every year.

6th. To increase his treasure—to obtain musical instruments of rare kinds and arms of miraculous power.

7th. To (endeavour to) succeed in every thing he undertakes.

8th. To make his name celebrated abroad so that his reign may be perfect.

With reference to the saying above that the treasury ought to be constantly employed in paying out and receiving money, this is the interpretation—1st of paying out. The king ought to draw money daily to reward such of his servants as perform good actions, to give alms to all Fakirs and poor people, and to pay the necessary expences of this kingdom.

2nd. Of receiving money. The king ought every day to devise means with justice and without favour for realizing the taxes, as if he does not attend to the business of his revenue the people will say what sort of a base king is this.

And so on in like manner it explains the other 7 points—but sufficient has been given to enable your readers to form an opinion as to the Majellis. *

Extracts from Adat Ache.

1st Chapter.

On Tuesday the 14th day of Shabaan, in the year of the flight 1050 (1640) in the reign of Peduka Sri Sultan Iskander Mudah,† whom God preserve, was published the customs of the kingdom of Acheen as follows:—

* About the time these maxims were written James I. of England, who boasted of his great knowledge of Kingcraft, wrote a work the *Basilicon doron* in 1599 to instruct his eldest son Prince Henry in the art of Government, and, although written for a direct political purpose, with reference to the English succession, and therefore studiously liberal, a comparison in some points will be in favour of the Achinese.

† There is a mistake in the date. According to the Silsilah Iskander Mudah reigned from A H 1015 to 1045.

Bentara Blang Rangan gives each year to his majesty the king of the world 400 mace (of Gold) and 400 bags of rice.

Imanji Passek 400 mace and 400 bags of rice.

Kejaroon Bayu 2 bunkals of gold and 50 bags of rice.

Hakim Sunjal Gurru, 400 mace and 400 bags rice.

Hakim Kurong 2 bunkals of gold and 50 bags of rice.

Imaam Bali Bilun 1 bunkul 4 mayams of gold [2] and 30 bags of rice.

Tahair Kuran Pantei and Hakim Kuran Pantei 8 bunkals of gold and 4 coyans of rice.

The country of Blangun Kejeranchi 2 bunkals, 5 mayams of gold, 120 kunchas of paddy.

Kecheroon Muke, 61 kunchas and one masters tax of 30 kunchas.

Hakim Pakau 51 kunchas.

Kejaroon Mudah the tax to one master, 31 kunchas. [3]

2nd Chapter.

These are the regulations for all ships trading to Acheen, the Abode of Peace.

In the year of the flight of the Holy prophet of the most high God 1045 (1635) on Friday the 15th of Rabialawal, in the middle of the day, in an auspicious moment in the reign of Peduka Sri Sultan Iskander Mudah,* whom God preserve, was given out the custom for all ships trading at Acheen, the abode of peace.

This is the decree of Sultan Iskander Mudah.

Be it known to the Portuguese, Dutch, English, Kling, Arab, Bengal and all other ships, either ship, sloop, asanah, or any other kind of prahu, that if any one trades in any other port, except the port of Acheen, without the permission of Sultan Iskander Mudah, whom God preserve, he will certainly be in fault and will be liable

2. 16 mace or mayams=1 bunkal or tael.
20 taels or bunkals=1 catty or 1⅓ lb. avordupoise.
160 gantangs=1 kuncha.
5 kunchas or 800 gantangs=1 coyan or 5,333⅓ lbs.

3. These appear to be the feudal payments made by the chief nobles, but whether the payment was originally due in personal services and attendance in war, or was thus at first fixed in money or agricultural produce does not appear. From the titles some of these nobles appear to be officers of the Court, and probably their payments are in the form of the usual yearly presents due to Asiatic sovereigns by their subjects. The feudal system is of extremely ancient origin in Asia. Sir Wm. Jones (description of Asia p. 30) says "The ancient system of Government which prevailed in this country (India) seems to have been perfectly feudal." The system was introduced into the west about the time of the decline of the Roman Empire by the hordes of Scythians who quickly overran Europe and by the Normans it was brought into England. Armorial bearings were derived also from same place. In "Indian Antiquities" by Maurice the following examples are given, Veeshnu had an Eagle, Seeva a bull, Rama a falcon on their banners. The ancient standard of the Tartars, had the rising sun behind a lion couchant. The Caianian dynasty in Persia had the Eagle of the Sun, and another, and to general readers more familiar instance, is the banner bearing "Mi Kamoka Bealim Jehovah," carried by the heroical Maccabees when in arms against the heathenish laws attempted to be enforced by Antiochus.

* He died on 29th Rajab of the same year, or 4½ months after this.

to punishment for disobedience to the law here published.[4]

1st. It is the custom for the ships of white men and Christians who come to trade at Acheen, to present a piece of broad cloth[5] and a keg of gunpowder on their arrival. This is a compliment to our master, and if the Captain reside on shore the Shahbander shall supply him with beef, oil and rice.

3rd Chapter.[6]

These are the regulations of Acheen, the abode of peace. In the year of the flight 1126 (1716) on Monday the 6th of Rabialawal, by the blessing of God, by the intercession of our prophet Mahomet the Apostle of God, may the blessing and peace of God be upon him, and by the miracles of all the prophets, by the munificence of the 4 friends,* by the grandeur of Sultan Ala Aripeel, Seid Sheik Mahaiadeen Abdul Kadir Jelane,[7] by all the princely, sublime and divine benedictions, by the victories of the swords of all the saints of God and the peace of the servants of God[8] exalted and humble to the setting of the sun (west) by the blessing of the mouth of the beloved and favoured of God, the crown of the world, by the blessing of the grandeur and magnificence of the favoured Sultan Jemal Ool Alm Beder Al Muneer,[9] a warrior prosperous under the shadow of the God of all the world, who reigns on the throne of Acheen, the abode of peace, there seated on the Throne of fine gold of 10 motus† set with jewels, pearls and rubies and hung around with drapery loaded with precious stones, framed (the regulations above) at that time by the commands of our most magnificent Master, under whose orders are the Orang Kayah§ Sri Maharajah Leilah the Panglima of the port, and Rajah Setia Mudah the Panghulu of Ghurgum, as seen in the Silsilah of all

* The 1st four Khalifs who were personal friends and companions of Mahomet are styled the 4 friends.

† Pure gold or gold of 24 carats.

§ Literally rich man but used as a title of honour.

4. This is the rule which offended the European trader, and when Acheen included all the northern portions of Sumatra it must have been felt as a grievous drawback to trade. The reasons which actuated the Achinese monarchs in making this law an obvious.

5. This appears merely to have been a present, made necessary by Asiatic manners, on the Captain of the arriving vessel going to report himself.

6. As the exordium of this chapter is characteristic of the general style employed when writing any thing affecting and having the remotest connection with royalty, it is given in full. The genius of the English language is not suited to this hyperbolical style, but in the original the musical construction (so much aimed at by the Romans*) is kept up throughout with great aptitude and although the passage is long and apparently confused the conclusion is finely brought out in a flowing cadence. Tautology, so inimical to fi..e writing in our language, serves here in some cases to heighten the effect.

* See Cicero de Oratoribus, the passage "commencing" conciones scepe exclamare "vide" &c.

7. Saik Mahaiadeen Abdul Kader a celebrated Soeffee Saint born at Ghilan 471 A. H. his mother declared that when at the breast he never tasted milk during the fasting month (Ramlaan.)

8 The prophet Mahomed.

9 King of Acheen from A. H. 1115 to 1139.

the Rajahs from times of old to the present day, who (the king) lives in the observance of the laws of God as written in the Hall of Justice, according to the laws and customs of the country, and the etiquette observed among kings and nobles, as written in the records of the Great Hall, and ordered to be copied (the trade regulations—see commencement of the paragraph) by Orang Kaya Maha Rajah Leila Malayu and Rajah Setia Muda the Punghulu of Ghurgum and placed in their Halls at at Passarang Campong Pegu and Ghurgum Bubo Pumorah; these laws being made in the reign of Peduka Sri Sultan Iskander Muda, and (altered and improved in the reign of) Peduka Sri Sultan Jemal ul Alm Beder Al Muneer, may God increase his glory.

1st of Duties on Ships.

For each Guzzerat ship—10 taels (of gold) and a further duty of 8 taels, and further for every two people on board 1 tael—together with 4 baskets of red onions (common onions) and 1 basket of white onions (garlic.)

This is to be divided as follows:—

To the king 10 taels (of gold) with 1 basket of white onions and 1 of red onions.

To the Panglima Bandar, (Captain of the Port,) 1 basket red onions.

To the Punghulu of the night watch—1 basket red onions.

To the Shahbunder* and the Kalir the king's agents who transact the ship's business, one basket of red onions.

The division of the separate duty of 8 tails is as follows:—

To the Punghulu Ruang (chamberlain) 1 tael 4 mace.

To the other officers of the Court 12 mace.

To those who bring the gold (officers of the port) 4 mace.

To the guards—2 mace.

To Messengers coming to the Court 2 mace.

To Widows 2 mace.

To the people 1 tael.

The balance 4 taels 6 mace to the majuts (children of the king's daughters.)

2nd Duties on Kling and Bengal Ships.

For each Kling and Bengal ship a duty of 10 taels and a further duty of 8 taels.

To be divided as above.

And so on for other descriptions of ships and prahus.

Of Ships Sailing.

For each ship outward bound 2 taels to be divided as follows:—

To the Courtiers 3 mace, soldiers 2 mace, collectors 1 mace, messengers 2 mace, widows 1 mace.

* Collectors of customs and king's trading agents; in Achcen generally a native of India.

The remainder to the Majuts—(children of the king's daughters). In addition to these duties in gold there are others in kind, a certain fixed proportion of the cargo.

An extract from the rules of etiquette and ceremony observed in the Court has been already sent, which will give a fair idea on that subject. There is a table of precedence in the Majellis which extends over 5 or 6 pages closely written, but unfortunately the notes made of it have been lost.

ARTICLES COLLECTED BY THE LOCAL COMMITTEE OF SINGAPORE FOR THE EXHIBITION OF ARTS AND INDUSTRY OF ALL NATIONS.

1st Collection.

N. B.—The prices are given in British currency for the convenience of parties in England, the exchange being calculated at four shillings and two pence per Spanish Dollar.

NATURAL PRODUCTIONS.

No	Name of Article.	Place of Production.	Remarks.
1	Kayu Garu .... (1st quality)	Sumatra (Siak)	The Lignum Aloes, Agala-wood, Eagle-wood, and Calambak of Commerce. If of good quality, it should melt in the fire like wax yielding an agreeable adour. A very high artificial value is placed on the better qualities of this product by the natives of the East. £40 16s 8d per 133 ⅓ lbs avoird.
2	Kayu Garu .... (2nd quality)	Malacca ..	£25 10s 0d per 133 ⅓ lbs.
3	Kayu Garu .... (3rd quality)	Malacca	£3 2s 6d per 133 ⅓ lbs.
4	Edible Bird's Nests (1st quality)	Sumbawa .. (Islands East of Java)	The nests of the *Hirundo esculenta*, collected chiefly in the Lime-stone caverns of the south coasts of Java and the islands to the eastward as far as Arru, near New Guinea. Highly esteemed in China for their supposed nutritious and restorative properties. £3 2s 8d per lb avoird.
5	Edible Bird's Nests (2nd quality)	Borneo ..	£0 9s 4⅔d per lb.
6	Edible Bird's Nests (3rd quality)	Borneo ..	£0 3s 1d per lb.
7	Agar-Agar .... (1st quality)	Malacca ..	A sort of *Tripe de Roche* or Edible sea-weed which grows on the rocks that are covered by the tide. It is much used for making a kind of jelly which is highly esteemed both by Europeans & natives for the delicacy of its flavour. Exported to China. £1 9s 2d per 133 ⅓ lbs.
8	Agar-Agar .... (2nd quality)	Macassar .. (Celebes)	Edible sea-weed collected on the submerged banks in the neighbourhood of Macassar by the Bajow-Laut or Sea Gypsies, for exportation to China. £0 12s 6d per 133 ⅓ lbs.
9	Agar-Agar	Singapore ..	Collected on the reefs and rocky submerged ledges in the neigbourhood of Singapore, and constitues the bulk of the cargoes of the Chinese Junks on their return voyages. It is much used there as a size for stiffening silks, and for making jellies:
10	Trepang	Borneo ..	An Edible sea-slug, called also *beche de mer*, collected in large quantities throughout the Indian Archipelago, especially among the eastern islands. China is the principal, indeed almost the only market. There are many varieties. £9 7s 6d per 133⅓ lbs.

No	Name of Article.	Place of Production.	Remarks.
11	Trepang (Lotong)	Borneo ..	£4 3s 4d per 133 ⅓ lbs.
12	Trepang .... (Buangkulit)	Singapore ..	£3 15s 0d per 133 ⅓ lbs.
13	Trepang (Pandan)	Borneo ..	£5 0s 0d per 133 ⅓ lbs.
14	Wild Nutmeg .. (unshelled)	Ceram .. (Moluccas)	
15	Do. (shelled)	Do.	
16	Wood-oil ..	Malacca ..	
17	Gutta Trap ..	Singapore ..	The inspissated sap or juice of an artocarpus. Used for making Bird-lime. See No. 158 & 230.
18	Kayu-Puteh or Cajeput oil ..	Moluccas ..	
19	Camphor ..	Borneo ..	Commonly called Barus camphor, after a port in Sumatra from which formerly the supply was chiefly obtained. It is much esteemed in China, where it is said to be used for flavouring the Chinese camphor, an inferior article obtained from a different description of tree.
20	Benzoin or Benjamin ..	Sumatra ..	Much used in Europe in the composition of Frankincense.
21	Tin Ore ..	Malacca ..	As found in the veins or layers.
22	Do.	Do.	Partly cleared of the soil and pebbles.
23	Do.	Do.	
24	Do.	Do.	Washed preparatory to smelting.
25	}	Do.	Stones found among the ore in the veins or
26	}		layers.
27	Substance supposed to be Plumbum ..	} Do.	
28	Petrified Wood ..	Do.	
29	Yellow ochre ..	Malacca	
30	Ejow or Gummuti Fibre ..	Do.	The hairy outer-covering of the Borassus Gummutus, or Gummuti Palm as collected from the tree. This fibre is much esteemed for making rope, especially cables, for which purpose it is peculiarly adapted from not being liable to injury if stowed away below when wet with salt water.
31	Gummuti Fibre ..	Do.	Separated from the stiff fibres.
32	Do.	Do.	Prepared for manufacture or exportation.
33	Do.	Do.	Prepared as sennit or coarse line, for making rope or cables.
33	[a] Talli Nanas	Do.	Material obtained from the leaf of the Pine-apple plant by a very simple process, see Nos. 161 & 162.
34	Shell of the Hawk's Bill Turtle ..	Sulu Islands ..	The tortoise-shell of commerce. The entire shell, or head, [as it is called in the mercantile language of these islands) consists of 13 main pieces, with a number of small edge or border pieces called claws. £2 1 8d per catty of 16 oz. Troy.
35	Mother o'pearl Shell	Arru Ids.&Sulu	£3 2 6 per 133⅓ lbs avoird.
36	Sharks Fins ..	Manila ..	Used in China as an article of food.
37	Sharks Fins ..	Straits of Malacca ..	
38	Bees' Wax ..	Borneo ..	The Bee of the Indian Archipelago does not make its nest in hives as in Europe, but suspends it from a branch of a tree, in

No	Name of Article.	Place of production.	Remarks.
			which position they may be seen forming masses of considerable bulk. Certain trees become favourites and are selected by them year after year for many generations although often disturbed by the taking of their nests. These trees become private property among the eastern tribes and are handed down from father to son.
39	Bees' Wax .	Borneo .	£7 10s 0d per 133 1-3 lbs.
40	Do. .	Do. .	£6 13s 4d per 133 1-3 lbs.
40	(a) Gutta Percha .	Malay Peninsula (Johore).	£5 · 8s 6d per 133 1-3 lbs.
41	Resin or Damer .	Malacca .	
42	Lakah-wood .	Malay Peninsula (Perak)	
43	Gum-lac .	Singagore .	This article is not yet collected for commercial purposes, in fact its existence on the island has only recently been ascertained. Parties in England acquainted with the properties of this article would render good service by sending out particulars as to its quality and value, as it is stated by the Malays to be abundant in the jungle of the neighbouring Peninsula.
44	Root of the Mangkudu .	Malacca .	*Morinda umbellata*. Used extensively as a red dye throughout the Archipelago.
45	Sagah Bark .	Singapore .	
46	Sapanwood (Root).	Phillippine Islands .	See No. 110 & 111. £0 6s 8d per 133 1-3 lbs
47	Kayu Kudrang .	Malacca ..	Furnishes a yellow dye. £0 12s 6d per 133 1-3 lbs.
48	Samak Bark .	Singapore	£0 8s 4d per 133 1-3 lbs.
49	Mangrove Bark .	Singapore	For Tanning leather, nets, and cloth. £0 0s 9d per 133 1-3 lbs.

FURNITURE WOODS.

50	Siam wood .	Pinang or Prince of Wales Island.
51	Ebony .	do
52	Wild Durian .	do
53	Uncertain .	do
54	Angsena wood .	do
55	Guava wood .	do
56	Kamuning .	do
57	Senna Baymah or Angsena .	do
58	Mirlimoh .	do
59	Do .	do
60	Baloh .	do
61	Baloh bunga .	do
62	Root of Betel nut tree .	do
63	Root of the cocoanut tree .	do
64	Clove wood .	do
65	Root of Eboeh tree.	do
66	Timbusu .	do
67	Siam Wood .	do

No	Name of Article	Place of Production.	Remarks.
68	Timbusu	Pinang or P. W. Island.	
69	Baloh	do	
70	Baloh Bunga	do	
71	Ranggas	do	
72	Pinang wood	do	
73	Kulim	do	
74	Baloh	do	
75	Ibool-wood	do	
76	Lingoa wood	Moluccas (Ceram)	The Amboyna wood of commerce. [Oblong table slab, 7 ft. 9 in. long, 4 ft. 5 in. broad.] Imported in considerable quantities into Great Britain during the period in which the Moluccas were British possessions, but the importation has ceased with the cessation of our intercourse with those islands. This wood, which is very durable and capable of a high polish, is abundant at Ceram, New Guinea, and throughout the Molucca seas. It is prepared in large slabs such as this and the circular specimen No. 77 by the natives of these islands, and can be obtained in almost any quantity if the precaution is taken of ordering it during the previous trading season. The Kayu Buka of commerce is the knarled excrescence of this tree—see No. 78. Presented to the Exhibition by Messrs Almeida & Sons, of Singapore, the importers, with a request that in the event of the collection being broken up after the close of the Exhibition, this slab may be deposited in one of the national museums.
77	Lingoa wood	Moluccas (Ceram)	Circular slab 6 feet 7 inches in diameter. These large circular slabs are obtained by taking advantage of the spurs which project from the base of the trunk, as the tree itself has not sufficient diameter to furnish such wide slabs. They are occasionally met with as large as 9 feet in diameter, but the usual size is from 4 to 6 feet. The wood takes a fine polish. Presented to the Exhibition by Messrs Almeida & Sons, of Singapore, with a request that in the event of the collection being broken up after the close of the Exhibition, this slab may be deposited in one of the national museums.
78	Kayu Buka	Moluccas (Ceram)	This wood is obtained from the knotty excrescences which are found on the stems of the Lingoa tree. It is brought to Singapore by the Eastern traders from Ceram, Arru and New Guinea, and is sold here by weight. It is much esteemed as a fancy wood both in Europe and China, but the demand in Europe seems to have decreased of late years.

USEFUL WOODS OF THE MALAY PENINSULA.

No	Name of Article.	Place of Production.	Remarks.
79	Bintangor wood	Malay Peninsula	In general use for planks, masts and spars &c, in fact it holds the same position in the Straits settlements that the pine holds in America. In the greatest abundance around Singapore, exported in large quantities to the Mauritius, California &c.
80	Kledang	,,	
81	Beliong	,,	
	Changis	,,	
82	Klat	,,	
83	Timbusu	,,	
84	Kayu Brombong	,,	
85	Angsanah	,,	
86	Tampinis	,,	
87	Tanpang	,,	
88	Kranji	,,	
89	Slumar	,,	
90	Simpoh Bukit	,,	
91	Krantai	,,	
92	Kamuning	,,	
93	Simpoh Ryah	,,	
94	Merbow	,,	
95	Medangsi Miniak	,,	
96	do. Buah Yeah	,,	
97	do. Konit	,,	
98	do. Kitanahan	,,	
99	do. Tandoh	,,	
100	Bilion Wangi	,,	
101	Jambu-ayer Utan	,,	
102	Peragah	,,	
103	Kayu Arang	,,	
104	Leban	,,	
105	Ranggas	,,	
106	Bras-bras	,,	
107	Glam	,,	The Glam tree furnishes a paper-like bark much used in caulking the seams of vessels.
108	Poolai-wood	,,	Used as floats for fishing nets.
109	Sandal-wood	Timor Id.	An odoriferous wood well known in commerce. The island of Timor is the only country in the Archipelago which produces it in any quantity. £1 17s 6d per 133 ⅓ lbs.
110	Sapan-wood	Siam	£0 5s 6d per 133 lbs.
111	do. do.	Phillippine Islands	£0 9s 5d per 133 ⅓ lbs. The sapan-wood furnishes a red dye, and is, in fact, the log-wood of the Archipelago. Exported in large quantities to Europe.
112	Canes	Malacca	As cut from the jungle, previous to being subjected to the process of smoking, which gives the cane the rich brown tint, so much admired in Europe. £0 10s 0d per dozen.
113	do.	do	£0 3s 6d per 100.
114	do.	do	Smoked. £0 10s 6d per doz.
115	do.	Sumatra	£2 10s 0d per 100.
116	do.	do	£3 2s 6d per 100.
117	do.	do	do. do. do.
118	do.	Malacca	£1 0s 10d per 100.
119	Vegetable Tallow	do	

AGRICULTURAL PRODUCTIONS, AND SUBSTANCES MANUFACTURED FROM NATIVE PRODUCE.

No	Name of Article.	Place of production.	Remarks.
120	Paddi or rice in the husk.	Malacca	
121	Cleaned Rice.	Do	
122	Katjang Ejo or green Peas.	Sumatra (Assahan)	
123	Do. Do.	Sumbawa	
124	Katjang Tahoo.	Sumatra (Assahan)	
125	Do. prot ayam	Malacca.	
126	Ejin	do.	
126	(*a*) Dammar Batu: a resin.	do.	
127	Pulut rice	do.	Considered as a delicacy and much prized for its nutritious qualities.
128	Pulut Rice (dark variety.	do.	
129	The Nutmeg [as plucked from the tree]	Singapore	
130	Do., shelled	Singapore	
131	Mace	do.	
132	Nutmegs	Pinang	
133	Do.	do.	
134	Mace	do.	
135	Cloves	do.	
136	Black Pepper	Singapore	
137	White do.	do.	
138	Cinnamon	Malacca	
138	(*a*) Katjang Tanah or ground Nut (white variety)	do.	
138	(*b*) do. do (brown variety).	do.	
139	Pearl Sago (1st size)	Singapore	The raw material imported from Sumatra, Borneo and neighbouring Islands.
140	Do. (2nd size)	do.	
141	Do. (small size)	do.	
142	Sago Flour.	do.	
143	Arrow Root Flour	Singapore	
144	Pearl Arrow Root.	do.	
145	Gambier	do.	
146	Gold Dust.	Borneo (Sangoh	
147	do	do. (Sambas)	
148	do	Malay Peninsula (Klantan)	
149	do	do. (Pahang)	
150	do	Malacca	
151	Smelted Antimony	Borneo	
152	Tin	Malay Peninsula (Patani)	
153	do	do. (Malacca)	
154	do	do. (Pahang)	
155	do	do. (Johor)	

No	Name of Article.	Place of production.	Remarks.
157	Tali Rami (in its various stages of preparation)	Singapore	Rami is a kind of nettle the rind of which furnishes a thread remarkable for strength and durability. See Nos. 227 & 229.
158	Bark of the Trap-tree	Singapore	The Trap is an artocarpus, which also furnishes the Gutta used as bird-lime, see No. 17. The bark is used for fishing lines, cordage, and nets, see No. 230.
159	Plantain fibre.	do.	
160	Aloe or Agave fibre, prepared as thread.	do.	
161	Pine-apple fibre, 3 qualities .	do.	
161	(*a*) do. prepared for weaving cloth. .	Singapore	
162	ditto cordtwine .	do.	
163	Fibre of the musa or plantain-stem .	do.	
164	Raw Cotton (gossipium herbaceum)	Sumatra. (Acheen)	1st Description £0. 0. 4½ per lb. avoird.
165	Raw Cotton (gossipium herbaceum)	Sumatra. (Palembang)	2nd do £0. 0. 2½ per do. 3rd do £0. 0. 2¼ per do.
167	Cotton Twist .	do. Sumatra [Palembang]	Manufactured at Palembang by natives 1st quality £0. 6. 8d per bundle of 68 hanks 2rd do. £0. 6. 3d. per bundle of 64 do. 3rd do. £0. 4. 2d. per bundle of 26 do.
168	Bark Cloth. .	Malay Peninsula. (Kedah)	Manufactured by the Semangs or Oriental Negro tribes.
169	do.	Celebes. (Kaili W.C.)	Made from the bark of the paper Mulberry.
170	Coarse Cotton Cloth	Bali Id.	Worn by field labourers and exported to Ceram and New Guinea.
171	Cotton Cloth .	Borneo. N. W. Coast.	Manufactured from native produce by the Dyak tribes.
172	do. .	do.	do
173	do. .	do.	do
174	do. .	do.	do
175	Salendong or Scarf.	Malay Peninsula. (Tringanu)	Embroidered with gold thread
175	(*a*) do. do.	Malay Peninsula. (Pahang)	do do.
176	Silk Handkerchief. .	Malay Peninsula. (Tringanu)	do do.
177	Silk Handkerchief. .	Malay Peninsula. (Lingy)	do do.
179	Salendong or Shawl	Timor Id.	Timor is the most remote of the Eastern islands in which textile fabrics are manufactured, the countries beyond producing no other cloths than those of bark beaten out. The texture of the cotton cloths manufactured in Timor & the adjacent islands closely corresponds with those of the Battas of Sumatra and the Dyaks of Borneo, (see Nos. 171 to 174 incl.) The manufacture is evidently of great antiquity, and must have been introduced before that of Java of the present time, which is of Hindu origin.

No	Name of Article.	Place of production.	Remarks.
			In this specimen the cotton and dyes are the growth of Timor. The silk threads introduced are made from raw-silk imported from China.
180	Salendong or Scarf.	Sumatra (Batubara, E. Coast)	Cotton and dyes of native growth. Raw-silk imported from continent of Asia.
181	Salendong	Sumatra. (Acheen)	Silk.
182	Sarong or petticoat	do. Palembang	do.
183	do.	do. (Acheen)	do.
184	Saluer or trowsers	do. (do.)	Silk and cotton mixed.
185	do.	do. (do.)	Silk.
186	Silk Cloth.	Camboja.	
187	Saluer.	Sumatra. (Acheen)	All the materials of native production.
188	do.	do. Palembang	
189	do.	do. (Acheen)	
190	do.	do. Palembang	
191	Silk Sarong.	do.	
192	do.	do.	
193	do.	do.	
194	do.	do.	
195	do.	do.	Silk.
196	Cloth.	Camboja.	Silk.
197	Embroidered Cloth.	Singapore	(3 pieces). For adorning the heads of pillow cases.
198	Hand-loom.	Celebes	Hand-loom on which the Bugis sarongs are made, with cloth in the process of weaving.—N. B. The frame of this loom is to be set up according to the accompanying model (No. 199) the parts of which are lettered to correspond with those on the frame itself.
199	Model of Frame of Hand-loom.		To serve as a guide for setting up the frame in package No 198.
199	Spinning Wheel.	Singapore	For making Pine-apple thread.

FANCY MANUFACTURES.

200	Siri Box.	Sumatra Palembang	Previous to undergoing the process of lacquering, see following Nos.
201	do.	do.	Lacquered plain.
202	do.	do.	Flowered and completed.
203	do.	do.	Of Kayu Buka. Previous to being Lacquered.
204	do.	do.	Lacquered and completed
205	Writing Box.	do.	
206	Pyramidal Boxes.	do.	
207	Small lacquered box	do.	
208	do.	do.	
209	do.	do.	
210	do.	do.	
211	do.	do.	
212	do.	do.	
213	Lacquered Water-dippers.	do.	
214	do.	do.	
214	Salver or Tray	Singapore	Formed in the jungle by Malay woodmen, who bring them into town for sale as soon as a sufficient number is collected. cost £0. 0s 5d each.

No	Name of Article.	Place of production.	Remarks.
215	Salver or Sweetmeat Tray.	Sumatra Palembang	As cut from the forest tree previous to being smoothed and lacquered. For the subsequent process see Nos. 216 and 217.
216	do.	do.	Partly lacquered.
217	do.	do.	Completed.
218	Covers for Dishes	Borneo (interior of Banjarmassin, S. C.	The ornamental work closely resembles that of the natives of Ceram, but the shell-work is not so fine.
221	Set of Boxes, Fitting one within the other	Borneo (Kota Ringin or Waringin S. C.	
222	Lid of a Ceram Box	Ceram (Moluccas)	The only specimen of this singular manufacturre that the Committee have been enabled to obtain at Singapore, but arrangements have been made for sending to the Exhibition a set of large boxes now in England. This manufacture has recently excited a certain degree of interest from the close resemblance it bears to the ornamental work of the North American Indians.* A corresponding manufacture is met with in Borneo, with similar ornamental work of shells or *wampum* but it is coarser. See No. 218*
223	Segar case	Celebes	Manufactured from Pandan leaf by natives of interior.
224	Kopia or skull cap.	Celebes	Pandan-leaf. Worn by the Mususlman inhabitants.
225	Chess Board	Pinang	Exhibiting specimens of the ornamental woods.
226	Bugis Kapok	Celebes	
227	Clove Model	Amboyna	Model of an Orang Baai or State Barge. Manufactured of Cloves by natives of Amboyna.
228	Flower basket	do.	do.
229	Imit. Tea service	do.	do. Presented by Robert Bain, Esq.

FISHING GEAR.

226	[a] Floating net	Singapore	Employed in taking a small kind of herring in the neighbouring strait. The twine is of cotton, manufactured in Java.
227	[a] do.	do.	The twine of this net is made from the Rami fibre, see No. 157.
228	[a] Casting net	do.	The thread made in Java from native cotton.
229	[a] Siene net	do.	Twine of Rami fibre, see No. 157.
230			
230	[a] Fishing		
230	[b] Lines	do.	Thread of Trap fibre, see No. 158.
231	do.	do.	Made of Java cotton thread, tanned with the fruit of the mangrove.
232	[a] Fishing hook	do.	Made from thick brass wire.
233	Fish spear	do.	For spearing large fish in the clear deed water of the narrows.
234	Harpoon	Do	For striking *duyongs* and large fish.
235	Fish spear	do.	
236	Fish gig	do.	
237	Turtle peg	do.	When the turtle is struck the peg or harpoon comes out of the socket in the staff and the line alone remains attached.
238	Fish trap	do.	

* A set of these boxes was obtained after this list was completed, but in time to be forwarded by the *Inglewood*.

AGRICULTURAL AND INDUSTRIAL IMPLEMENTS &c.

No	Name of Article.	Place of Production.	Remarks.
239	Hand-loom	Sumatra [Palembang]	Complete with frame. This shows a much higher state of art than the Celebes loom, although the principle is identical.
240	Model of a Plough	Malacca.	Usually drawn by one or two buffaloes, which, being semi-amphibious animals are peculiarly adapted for the wet land culture of rice, to which the use of the plough is almost exclusively confined, the chunkal or large hoe, being the instrument employed in turning up the soil in plantation culture.
241	Model of a Harrow.	do	Drawn by one or two buffaloes.
242	Model of a Sacrifier	do	Drawn by one or two buffaloes and employed in clearing from weeds and *lallang* the ground that has already been broken up by the plough.
243	Model of a Chungkol or large Hoe	do	In very general use among the field-labourers of the Straits settlements as a digging instrument.
244	Model of a sort of Scythe	do	Used in clearing the lallang or coarse grass and brushwood from lands that have been allowed to lie fallow, preparatory to re-cultivation.
245	Instrument for reaping Paddi	do.	
246	Rattan cutter	do.	
247	Carpenter's adze	Singapore	
248	do.	do.	Instrument with moveable blade calculated to serve both as axe and adze.
248	[a] Augre	do	Boring instrument. A semi-rotatory movement is given by moving the cylindrical piece rapidly up and down the shaft.
249	Malay Felling axe	do	
250	Malay Carpenter's axe	do	Used in squaring timber.
251	Gouge, chizel and	Malacca	
252	mallet		
253	Malay parang	Singapore	
254	Sword and sheath	Sumatra [Acheen]	
255	Ranchong or stilet to dagger	do	
256	Sword sheath	do	
256	[a] Betel Nut-cracker.	Singapore	In very general use among the natives, who are nearly all consumers of betel-nut. This instrument appears never to have been imitated by the home manufacturer. £0 4s 2d each.
257	Cocoanut grater	do	
258	Ladle	Malacca ..	
259	Sandals or wooden shoes.	do	
260	Sieve.	Singapore	
261	Fan for cleaning rice	do	
262	Basket	Bawian or Buyang Id.[Java sea]	
263	Strainers or cullen-	Singapore	
264	ders		

No	Name of Article.	Place of Production.	Remarks.
265	Gutta Pereha Jug and Basin .	Singapore	
266	do. do. Timba or Draw-bucket .	do	
267	do. Bucket .	do	
268	do. Whips .	do	
	DOMESTIC MANUFACTURES.		
269	Bugis Mat .	Celebes	
270	do. ..	do	
271	do. ..	do	
272	Rattan Mat ..	Borneo[Banjar Massin]	
277	Mat	Borneo Proper	
278	do.	Malay Peninsula. PuloAor]	
279	do.	Phillippine Ids.	
284	do.	Pulo Siantan. [Anambas Ids].	
285	do.	Malacca.. .	Made of Bankuang or Mat material.
286	Small Articles ..	do	Bankuang.
288	Nest of 9 baskets ..	Bawian	do.
289	Covers for provisions &c. ..	Borneo [Banjar Massin]	Made of Palm tree.
290	(Conical		
291	(Hats ..	Palembang	
292	do. ..	Singapore	
293	Specimen of basket work ..	Bawian	
294	Set of baskets ..	Singapore. . . .	
295	Bamboo Fans ..	Bawian.. . . .	
296	Kopia or Mussulman Cap ..	Malacca.....	Basket-work.
	MODELS OF NATIVE VESSELS.		
300	Model of a Lanun pirate prahu of Mindanao. [2nd Class]		Carries a crew of about 60 men. The stage or platform suspended to the mast, with the grapling hooks attached to the end, is used as a bridge for boarding a prize.
301	do. do. do. [1st Class]		Carries a crew of 100 men or thereabout. In this description of vessel, the tripod mast, the two after feet of which work on hinges, is used as a bridge in boarding.
302	Model of a Padewahkan or Bugis trading prahu		The trade with New Guinea and the Eastern Islands, (commonly called the Bugis Trade,) and the Trepang fishery on the North Coast of Australia, is carried on chiefly in vessels of this description, which leave Macassar and the other ports of Celebes, for the Eastern Islands during the westerly monsoon, returning with the southeast trade wind.
303	Model of a sampan. [1st Class]		A description of boat peculiar to Singapore and remarkable for its swiftness both with sails and oars. These boats when skilfully managed are exceedingly safe, and are sometimes employed on rather distant coasting voyages, from Singapore to Pinang for example.
304	Model of a Singapore sampan or passage boat [2nd Class]		Employed chiefly in conveying passengers between the shore and the shipping.
305	Model of a Singapore sampan or passage boat [3rd Class]		do. do.

No. II.

SUPPLEMENTARY COLLECTION.

NATURAL PRODUCTIONS.

No	Name of Article.	Place of production.	Remarks.
1	Edible Bird's Nests.	Java . .	From £500 to £583 per pl. of 183⅓ lbs avoird.
2	Petroleum or Earth Oil..	do . .	
3	Soap Nuts.... ..	do . .	Used in washing.
4	Dammar.. ..	do . .	A resin used instead of pitch, for paying the seams of vessels.
5	White Dammar ..	Sumatra. .	
6	Gutta Podoh ..	Billiton . .	Vegetable Wax.
7	Bees' Wax ..	Timor . .	
8	Kanari Nut ..	Java. . .	This production is not indigenous to Java, but has been introduced from the Moluccas where the Canari trees afford shade to the Nutmeg plantations: This description of nut is eaten as a fruit, and the flavour closely resembles that of the almond. The uncultivated variety produces a nut remarkable for the quantity of oil it contains, which is collected in large quantities by the inhabitants of the Moluccas, and is in general use for cooking and burning in lamps. In fact it there supersedes cocoa-nut oil, which is scarce.
9	Tangeer Bark ..	Macassar .	Used in making a lye for washing the hair, which it is said to cleanse and strengthen.
10	Gum Catchouk ..	Lampungs (Sumatra) .	India Rubber.
11	Gums. ..	Sarawak (Borneo) . .	Collection of various gums in small bottles.
12	Mangkudu Root ..	Celebes . .	A red dye, *Morinda Umbellata*.
13	do .	Java. . .	do do
14	Mangkudu Wood..	do .	do do
15	do .	do . .	do do
16	Lopisip Bark ..	Celebes . .	A dye
17	Sapan Wood .	do . .	A red dye
18	Bunchong Bulu Wood .	do . .	do
20	Gaju Gum .	do . .	A dye
21	Kasumba . .	Celebes . .	Safflower (*Carthamus tinctoria*)
21	Resins and Guttas .	Sarawak (Borneo) . .	A great variety
22	Vegetable tallow .	do . .	Melted into a gourd-shell
23	Medicines . .	Java . .	Roots, herbs, and other vegetable substances used by native practitioners as medicines.
24	Massoy Bark .	New Guinea .	Much used by the natives of Java and Bali as a cosmetic for rubbing over their bodies.

No	Name of Article.	Place of Production.	Remarks.
25	Kudrung Wood	Java	
26	Box of Minerals	Borneo	Containing compartmets. No. 1 Coal from Barram. 2 Pyrites—Barram. 3 Black & Yellow-Sand 4 Antimony Ore. 5 do 6 do 7 do 8 Crude Antimony. 9 Antimony Ores. 10 Fresh water Pearls. 11 Gold dust. Rough Diamonds. 12 Native Iron; Borneo Copper Ore.
27	Chrystal	Malacca	From the Neighbourhood of Mount Ophir.
*	Useful Woods	Singapore	70 Specimens.
*	Fish Maws	Sumatra	Used as Isinglass.
*	Pipe Clay	Singapore	
*	Yellow Ochre	do	
*	Red Clay	do	
*	Dammer	do	

AGRICULTURAL PRODUCTIONS AND SUBSTANCES MANUFACTURED FROM NATIVE PRODUCE.

28	Pekoe Tea	Java.	Manufactured and packed on the Government plantations by Chinese Workmen.
29	Congo Tea	do	do.
30	Cigars	Sourabaya	
31	do	do	
32	do	do	
33	Table Rice	Indramayo (Java).	
33	do	do	
34	Ketane Rice	Java.	Pulut Rice of the Malays, see No 127, 1st Collection.
35	do	do	Dark variety.
36	Katchang Tanah	do	Ground nut. Much cultivated in the neighbourhood of the sugar plantations, where the refuse, after the oil has been extracted, is used as a manure. The oil is in general are for burning, and among the poorer natives for frying food.
37	Katchang Merah	do	Red Pea.
38	Katchang Ejou	do	Green Pea.
39	do	do	do
40	do	do	do
41	Katcang Tungah	do	Used as a vegetable.
42	do Botor	do	The flour used in making cakes.
43	Blendju	do	Eaten with coffee when prepared as a paste and fried with oil.
44	Katjang Kadeleh	do	Used as a vegetable.
45	Wiegane.	do	Eaten in various form. The oil expressed from it is considered to possess certain medicinal virtues.
46	Coffee.	Sarawak (Borneo)	Produce of the estate of Mr Henty
47	do	Passeruang (Java)	
48	Arrow Root	Sarawak (Borneo)	

No	Name of Article.	Place of Production.	Remarks.
49	Arrow Root	Java	
50	White Pepper	Sumatra	
51	Black do	do	
52	Long do	Java	
53	Black Pepper	Sarawak (Borneo).	
54	Cayene Pepper	do	
55	Common Pepper	do	
56	Tamarinds	Java	
57	Turmeric	do	
58	Nutmegs, Mace. Cloves & Betelnut	Sarawak (Borneo)	
59	Siri Oil	Sumatra	Prepared from the lemon-grass.
60	Cocoanut Oil	Sarawak	
61	Miniak Jarak	Java	Castor Oil. Used for lamps, and for paying the bottoms of ships.
62	Katchang Oil	do	Prepared from the Ground-nut No 36.
63	Kayu Puteh Oil	Moluccas	
64	Cochineal	Java	Grown in considerable quantities on the
65	do	do	Government Plantations.
66	do	do	do
67	do	do	do
68	Cinnamon	do	do
69	Sugar	Sourabaya (Java).	Manufactured in Dutch high-pressure vacuum pans.
70	do	do	Manufactured by a new process not yet generally known. Made in common open Battery.
71	do	Probolingo (Java)	Manufactured in low-pressure vacuum pans.
72	do	Sourabaya (Java)	Made in common open battery pans.
73	do	do	Same as No. 71.
74	do	Java	Made from the juice extracted from the flower-spathe of the Gummuti Palm.
75	Sago Cakes	Moluccas.	The pith of the Sago Palm prepared for use & exportation. In this state it constitutes the principal food of the natives of the Moluccas, especially during their sea voyages. It is cooked by simply dipping the cakes into warm water which softens them, and renders them easily masticated It is also made into a sort of soup.
76	Iron	Celebes	Smelted by the aborigines from Native Ores.
77	Essential Oils	Moluccas.	Extracted from spices and various odorous woods.
78	Tin.	Linga.	
*	Spices	Malacca	Tin box contg specimens of various spices.
*	Betel Nut.	Singapore	

TEXTILE MATERIALS AND FABRICS.

80	Cotton.	Java	Grown on the rice lands as a second crop (uncleaned).
81	do	do	Do (cleaned).
82	do	do	Upland variety. Grown both as an annual and as a perennial, (uncleaned.)
83	do	do	Do (cleaned.)
84	do	Celebes	

No	Name of Article.	Place of production.	Remarks.
85	Cotton	Pamanoekan (Java)	Lowland variety.
86	do.	do	Upland do.
87	do.	Sarawak	From Pernambuko seed.
88	do.	Bali	
89	Pine Apple Fibre	Celebes	
90	Papyrus	Java	Wood, leaf and bark.
91	Bark Cloth	do	Made from Papyrus-bark.
92	Bark Paper	Madura	
93	Flax.	Java	1st Quality (dressed.)
94	do	do	2nd do
95	Pine Apple Fibre	do	
96	Cotton Twist	Celebes	Unbleached.
97	..		
98	Cotton Twist	Celebes	Dyed.
99	Cotton Yarn	Java	
100			
101	Cotton Tape	Celebes	
102	Embroidered Tape.	do.	
103	Silk Tape	do.	
104	Talli Pinding	do.	Waist belt worn by the Natives.
105	do	do.	do
106	do	do.	do
107	do	Borneo	do
108	Cloth.		Manufactured by the so-called Arafuras or Mountaineers of one of the remote Eastern Islands, said to be New Guinea, but more probably Ceram, where the aborigines are known to manufacture various textile fabrics from native fibres.
109	Cotton Cloth	Boutan	Unbleached.
110	do	Borneo	
111	do	do	
112	Cloth	Sumatra	
113	Cotton Cloths	Pamanoekan (Java).	
114	Cotton Cloth	Java.	Dyed with the Mangkudu root.
115	do Cloths	do	Yarn and dyes of native production.
116	do	do	Yarn and dyes the production of Europe. Manufacture native.
117	do	Celebes	
118	do	do	
119	Cotton Cloth	Java	Weft, native yarn;—Woof, European do Dyes, Native.
120			
121	do	Celebes	
122	do	do	
123	do	do	
124	do	do	
125	do	do	
126	Cloths	Linga	Presented by His Highness the Sultan of Linga.
*	Embroidered Cloth.	China	
*	do Cap	Singapore	

FANCY MANUFACTURES.

130	Salad Tongs	Java	Made of Buffalo-horn.
131	Pin Cushion	do	do
132	Buttons	do	Of various sizes, turned from ivory, bone, and horn.

No	Name of Article.	Place of production.	Remarks.
133	Combs	Java	Tortoise-shell horn.
134	do	do	
135	Kris Handles	do	Carved Ivory.
136	Covers for Tumbler.	do	Tortoise-shell.
137	do	do	do
138	do	do	Buffalo-horn.
139	Cigar Cases	do	Variegated Bamboo.
140	do	do	Tortoise-shell.
141	do	Celebes	Do with spring lids.
142	Arm Bangles	do	
143	Kris Ring & Cockatoo Chain	do	
144	Finger Rings	do	
145	Seal Ring	do	
146	Silver Bangles	do	
147	Chimney Ornaments	Java	Made from the Nautilus shell.
148	do	do	Do.
149	Ladies Whips	do	
150	Horn Combs and Needle case.	Celebs	
151	Cuscus Fans	Bawian	
152	Pack of Playing Cards.	Celebes	
	Pinding	Singapore	Golden Ornament worn by Malayan women of rank as a fastening for the waist-belt.
*	Set of boxes	Ceram	These boxes were received after the No 1 list had been completed, but in time to be forwarded by the "Inglewood" see No. 222.

IMPLEMENTS AND ARTICLES OF DOMESTIC USE.

154	Models of Weapons.	Java	
155	Siri or Betel-box	Linga	This form of box can only be used by the Sultan. Presented by H. H. the Sultan of Linga.
156	do do	do.	Form peculiar to the Rajah Muda or heir-apparent.
157	do do	do.	Form peculiar to the Bindahara or Treasurer.
158	do do	do.	Form peculiar to the Tamunggung or Minister of War and Police.
159	Knives	Celebes	Made from native iron.
160	Klewang or Sword.	Batan	
161	Hédung	Java	Chopping knife of the Tengger Mountaineers
162	Sword	Borneo	Made of native iron by people of Kotai East coast of Borneo.
163	Betel Box	Java	Containing 2 male combs, 2 female do. and 2 children's anklets.
164	Chair Mat	Bawian	
165	Sleeping Mat	do	
166	Dyak Violin	Borneo	
167	Kayen Guitar	do	
168	Native Musical Instrument	Java.	

IMPLEMENTS AND ARTICLES OF DOMESTIC USE.

No	Name of Article.	Place of Production.	Remarks.
169	Brushes	Celebes	Made of the Gammuti Fibre.
170	Auger	Java	Instrument used for boring wood.
171	Native Rope	Celebes	Made from the bark of the Kasumba.
172	Strainer	do	
173	Work basket		
*	Grind stone		
*	Reels	Singapore	For spinning pine-apple thread.
*	Gutta Percha splints	do	For setting broken limbs.
*	2 Lellahs	do	Brass swivel guns, used as an armament for Malay prahus.

MISCELLANEOUS.

174	Model of a Farm Establishment	Java	

APPENDIX.

The articles enumerated in the following list arrived from Labuan after the Supplementary Collection had been arranged. Those articles adapted for overland transit will be forwarded by the January steamer:—

List of Articles collected by the Labuan Government for the Exhibition of Industry of all Nations, and forwarded to Singapore to be incorporated with the collection from that place.

ARMS

No	Name of Article.	Place of production.	Remarks.
1	Ilang	Barram River	The Arms of the Kyan Chief "Ayer Berlari," presented by him to the Labuan Government.
2	Shield	N. W. Coast of	
3	War Jacket	Borneo	
4	Ilang		The Arms of the Kyan Chief "Paran Lajow," presented by him to the Labuan Government.
5	Shield	Ditto ditto	
6	Spear		
7	Ilang		The Arms of the Kyan Chief "Tam-Adding," presented by him to the Labuan Government.
8	Shield		
9	Spear	Ditto ditto	
10	Topy		
11	Ilang		The Arms of the Kyan Chief "Sing Owdin," presented by him to the Labuan Government.
12	Shield		
13	Spear	Ditto ditto	
14	Topy		
15	Kris	Borneo	
16	Ditto	Sooloo	
17	Kampilan	Tampassuk	Swords used by the Illanun pirates on the Coast of Borneo.
18	Ditto	Malludu Bay	
19	Dusun knife	Mengatal	Used by the Dusuns or Hill Tribes.
20	Ditto	Ditto	
21	Spear	Tampassuk	Used by Illanun pirates.
22	Ditto	Ditto	
23	Ditto	Ditto	
24	Chain Armour	Tampassuk	Worn by Illanun pirates.
25	Shields	Ditto	Used by ditto.
26			
27	Ditto	Ditto	Used by ditto.
28			
29	Case for Arrows		
30	Sumpitan		

NATIVE MANUFACTURES.

No	Name of Article.	Place of Production.	Remarks.
1	Cloth	N. W. Coast (Pandassan and Tampassuk)	Manufactured by the Illanuns.
2	Ditto	do	Ditto.
3	Ditto	do	Made of fibre of plantain stems, by ditto.
4	Ditto	do	Manufactured by Illanuns.
5	Jackets	Mengatal	Made by the Dusuns from the bark of trees.
6	Sleeping Wrapper	do	Made by Dusuns.
7	Waist cloth used by women	do	Manufactured from Native cotton.
8	Ditto	do	Ditto
9	Ditto	do	Ditto
10	Sarong	Brune	Manufactured in the city of Bruni.
11	Ditto	do	Ditto.
12	Hat	Mengatal	Worn by Dusuns.
13	Ditto	do	
14	Basket	do	Made by Dusuns.
15	Ditto	do	Ditto.
16	Roll of Mats	do	Ditto.
17	Cooking pot	do	Ditto.
18	Ditto	do	Ditto.
19	Ditto	do	Ditto.
20	Ornamental basket and cover	do	Do. Made from leaves of the Nipah palm..
21	Basket	do	Made by Dusuns.
22	Mats	Natunas Islds.	Ornamented with open work.
23	Ditto	Brune	
24	Hand-loom	do	With Sarong in course of Manufacture.
25	Sarong	do	
26	2 Gold Ear Ornaments	do	Worn by the women of Brune.
27	Ring	do	
28	Button'	do	
29	Ornaments	Labuan	Embroidery for the ends of pillows.

AGRICULTURAL IMPLEMENTS.

1	Plough	Mengatal(N.W Coast of Borneo	Made and used by Dusuns.
2	Harrow	do.	do.

NATURAL PRODUCTIONS.

1	Section of the trunk of the sago palm	Mengatal	Abundant on all the N.W.Coast of Borneo
2	Coal	Head of the Harbour of Labuan	Specimen from the outcrop in the bed of a stream—2 veins 18 feet apart and nearly 3 feet thick.
3	Ditto	Tanjong Kubong	From a vein from 12 to 15 feet in thickness.
4	Tobacco	Mengatal	Grown and prepared by the Natives of the N. W. Coast.
5	Coal	Mount Pisang (mouth of the Brune River)	From a very thick vein.
6	Ditto	From bed of the Kianguey river.	Vein about 10 feet thick.

No	Name of Article.	Place of production.	Remarks.
7	Caoutchouc ..	N. W. Coast of Borneo ..	
8	Kayu Garu ..	do ..	Emits a fragrance & is burned as incense.
9	Kulit Lawan ..	do ..	Clove bark.
10	Kayu Lakkar ..	do ..	Burned as incense.
11	Kerta Ambuk ..	do ..	do.
12	Benkita-barrung ..	do ..	Produces a dark purple or black dye.
13	Tortoiseshell ..	Labuan and N. W. Coast ..	
14	Pepper (black) ..	N. W. Coast ..	
15	Cotton ..	do ..	
16	Native Indigo plant	do ..	
17	Kappau paddi ..	do ..	
18	do. rice ..	do ..	
19	Sampangan paddi .	do ..	Ripens in 3 months from the time of planting.
20	do. rice ..	do ..	
21	Pasir paddi ..	do ..	
22	do. rice ..	do ..	All grown on the sides of hills.
23	Sambas biji paddy .	do ..	
24	Adan paddi ..	do ..	
25	Jinjang ditto ..	do ..	
26	Radin ditto ..	do ..	
27	Jongko ditto ..	do ..	
28	do. rice ..	do ..	
29	Nipah salt ..	do ..	Made from the ashes of the Nipah palm—in extensive use amongst the natives of the Interior.
30	Treacle ..	do ..	
31	Vegetable Tallow..	do ..	Extracted from the nut of various species of Dipterocarpus.
32	Miniak Kapayang.	do ..	Procured from the seeds of Pangirun edule.
33	M. Beribadak ..	do ..	
34	M. Langa ..	do ..	
35	M. Kambayo ..	do ..	
36	M. Kamiri ..	do ..	Almond scented oil.
37	M. Kruin ..	do ..	Wood oil—extracted by heat from a species of Dipterocarpus.
38	Civet ..	do ..	
39	Seed pearls ..	do ..	Used as a Medicine by the Chinese.
40	Miniak Kapur ..	do ..	Found very efficacious in cases of Rheumatism
41	Malacca canes ..	do ..	

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LIST OF WOODS.

1	Kayu Aru .	Labuan .	Height about 60 feet, diameter 3 feet.
2	Gabar Buto .	do .	do
3	Kayu Malam .	do .	do
4	,, Bencoola .	do .	do
5	,, Leda Karbau.	do .	do
6	,, Oobah .	do .	Height about 40 feet, diameter 18 inches—bark used in dyeing dull red.
7	,, Tampui pyah.	do .	Fruit tree.
8	,, Palah palawan	do .	Height 30 feet, diameter 18 inches.
9	,, Petong .	do .	,, 30 feet, do. 18 inches.
10	,, Laoh .	do .	Small.
11	,, Kandis Dahan	do .	Height 30 feet by 2 feet. Fruit tree.
12	,, Plye .	do .	
13	,, Kalam Pappa	do .	,, 30 feet by 2 feet.
14	,, Tioro .	do .	,, 30 to 35 feet by 3 feet.

No	Name of Article.	Place of production.	Remarks.
15	Kayu Tobah tobah utan -	Labuan	Height 30 feet by 3 feet.
16	Kayu Jamber -	do	Height 30 feet by 2 feet.
17	,, Karye -	do	,, 20 feet by 18 inches.
18	,, Badak utan -	do	Fruit tree.
19	,, Taratang -	do	Height 20 to 30 feet by 2 feet.
20	,, Sarogan -	do	,, 25 feet by 1 foot.
21	,, Gading -	do	,, 25 feet to 30 feet by 1 foot.
22	,, Nasi Nasi -	do	,, 40 feet by 2 feet.
23	,, KapurRangin	do	,, 90 to 100 feet by 4 to 5 feet.
24	,, Senang Awan	do	,, 90 to 120 feet by 5 to 6 feet.
25	,,Ra sak -	do	,, 40 feet by 2½ feet.
26	,,Ka uing -	do	,, 70 feet by 3 feet.
27	,, Kruing Utan-	do	,, 40 feet by 2½ feet.
28	,, Kapur -	do	,, 90 to 120 feet by 5 feet.
29	,, Samuck -	do	,, 30 feet by 2 feet—used in dying.
30	,, Rangas -	do	,, 30 feet by 18 inches—used in common furniture.
31	,, Arroo -	do	,, 30 feet by 2 feet.
32	,, Plye (root of)	do	
33	,, Urat Mata -	do	,, 90 feet to 100 feet by 3 to 4 feet.
34	,, Impas -	do	,, 40 feet by 2½ feet.
35	,, Bidarru -	do	,, 30 feet by 18 inch—scented wood.
36	,, Kamuning -	do	,, 6 inches in diameter.
37	,, Arang -	do	Grows to a large size on the mainland of Borneo.
38	,, Limau Limau	do	6 inches diameter.
39	Name unknown -	do	
40	do -	do	
41	do -	do	
42	Kayu Jampalore or Jati China -	do	60 feet by 18 inches.
43	Kayu Sampilow -	do	60 feet by 20 inches.
44	,, SenangAnnun bukit -	do	90 feet by 4 feet—An oil is expressed from the fruit.
45	,, Benatore bukit	do	70 feet by 3 feet.
46	Samala -	do	50 feet by 2½ feet.
47	Madang sisik -	do	do.
48	Kalim pupa tandok	do	12 to 15 feet by 18 inches.
49	Dadarru -	do	30 feet by 2 feet.
50	Madang lada -	do	do.
51	Saryeah -	do	50 feet by 3 feet.
52	Nibong benar -	do	90 feet—a species of palm.
53	Nibong sabarani -	do	90 feet do.

NOTES AT PINANG, KIDAH &c.

BY J. R. LOGAN.

Pinang, September 1850. Visited Kampong Burmah and examined the heads of some Burmese.

1. Rounded lozenge, nose broad and flat at root like Mintira, spreading at bottom, face large, forehead narrow, mouth full, top and back of head flat and at right angles, from a little above the navel to a little below the knee elaborate tatooing of birds, monkeys, floral designs &c., body stout and short but trunk long.

2. A girl 5 years old of Tavai parents. Square head, nose as No. 1.

3. A young man—face oblong, large,—small forehead,—a Binua head.

4. A young man, a sharper face, nose higher, angle of jaw more thrown out so as to form a greater approach to a true or angular lozenge.

The eyes of all remarkably bright and agreeable. The lips have a good humoured expression. On the whole very like some varieties of the Malay, Binua, and Daya'.

As it was desirable to fix approximately the positions of the different mountains of the mainland in order to define more accurately the river basins, I ascended the Great Hill to get their bearings from it. Their outlines were too much obscured by clouds to distinguish them from each other and after waiting some time I descended. The change on plunging from the cool mountain air into the close heated layer that covers the plain was very strong, and much more marked than the diminution of the temperature during the ascent. By the barometer I made the height of the hill from the road at the bottom to be 2,379 feet.

Strong southerly winds preventing my immediate return to Salangor, I resolved to collect all the information I could get about the wild tribes of this part of the Peninsula and to postpone if necessary my southern excursion to another season. I therefore availed myself of Mr Blundell's obliging offer of the gun-boat, and on the 9th September left Pinang for Kidah at 4 A. M. Light winds retarded us till the afternoon when a squall helped us for a time, but after it passed we made no better progress than before and in the evening were obliged to anchor at Pulo Bunting.

10*th Sept.* In the morning we reached the mouth of the Kidah which being very shallow we anchored off the village of Kwala Kidah a little above the ruined and neglected fort, till the flood made, when we proceeded up the river.

1*st Reach.*—S. W. by W, at the bend and on the left side pass the village of Sabrang Nonia consisting of about 15 houses, one only of which is of considerable size. It belongs to Wan Sme, is

surrounded by a pagar and had a prau before it, from which signs of wealth it would appear that he is the principal man of the place.

2. N. E. by N. Elephant hill seen over the top. On the right side at the bend Kampong Bindahara about 6 houses and a small feeder, S. Kubang Rotan, up which, about an hour's pull, is Kampong Rotan Glam, a few houses.

3. E. S. E. a distant mountain over the head. A small creek, S. Rusa, near head.

4. 1h. 16' S. for a few minutes, then S. E.; 1h. 30' N. by E.; 1. 38' N. N. E; 1.43' N. by W; 1.48' N. E. long; 2h. S.; 2.8' long E. S. E. the nipa now more abundant and with larger leaves, on the right S. Mirjang; 2.18' E.N.E. Elephant hill seen N. by W. At the head of the reach on the right bank a paddy plain comes into view. A bend to the N. then 2.25 E. N. E. coconuts seen over a fringe of nipas and jungle. Near the head S. Mplam 2.32 E. the nipas are now very fine and large; 2.35 N. E. by N. mountains over the head—houses on the right bank; 2.40 houses at extremity, a great plain on the left bank interpersed with belts of trees and Gunong Jirai rising from it to the south.

The houses proved to be the village of Alor-Sta,* the usual residence of the chiefs. I sent my Malay jurutulis to the Kota, and after some time he returned with a Malay and Kling, who brought a message from two of the mantris to the effect that the Raja was absent but they would be glad to see me. I walked through a long narrow muddy lane, with dirty and slovenly attap shops on each side in several of which cloths were piled up, while most exhibited only the usual Malay commodities. At the end of the village we crossed a small ditch-like creek by a dilapidated wooden platform and presently turning to the right saw, a little way before us, the ruinous brick wall of Kota-Sta. Projecting for a considerable length outside of this was a new wooden house of which only the posts and roof were finished. The wood work was of large and fine pieces of timber and more like a substantial Bugis than a Malayan edifice. In the middle of this, amongst planks and saw dust, a few chairs were placed, and my arrival being intimated the mantris came out of the Kota and welcomed me. One of them, an old man, reminded me that he had been in attendance to give evidence on the trial of Tuanku Mahomed Saad, a nephew of the late king, who was prosecuted at Pinang for alleged piracies ten years ago. The other was a young man whose acquaintance I had made more recently on the occasion of his being sent by Tuanku Dai on political business to Singapore. The Raja, they told me, was living in seclusion some distance up the river from fear of small pox, it would take me 2 days to reach

* The words in common pronunciation are phonetically united by placing the accent on the *o* and sometimes omitting the *r* while the final *a* receives the abrupt accent with a naso-guttural tone. Hence the name has been written Alostar.

him and I would find no Simangs. They proposed to forward a letter of introduction to him which I had received from Mr Blundell, and requested me to wait at Alor-Sta till they heard from him. Fearing delay and considering that the best way of accomplishing my object would be to place myself as near the Raja as possible and then communicate with him, I told them I would go up with the tide as far as I could without breaking through the line of *pantang* (*taboo.*) They promised to send me a guide and I returned to the boat after a long conversation which the present unhappy position of Kidah prevents my repeating. In the night I ascended to Pangkalan Bukit Pinang and in the morning found we were lying off a watch house where men were stationed to enforce the pantang, which proved to be only a quarantine, for boats that arrive during the day are allowed to proceed up at night. The guide not being suffered to go further, the letter was entrusted to one of the mata-matas on guard. As different canoes arrived, each was made fast at this Pangkalan, so that the spot otherwise solitary, for there was no house near it, became a busy scene, some of the new comers lounging about and chatting, some cooking their breakfasts and some bargaining with the mata-matas for dried fish which they had prepared in considerable quantities and stuck round the watch shed. The bank of the river for a breadth of twenty or thirty paces is left uncultivated and is covered with grass and clumps of brushwood, with occasional trees. On its land side runs a continuous belt of bambus. I landed and making my way through the bambus, by one of the numerous openings left for the passage of men and cattle, stood on the side of a magnificent plain which I can only compare to one of the wide plains of Bengal, for there is nothing like it in the rest of the Peninsula. The whole is an immense paddy field, broken at great intervals by clumps and belts of trees, but only a small part is now under culture. In some places ploughs were at work drawn by buffaloes and oxen, and in others the women were already planting out the young paddy. I strolled down the bank till I came to a succession of houses. The Malays here said that the plain was inferior in fertility to Province Wellesley, which they thought was accounted for by the latter being new land and the former old. The average produce here is about one kuncha per orlong while the newer land, that nearer the sea, as at Alo' Sta, yields about 2 kunchas. Some of the Malays had lived in the Province, and although they preferred their present situation they complained of the arbitrary and irregular demands that were made on their time and labour, several being called away at present for instance to procure materials for the Raja's house and aid in its erection.

The reach in which we were detained, Rantau Alor Ganu, is a very long one. While the Siamese occupied the country their chief place of residence was on its bank. It is close upon the hilly country,

which is seen rising in several short ranges on the N.E. The nearest is a bold range called Bukit Malan (bearing 38° 40' from the bank opposite Pangkallan Bukit Pinang.) A more rounded range advances from behind it to the north, its highest point being 24° 10'. Between the summits of these two ranges, mountains are seen in the distance in three distinct ranges. More to the east, 68° 20', is a single sharp hill called B. Tinggi. The only hill seen rising from the plain to the west of north is Bukit Tunjang, 343° 30' where Tunku Anum resides. While I was taking these bearings a neat boat shot rapidly round the head of the reach and approached the prau. On descending I found in it one of the mantris, Wan Mot, an easy, good-natured, and polite gentleman, who said he had been sent by Tuanku Dai to receive me and invite me to visit him, his boat being at my service. Leaving the prau to follow I went up in the boat. The river as it becomes more shallow, changes its character from that of a canal to a pleasant stream flowing with variable depth over a sandy bottom. The banks above Rantau Alor Ganu are very agreeable, being sandy more than muddy, with wavy outlines, irregular in height, and covered with brushwood, bambus and fruit trees, marking the transition from the alluvial plain to the higher and more ancient land. The residence of the Tunku is at Bukit Pinang, where the banks are high. He received me in a small bungalow, or rather balai, built over the river, his house being higher on the bank. The dais was carpeted and furnished with a table and two chairs. His four sons, interesting boys, decked out for the occasion with gold chains, cloth of silk and gold &c. were placed on the carpet beside us, while Wan Mot and some other mantris occupied the lower floor. His welcome was extremely kind. He regretted his inability to procure a Simang, as the race did not now frequent the interior of the Kidah basin, and recommended me to ascend the Muda or the Krian where they still had their haunts. They have long deserted the Ian and other streams of Gunong Jirai, mentioned in Mr Anderson's notices of the Simang as being frequented by them. Understanding that I wished to see the tombs of his ancestors at Langar he ordered six elephants to be got ready and desired his eldest son, Tunku Ahmed, with Wan Mot and a number of followers to conduct me to the place. Our path lay at first along the bank of the river but we soon left it and, after passing over some dry and undulating ground covered with grass and trees, we struck across the paddy plains, the elephants splashing through the water and mud when the fields were not yet planted, and picking their steps along the narrow batas or embankments where the young paddy already grew. The elephants were in good discipline, hardly once succeeding in their occasional attempts to snatch a trunkful of the paddy, but a young one which trotted at its mother's heels was constantly trespassing. It was amusing to see the hasty manner in which it gathered

a last mouthful and then trotted off, when disturbed in its pilfering by the angry cries of the mahouts. The Malay howdah is merely a large pack saddle with a curved canopy of plaited rattan work over it, and handles, (*telinga*, ears, as they call them) before and behind, which the sitter seizes and holds on by, when ascending or descending the bank of a *nullah* or other abrupt ground. After a ride of some hours, mostly across paddy fields, we entered a wooded tract and crossing a nulla, formerly the bed of the Kidah river, dismounted beside the tombs. They are enclosed by an old brick wall and are not remarkable for their size or workmanship, while the absence of all inscriptions detracts from their interest. Those of Tunku Abdulla, his father the late unfortunate king, and two of his predecessors were pointed out, but I saw none of the ancient rulers of the Hindu regime, as I had been led to expect. We returned by a nearer route in which we crossed several nullas, some so deep that the smaller elephants had to swim. It was evening before we arrived at Bukit Pinang, where I found the prau waiting and the crew feasting on one of two oxen which the Tunku had presented to me. In the evening I again visited him at his request and had a conversation of some hours, in which he fully explained his position and prospects. I counselled submission and advised him to cultivate the good will of the British authorities and cautiously avoid giving any umbrage to his present superiors, the Siamese. The little hope I had to offer of any improvement in his position seemed to be dependent on his faithfully adhering to this policy and waiting events. The uncertainty of his tenure and the character of the Siamese government, filled him with apprehension, not so much for himself as for his children, and I could not listen to him, look on the anxious expression of his face, and recollect the misfortunes which his family and country have endured since they became allied to us, without feeling pity for him and sorrow for the part our government has thought fit to take. At an early hour next morning I proceeded down the river, furnished with a letter from the Tunku to his Pangulu on the Krian, where I had determined on going in preference to the Muda, the ascent of which is difficult and slow, from the rapidity of its current.

It is much to be regretted that this magnificent plain, which is capable of supporting a very large and prosperous population, and at no distant date numbered about 100,000 inhabitants, should remain in its present condition, more a great wild than a cultivated land. Its proximity to Pinang and the unlimited supplies of rice, cattle and all other kinds of native provisions which it is capable of affording,* give us a strong interest in promoting its gradual return to its former productiveness. While the government remains precarious,

* In Kidah oxen cost from $3 to $6; buffaloes $5 to $6; fowls $2 to $3 the hundred; paddy is now at $3 but after harvest $2 per kuncha, the fifth part of a coyan.

as at present, there is little prospect of its acquiring a large and settled population. When the Malay chiefs returned, even in their reduced state, a number of the old inhabitants followed them, but a large proportion of the Malays who had obtained lands in Province Wellesley or emigrated to more distant places, and of those who had grown to manhood since the Siamese invasion, preferred to remain in their adopted homes. The present population, according to Tunku Dai and some of his mantris, is as follows:—

Kidah plain	
Tuanku Dai's province	4,500
Tuanku Anum's	2,000
	6,500
Muda	1,300
Purlis	2,500
Situl	1,000
	11,300

The territory under Tunku Dai's government is the southern and most valuable portion of Kidah, extending from the Muda to the Kidah, and embracing also the northern part of the basin of the latter as far up the river as Bukit Pinang, beyond which the right or north bank is subject to Tunku Anum, a line running in a northerly direction to Alor Che Madi forming the boundary. The jurisdiction of the latter extends from the right bank of the Kidah, above B. Pinang, to Purlis, which is a separate province, as is also Situl.

No tribute of any kind is at present exacted by the Siamese, but the Bunga Mas, which costs about three thousand dollars, is sent to Bangkok every third year.

The native currency is the *tra*, a small round coin of tin with a hole in the centre, 160 of which are a *tali*, 8 tali being equivalent to a dollar.

The following are the names of the villages and tributaries that we passed in ascending the Kidah, those marked *l* being on the left bank descending, and the others on the right.

Kwala Kidah, Kota, Alor Malaka, Sabrang Nonia *l*, Sungi Kabang Rotan, Kapal Picha *l*, Tilo' Kiche *l*, Bat, Bambang Panjang *l*, Tilo' Chingai *l*, Tabingau *l*, S. Mirgong or Mirjang (a large kampong on this stream) Mamplam, Kwala Bitimbai *l*, Trus Panda *l*, Trus Tunku Hassan, Pulo Kapal *l*, S. Limbong *l*, Alo' Sta and Kota Sta, Alor Male *l*, Tilo' Ian, Kampong Bada, Kanchut, Datu Bindahara's tombs, Lubo Piringi, Alor Se Madu *l*, Pumpong, Alor Mah *l*, Suka Menanti, Alor Mira *l*, Ana' Bukit *l*, Alor Gunong, Alor Singjaya *l*, Alor Che Madi, Alor Ganu, Bukit Pinang *l*, T. Dai's Kampong *l*, Bukit Tinggi, B. Lingkwas *l*, K. Derang *l*, Padang Luar *l*, Kota Mangheo, B. Karbau Beguling *l*, K. Tanglah, K. Abau *l*., K.

Korang Itam, K. Jeni, K. Indrang *l* (road to Blimbing) K. Tikai. The stream is now small, flowing through Padang Tra. On the right it is joined by S. Sauwi. From the Kwala to B. Pinang may be reckoned 12 hours pull. From B. Pinang to Padang Tra is said to take a day and a half, thence to Pulai 4 days, and from Pulai to Prangin Patani half a day. On the boundary there is a remarkable mountain called Bukit Sabla, very steep on the Kidah side and flat, forming a cultivated plain, on the Patani side.

This visit to Kidah and my subsequent excursions enabled me to see Grnong Jirai on all sides save the east. From all points of view it is long and bold, which so far confirms the report of the Malays that its base is of a square form. It seemed to me however that it has a considerably greater extension from N.W. to S. E. than in the opposite direction. Its western face rises directly from the sea and its successive ridges and ravines come fully into view as we pass between Pinang and Kidah. On all other sides it is surrounded by the flat alluvial plain and must undoubtedly have once been an island like its sister mountain of Pinang. The western face has regular slopes at its N. and S. ends but between them is much broken, presenting a totally different appearance from the granitic mountains, insular and peninsular, between Pinang and Singapore. The slopes clothed with smooth surfaces of forest are in many places suddenly interrupted by steep descents on which the vegetation is rougher. Some of these great scaurs present precipices of bare rock. I counted six of these precipices, and a slender white streak on the face of one of them was seen through the glass to be a waterfall. The whole appearance of the mountain was such as a great stratified mass would present after being long worn by the sea, and I think it can only be accounted for by supposing that it emerged slowly, and that its gullies and cliffs were gradually elevated into their present position of security from the further assaults of the waves. Its abrupt descents and sharp angles resemble Tioman more than the purely granitic mountains, and I have no doubt that it will be found like it to be mainly composed of stratified rock more or less indurated and metamorphosed by plutonic action, but whether it will be seen actually passing into granite as in Tioman cannot of course be conjectured.

The Malays of Kidah present some characteristics to an observer coming from the south of the Peninsula which are worth mentioning. In features they more often approximate to the eastern negro type than the southern Malays, and I was particularly struck by the repeated occurrence of the deep nasal depression of the Simangs, Australians and Papuans. Small heads, with all the features as it were contracted and compressed, are common. The language is the same as that of the south, peculiarities of expression being the only distinction, but of these there are a

considerable number. The pronunciation however is very different, that of the purer Kidah people being guttural like the inland tribes of the south but not harshly so. The r is the Northumbrian *burr*. Words are much compressed, the syllables being pronounced in a short abrupt manner, and the same habit appears in the contraction of polysyllabic Mahomedan names, *Ma* for Mahamed, *Mot* for Mahmud, *Sme'* for Ismail &c. The monosyllabic tendency is also evinced in their choice of words. Since there is no doubt that Kidah derived its Malay population from the south of the Peninsula, this tendency must be attributed to the influence of the older tribes, whose language retains much more of an Ultraindian character than the proper Malay.

I regretted that the time at my disposal did not allow of my proceeding for a few days to the northward. A number of points and islands rising sharply and abruptly from the sea, as Elephant hill does from the plain, and the deeply serrated outlines of some of the Lankawis, all at a short distance from Kwala Kidah, shewed that I had reached the latitude in which the Peninsula ceases to present only sandstones and clays barren of organic remains, and begins to abound in limestone in which they are plentifully preserved.

SUNGI KRIAN.

On the 15th I started for the Krian furnished with a letter from Mr Blundell to Wan' Sme the Pangulu on the Pera' side, whom I intended to visit before going up the river to the kampong of the Kidah Pangulu who is also named Sme. Failing to procure a guide to Bagan Tiang, which I learned at Pulo Kra was the residence of the Pera' Pangulu, and only approachable at high water on account of the broad mud bank which extends along the coast, I was obliged, when overtaken by night before we reached Kwala Krian, to proceed at once into the latter. Next morning I stopped at the house of a near relative and representative of the Pera' Pangulu and begged him to forward the letter, with an intimation of the cause of my not delivering it in person, and a request that any Simangs that could be procured on his side of the river might be brought down to Bukit Tunggal, where my prau would be anchored. We then went up the river which is cultivated and inhabited throughout on the right bank, and partially on the left. Besides numerous clumps and continuous belts of fruit trees with detached houses and some small villages, we passed two European sugar plantations, one having a neat bungalow close to the river. When I visited the Krian some years ago there was nothing to distinguish it from a purely Malayan river, and this character was further impressed by the presence of the Bindahara of Pera' with a small fleet. Now, shortly after emerging from the mangroves, we passed a village with a Police tannah at the end of a road which connects it with the northern part of the Province and here serves

to convey to the river the produce of two large and flourishing sugar estates immediately behind the village. It was late before we reached Bukit Tunggal, the limit of Province Wellesley, and we had some difficulty in finding the house of the Kĭdah Panĝulu which lies near the foot of the hill a little way beyond the boundary. He came on board, read Tunku Dai's letter and promised to despatch a canoe up the river before day break in search of Sĭmangs. Next morning he visited me again and was very friendly and communicative. In the forenoon, when I was going down the river to visit Kampong Sungi Papan, a large boat followed by a smaller one, both full of men, passed us. This proved to be the Pera' Panĝulu, who, on receiving Mr Blundell's letter last night, had immediately started, directing a long canoe of small draught to be sent after him to take me up the river. This was more than I had asked or expected, and I could not place myself in his hands without offending the Kĭdah Panĝulu and Tunku Dai. I thanked him heartily for his kindness, regretted that he had taken the trouble of coming up in person, and begged that I might not be the occasion of detaining him when he had no doubt important affairs to attend to at Bagan Tiang, explaining that my intention was to remain at B. Tunggal in the prau, where I could with most facility make vocabularies of the languages of any Sĭnangs that might be procurable on the Pera' or Kĭdah sides of the river. He said that Sĭmangs were found in all the rivers of Pera' and were of three kinds, the Sĭmang Paya who frequented the low and marshy alluvium between the sea and the hills, the Sĭmang Bukit who wandered in the forests of the hills, and the Sakai who were confined to the mountains of the interior. There are some Sĭmang Paya at Bagan Tiang and he has one domesticated in his house. While we were conversing, a Pera' man passing down was hailed by the Panĝulu and told him that at present all the Krian Sĭmangs were in the Kĭdah territory. The Panĝulu asked what had led to this, and he replied that they were accustomed to wander about at will, being under no jurisdiction and ready to work for a time for any Malay who chose to employ them. The Panĝulu is a Patani man who fled when his country was devastated by the Siamese. He is an active trader and has been a frequent visitor of Singapore. According to him there are thousands of Sĭmangs in the interior of Patani, Trangganu, Kĭlah and Pera'. They abound wherever the country is covered with forest and there are few or no Malays. In the afternoon the Panĝulu returned to Bagan Tiang and in the evening some of his people who had gone up the river in search of Sĭmangs came back unsuccessful. This of course was merely intended to shew the Panĝulu's zeal.

In the evening I visited the Kĭdah Panĝulu and was told that a Sĭmang would be brought down next day. In the morning,

tired of waiting and desirous of seeing a little more of the river, I weighed anchor and pulled up.

8h. 35 W. S. W. nipa or both sides, on the left large and thick, on the right small and scattered, a few coconuts behind; S. S. W. ib. land on R. B. swampy covered with grass and brushwood, formerly paddy, beyond jungle; 9. S. E. ib. Gunong Bubo bears S. E. by E.; S. a short reach, then a long bend to E. then N; 9.40 E. then S. E. by E. a long reach with 50 houses on the R. B. Bagan Sama. B. Panchur rises close behind. Paddy is cultivated here but without ploughs. The produce is 2 to 2½ kuncha*, nearer the sea it is said to be 4. At the head of the reach we meet the Pangulu with a Simang who is transferred to the prau which returns to Bagan Sama while the Pangulu accompanies me up the river: 10.30 W; 10.32 S. long. E. by N. on R. B. Kubu 11 houses; 11. S.E. long; 11.10 N.E. by E; 11. 20 N.B. Panchur in front. N. E short E. S. E, S. by E. the river suddenly contracts and two small openings are seen, that on the S. is the mouth of the Samagaga which drains half of the plain between the Krian and the Kurau. On the N. the Krian, now much narrower. I pr oceeded up as far as Kampong Raja and then returned. The Krian as far as I went, retains the character of a deep tidal canal. At B. Tunggal it is 7 fathoms in depth. The only other large river on this side of the Pera' is the Kurau. The following are the kampongs, streams &c of the Krian.

Kwala Krian, S. Udang *l*, S. Datu Pirtang (a kramat,) S. Sta' *l*, S. Tukang Junta, Rantau Panjang, Tanjong Ipe *l*, Rantau Nibong Tabas, S. Bakap, T. Durian, S. Papan, S. Kichi, Bukit Tunggal, Kampong Telo', Nibong bedigo *l*, Bagan Sama, Tande Chuka *l*, Bukit Trap *l*, S. Tengge *l*, Kubu, S. Bulu, S. Simang *l*, K. Besar, S. Samagaga *l*, K. Raja, K. Pa Morai, Padang lalang, S. and K. Jani Sampet, S. Lubu Buntau, S. Raja Menyusu *l*, S. and K. Ijau (inland K. Lampau) *l*, K. Sirdang, K. Limau, S. Trap, S. Linta *l*, S. Silama *l*, S. Dingin, S. Mahang. The last is 4 days' pull above K. Raja, and a day's journey beyond brings the traveller to Kopang on the Patani river. Silama and Ijau are both as large as the Krian.

Pangulu Sme' has been 10 years in Krian. His jurisdiction extends from this river to the Pry, but there are few inhabitants within these bounds, save on the Krian, the country north of it as far as the Muda being a jungle. The Pangulu is entitled to levy a tenth of rice, dragon's blood and ataps, four dollars per bhar on tin, and two dollars per family on cultivated land. Benjamin, wax and ivory are royalties. He is empowered to tax imports but does not. A little tin is procured at present. He himself is working a pit (kilian) not far from B. Tunggal. Some gita taban timbas &c which I had, attracted his attention. He had never seen or heard of the substance before. The Pera' Pangulu, a shrewd and travelled merchant, was well acquainted with it and

said the tree was common in the jungles of Krian. He had collected a quantity of the gita and sent it to Pinang but the price was not remunerative and he abandoned the collection of it.

From the Kĭdah Paṉgulu and other Malays I gathered a few particulars respecting the recent history of the district. Their knowledge did not extend back beyond the time of Indra Stia whose jurisdiction reached to the Kurau. He lived at Kampong Raja, and his son Paṉgulu Long, who afterwards acquired the title of Raja Stia Jaya, succeeded him and ruled for thirty years. His jurisdiction also included the whole basin of the Krian, that is all the land watered by its tributaries left and right, and extending on the south to the margin of the Kurau basin. Some of my informants held land on both sides of the Krian. Raja Stia Jaya appears to have been succeeded by Paṉgulu Jumahat in whose time Nakoda Udin was Paṉgulu of the Kurau. The next ruler was Tunku Nu whose authority stretched from the interior of Batu Kawan to Tanjong Piandang. When the Siamese invaded Kĭdah in 1821 they appear to have been ignorant that Kĭdah had any land to the south of the Muda. At all events they never visited the Krian which remained subject to the Malay king, and three years after his expulsion his nephew Tunku Kudin took up his residence in Krian, governing it and receiving the usual duties. He leased the dragon's blood, rattans and tin to a Chinese known in Krian as Baba Malacca but whose name appears to have been Ku Tin. Tunku Kudin lived near Bukit Tuṉggal about four years. After the ex-king was sent to Malacca it would appear that Nakoda Udin was requested to hold Krian for him. On his return to Kĭdah in 1842 he took possession of the territory, but Pera' having during his absence made a treaty with the East India Company, in which the Krian is mentioned as the boundary of that country, the British authorities conceived themselves bound to maintain that boundary and compelled Tunku Dai in 1848 to evacuate the southern half of the basin. I do not offer any opinion on this subject. All the Malays of whom I made enquiries were unanimous in declaring that the whole basin had immemorially formed part of Kĭdah, and considered the matter as too notorious to admit of any question. Other strong facts, which I do not consider myself at liberty to mention here, confirm this. On the other hand the Krian *river* appears to have been always regarded by the authorities in Pinang as the boundary. In a short account of Kidah written by Mr Topping from information supplied by Captain Light before our acquisition of Province Wellesley,* it is said "Krian produces rattans and canes; this is the southern extremity of Kedda and hence begins Perak." The basin, not the river, is probably here meant as it would be by a Malay in speaking of the produce of the Krian. Malay king-

* See "Some account of Keddah," J: I. A. Vol. iv. p. 42.

doms are agglomerations of river settlements, and I doubt if a single instance can be found where a river district is politically divided by the river.*

PULO KRA.

These islands are interesting in connection with the geology of the Malay Peninsula. The nearest rocks on both sides—those of Batu Kawan on the E. and Pinang on the W.—are granitic. The Kra hills are composed of fine soft clays, irregular in strike and dip, and in many places indurated and altered by plutonic action. In every respect they resemble the partially altered aqueous rocks of the southern extremity of the Peninsula. I did not examine the islands all round, and the following notes refer to the places where I landed.

South Kra. N.W. Point—strike S.E. dip S.W.32°, fine clay, blue and other colours, highly indurated, with ferruginous veins and seams, and in many places closely resembling the hard Lydian stone of Pulo Pisang and some of the islets of the Singapore strait, while in others the rock remains soft and unchanged, but with ferruginous cavernous bands like those of the South. At a short distance the strike is SSE. ½ E. and the dip 55° westerly. Proceeding along the western side, the next point is light reddish clay without ferruginous bands. The point beyond is much indurated and iron-masked, with frequent veins of quartz. The base is still clay, mostly red but sometimes whitish. Strike S.W. ½ S. dip westerly. Quartz veins, generally 2 to 3 inches, but one 8 inches in breadth, with iron seams at their sides and crossing them, the rock for a foot or two on both sides highly indurated and standing out from the wasting of the softer rock, the external surfaces of the iron seams *blistered* or minutely mamillated. These veins and the ledges formed by them maintain a W. by N. strike along this point. They are evidently the original rock metamorphosed, for it is seen here and there included in them and only partially converted. In some places the fine laminæ of the clay are slightly separated like the leaves of a book lying open. Similar effects may be seen in Pulo Tikong and other islands of the South.

North Kra. W. side. S. Point is the steep rocky end of an abrupt hill. Off the west side is a red rock rising from the sea. It is composed of fine clay mostly red, which marks well, and a little bluish, both disintegrating into a dark red soil. Strike S. by W. dip 85° westerly. In sailing near other parts of both islands the rock appeared to be everywhere the same kind of clay, and the only observed variations were in colour and degree of transformation.

* These slight notes refer only to geographical and historical facts. On the policy of government I make no remark.

It thus appears that this remnant of the ancient aqueous rocks of this part of the Peninsula, having wholly changed or granitic rocks on both sides, is identical in all its appearances with the numerous islets of the Straits of Singapore. The ferruginous bands, it may be noticed, would yield a considerable supply of material for roads, similar to that which has been, for some years, used at Singapore with so much advantage, under the name of laterite. To those nutmeg planters who are interested in comparing the soils of the two settlements, I may remark that the rocks and soils of Pulo Kra, and of Bukit Mera and B. Jilutong in Province Wellesley are entirely similar to the finer ferruginous clays of Singapore. I mean the stratified or aqueous clays, for those of the decomposed granitic tract in general, from an excess of felspar, produce a less friable soil than that yielded by the Pinang granites, and this I fear will prove injurious to nutmegs as their roots descend into the clayey subsoil.

SILA SILA DATOH TAMUNGONG MUAR (GENEALOGY OF THE TAMUNGONG OF MUAR.*)

INILA perturunan bermula mula asal orang iang membuka tana Muar. Tetkala dahulunia Muar itu dibuka oleh Jakun dan Benua. Adapun iang dikeluarkannia dagangan dari tampat itu pertama tama gading dan kayu gahru dan rotan batu dan rotan sagah dan damar batu dan minia' dan lilin dan kamunian dan guliga dan kayu arang dan guta tapa' dan kapur barus dan mas—itula dagangan iang kaluar pada tampat itu pada masa itu, tiada ia berraja dan tiada ia berpunghulu di tampat itu hinga sampei kapada sanat 919 (A. D. 1504) tatkala Sultan Mahmood Shah yang pertama-tama dilangar oleh Pharingy. Maka alah dia maka larilah ia ka Muar dangan sagala raiat tantrania dari situla lalu ka Pahang dan deri Pahang lalulah ia ka Johore. Maka adalah raiat Sultan itu iang maningal di Muar mambuka tampat kumdian dari pada itu berbaikla ia di Sagamat nama tampatnia, dan di Pagoh nama kampongnia dan di Sungie Riang, kampongnia, dan di Sungie Terab nama kampongnia. Maka kampong itu ampat orang tuha-tuha, barang sasuatu apa apa didalam situ mufakatlah orang tuha-tuha iang berampat itu hinga sampei kapada sanat 1119 (A.D. 1704). Maka adalah sa orang-orang dari pada mantri Sultan Abdul Jalil Shah dudonia di Johore, namania Sama-di-raja ia itu asalnia dari pada orang basar-basar Johore, bukannia asal dari pada katurunan raja ialah iang mamohonkan tana Muar itu kapada Sultan Abdul Jalil Shah, ia handa' dudo' serta mamarenta sakalian orang didalam Muar. Maka oleh Sultan itu dikurniakan permintahan itu. Maka ia pun pindah-lah ka Muar ia dudo' di dalam Sungie Muar, nama tampatnia ia diam di Pantai Layang. Maka ia mamarentah sakalian orang di dalam Muar, sampei kapada sanat 1145 (A.D. 1730.) Maka matilah ia ada ia maningal ana' saorang laki laki Paduka Tuan namania. Maka ana'nia itu pergy mangadap ka Johore mampersambahkan hal kamatian aialnia pada masa itu Sultan Abdul Jalil Shah mamarenta. Maka oleh Sultan Abdul Jalil Shah ialah Mangangkat serta mangurniahy galar Datoh Tamongong Paduka Tuan. Masa itulah bahru di sabut Datoh Tamongong Paduka Tuan ialah iang pertama-tama begalar Tomongong didalam Muar mamarenta sampei kapada sanat 1185 (A. D. 1770) matilah ia, ada ia maningalkan ana' saorang laki laki, namania di sabut orang Buro' pun dan Adahoh pun ada maka ana' itu pergy mangadap pada masa itu Sultan Abdul Jalil Shah, dipulangkannialah galar itu kapada ana'nia ialah Tamongong iang kadua mamarenta Muar sampei kapada sanat 1214 (A. D. 1799.) Maka matilah ia maninggalkan ana' dua laki laki, iang satu bernama Kune' dan iang satu bernama Ibrahim. Maka iang bernama Kune' itu.ia pergy mangadap ka Linga pada masa itu Sultan Mahmood Shah iang katiga mampersambahkan hal

* Communicated by F. L. BAUMGARTEN, Esq. We have not touched the Malayan orthography.—ED.

kamatian ayahnia, maka oleh Sultan Mahmood Shah dipulangkanialah galar kapada ana'nia ialah Tamongong Datoh Kune', iang katiga mamarenta Muar kapada sanat 1246 (A. D. 1831.) Maka matilah ia ada ia maningalkan ana' satu laki laki namania Said dan perampuan. Maka Datoh Said pun pergy mangadap ka Singapura pada masa itu Sultan Hussain iang diangkat Sultan oleh Ingres didalam Singapura mampersambahkan hal kamatian aiahnia. Maka oleh Sulan Hussain dipulangkannialah galar itu kapada ana'nia ialah Tamongong Datoh Said mamarenta Muar iang kaampat itu.

TRANSLATION OF THE FOREGOING GENEALOGY OF THE TAMUNGONG OF MUAR.

THE following is the descent of the people who first settled on the land of Muar.[1] Previously it was occupied by Jakuns and Benuas; the produce at that time being ivory, gharroo, rotan battu, rotan sagah, dammar battu, oil, wax, benjamin, guliga, ebony, jaggree, camphor and gold. There was no Raja or Panghulu till the year 919[2] (A. D. 1504) when Sultan Mahmood Shah was first conquered by the Portuguese and fled to Muar with all his subjects. From thence he passed over to Pahang and from Pahang to Johore. But some of his subjects remained at Muar and formed a settlement at Segamat and became prosperous: the names of the villages were Pagoh, Sungie Riang and Sungie Terab.[3] Four elders presided over the villages. These deliberated together in public matters until the year 1119 (A. D. 1704.) At this time one of the Mantris or Ministers of Sultan Abdul Jalil Shah resident at Johore, whose name was Sama-di-raja, and who derived his origin from the nobility of Johore, but not of Royal descent, solicited the Land of Muar from Sultan Abdul Jalil Shah wishing

1 The boundaries of Muar according to Newbold are the Seruting River which separates it from Pahang, Parrit Siput from Padang. and Marabaw Saratus from Johole.

The Muar river is navigable to a great extent, and is separated from Pahang river only by a neck of land measuring about one hundred fathoms. It is related by a native traveller that traders from Muar river often carry their boats overland and launch them into the Pahang river in order to carry their goods over to Pahang.

The tin of Seri Menante also at one time found its way to Malacca through the Muar river, but the heavy tolls exacted by the Ana-rajahs, prevented a continuance of the use of the river for this purpose.

2 The "Sejara Malayu" carries the settlement of Muar to an earlier period; —mention is made in that work of a Mantri of Seri Iscandar Shah, the Sultan of Singapura, being left by that monarch in the interior of Muar, when he fled to that country after his city was taken by the Bitara of Majapahit, about the middle of the thirteenth century. But no further mention is made of Muar in that work until the retreat of the Siamese from Malacca during the reign of Sultan Muzaffer Shah of Malacca, previous to which it is recorded, the Sultan caused a levy of the population of Muar to be made and assembled at Malacca.

3 Grissi, one of the four principal villages in Sigamat, is evidently omitted here:

to reside at and rule over the people of that country. His petition was granted by the Sultan, and he accordingly removed to Muar and settled at Pantay Laiang in the Muar river and ruled over the people of Muar until the year 1145 (A. D. 1730.) He died and left one son named Paduka Tuan, who presented himself at Johore and reported the death of his father to Sultan Abdul Jalil Shah who reigned at Johore. The Sultan granted to him the place with the title of Datoh Tamongong Paduka Tuan. He was the first chief who was called Datoh Tamongong Paduka Tuan at Muar. He ruled till the year 1185 (A. D. 1770) when he died and left a son whose name was Buro' otherwise Adahoh. Buro' presented himself to Sultan Abdul Jalil Shah who bestowed upon him the title of his father. He was the second Tamongong and governed Muar till the year 1214 (A. D. 1799.) He died and left two sons Kune' and Ibrahim. Kune' presented himself at Linga to Sultan Mahmood Shah the third, reporting the death of his father, and the Sultan restored to him the title. He died in 1246 (A. D. 1831) and left a son whose name is Said and also a daughter. Datoh Said presented himself at Singapore to Sultan Hussain, who was appointed Sultan by the English in Singapore, reporting the death of his father, and the Sultan continued to him the title. He is Tamongong Datoh Said,[4] the fourth Tamongong who ruled over Muar.

F. B.

there are four elders or Punghulus who preside over four Kampongs or villages. The Government of Muar, unlike that of the other Menangkabau states, has no Sukus to controul their respective tribes, wherever they may be located, but like that of Malacca has Punghulus who preside over villages irrespective of tribes.

4 Datoh Tamongong Said died without issue, so that the descent in his line has become extinct, but Ibrahim the brother of Kune' and uncle of Datoh Said, has left two sons Semail and Deris.—Semail is now at Segamat, but owing, it is said, to his vicious qualities, the people of Muar were slow in electing him, and this gave Tunku Alli, the Sultan of Johore, an opportunity of proposing his nephew, the son of Tunku Jalil, but on account of the injustice that would be done to the family of the late Tamongong, by this nomination, it is belived the people are averse to the proposal. The late Tamongong had requested that Deris might be invested with the Tamongong-ship, but for the same reason just mentioned, his request was not complied with. It is now rumoured that Ismail has at last been installed into office, and according to custom he must receive his investiture from the Sultan of Johore, and if refused, as it is expected from interested motives will be the case, Ismail will probably have recourse to the Sultan of Linga, as was done before.

ON THE CULTURE OF COTTON IN THE STRAITS SETTLEMENTS.*

In presenting the reader with some details respecting the culture of Cotton, I think it right to state that my *practical* knowledge of the subject is confined to an experimental course carried on in another locality some years ago, but my opportunities of comparison between the modes of culture adopted in different countries have been considerable. Perhaps this kind of miscellaneous information proves more useful when the culture is to be introduced to a new locality, than the practical knowledge gained by a long residence in one particular spot, where peculiarities of soil or climate may render necessary a mode of culture that will not be adapted to the new region.

Selection of locality for plantation. The cotton plant enjoys the vicinity of the sea. Whether the superiority of the produce in such positions arises from the plant partaking of the salsolaceous character, or from the circumstance of the genial breezes from the sea causing the pods to develope themselves more fully than elsewhere, I am not prepared to say, but there can be no doubt of the fact. The soil should be of that light character which admits the small roots of the plant to penetrate freely in every direction, and it should also be capable of good drainage, for although the plant delights in having its roots moistened, these are liable to rot if the water remains stagnant.

The best spots for plantations are the banks of water courses, the beds of which are sufficiently below the surface to afford facilities for extending the drainage some distance inland. The Race Course at Singapore presents a favourable example, and there is already a drain cut at right angles to the water course, which will serve to show the system of drainage required. It must not be supposed that I wish to see the race course appropriated to any other purpose than it is at present:—I only bring it forward as affording a favourable example of the sites I would recommend for cotton plantations.

Preparing the land for seed. The land intended to be planted should be measured off into squares of 105 feet each way, which will be a quarter of an acre in extent. Patches of this size afford great facilities in making the calculations necessary in experimental culture, in fact when plantations come to be extended to thousands of acres, this plan will also be found advantageous, as cotton culture, if properly conducted, is an incessant series of experiments; the seeds from the finest and largest pods being selected every year.

In this lies the great secret of the success of American planters. These patches must be sub-divided into beds or ridges, five feet wide, running in a direction at right angles to the ditch or water course that forms the drainage, so that the furrows between the ridges may carry off the superabundant moisture. This will give 21 ridges for each patch, but the twenty-first in the direction in

* Continued from p. 727 Vol. iv.

which the plantation is to be extended, should remain uncultivated, to be used as a pathway in the first instance, and to be converted into a drain when the back lands come to be cultivated. In making the calculations as to the produce per acre, this space is accounted for adding 5 per cent to the gross amount. The plough may be used with advantage in forming the beds, but for experimental culture, the *chungkal*, or large hoe, will be found sufficient. The experimentalist will then have twenty beds each capable of growing 50 to 100 plants, and must next proceed to

Selection of seed. In the first instance every description of seed that can be obtained should be planted, whether of annual or perennial varieties, for it must be remembered that the latter may be cultivated as an annual, indeed cotton of every description becomes a perennial within the tropics if allowed to continue its growth. The seeds to be obtained during the present season are as follows: Pernambuco and Bourbon, both large smooth seed cottons, and therefore easily cleaned—Java, Bali, Palembang and Macassar varieties, all short stapled, fuzzy-seeded cottons, by no means to be recommended, but the experimentalist will find it advantageous to acquire a practical knowledge of the peculiarity of every variety. Siam produces several kinds of cotton, one of which was tried in America, and after promising well during its early stages, failed owing to the climate not being adapted to its growth. The Nankin cotton of China is not remarkable for length of staple, but the amount of produce is great. It is a fuzzy-seed cotton. When seed can be obtained from America and Egypt, these, from their already improved staple, are likely to supersede all the rest, but as the object of experimental culture will be to test the adaptation of the climate for producing cotton, not the capability of the soil, which is already well established, one description of cotton will serve as well as another; but variety will be useful, as it will enable the planter to judge whether 3 month, 4 month, or 5 month blowing cotton will be best suited to the seasons.

Planting. The seeds are to be planted along the centre of the bed or ridge, at distances of from one to two feet apart, according to the size that the plants are likely to attain. The Americans are in the habit of planting twenty or thirty seeds on each spot, and gradually thinning the plants as they grow up, until only one remains;—but this is unnecessary profusion, and probably only arises from their having a superabundance of seed which they can put to no other use. Three seeds in each spot, planted a few inches apart are sufficient under ordinary circumstances. A common garden trowel is the best instrument for planting. With this the spot intended for the seeds must be well pulverised when the latter can be dibbled in with the fore-finger and covered lightly with earth. Constant attention must be paid to weeding, as the season most favourable for planting cotton is equally favourable for the growth of weeds.

The best season for planting will be from the beginning of December to the middle of February, according to the time each particular variety takes to flower from the sowing of the seed. Some blow in six months from the time of planting, others, as the Java cotton, in three. The seeds should be sown in time to allow the plants to be ready to blow by the beginning of May, when the first warm wind from the south is calculated to bring them into flower, and a *crop* may soon be looked for. These "angin Jawa" as they are called, are calculated to prove highly favourable to the cotton harvest. They do not come surcharged with dust like the siroccos of Egypt, nor do they blow with sufficient violence to scatter the cotton, but their drying warmth is calculated to open the mature pods almost simultaneously, thus producing what the cotton planter delights in, a full picking.

Gathering the crop. This is a very simple process, and is best performed by women and children, who insert their small fingers into the newly opened pods, and pluck out the contents without breaking the shell, which would injure the fleece by filling it with dust and splinters. Those who have been accustomed only to the culture of the perennial cotton, where the picker may often be seen dodging round a tree, looking for a pod, like a school boy seeking birds' nests, would be surprised at the rapidity with which the baskets are filled and forwarded to the cotton shed. The gathering should never commence until after the sun has risen two or three hours, and the same precaution should be taken after a shower of rain.

Drying, sorting, cleaning, and packing. The cotton shed is a light structure, open at the sides to admit a free circulation of air. Near one end is placed the sorting table, a frame of wire-work, which allows the dust, if any has accumulated among the fleeces, to fall through. Behind the sorting table are one or more compartments enclosed with mats, in which the gins are employed to separate the wool from the seed. The rest of the building is occupied by the drying frames. These are light frames, running on small wooden wheels like the trucks of gun carriages, and supporting platforms of split bamboo. The cotton, when brought in from the plantations, is deposited on these frames, which are wheeled out into the sun-shine to harden the seed preparatory to the fleeces being subjected to the process of cleaning. Two or three days are usually required to dry the seed. On the approach of rain, the frames are run in under the shed until the shower has passed away. The men engaged in watching the frames are employed in turning over the cotton and beating it with sticks, which loosens the seed, and greatly facilitates the process of cleaning. As the contents of each frame become sufficiently dry, it is wheeled up to the sorting table, where the sorter stands ready to receive it. All the pure fleeces are passed off to the right hand, and removed to the cleaning compartments;—the discoloured and

inferior ones are passed to the left to be cleaned in a separate compartment, and all the particularly fine, fat-looking locks are dropped into a basket at the sorter's feet, to furnish seed for the next year's sowing. It is unnecessary to describe the processes of cleaning and packing. Owing to the improvements made in cotton gins, the cleaning process requires no greater amount of skill than is necessary to turn a grindstone, and a common lever press, the materials of which can be obtained in the jungle, will fully answer the purposes of packing.

The cotton harvest will end with the setting in of the westerly monsoon towards the end of October, or the beginning of November, and now the plants must be ruthlessly uprooted and placed in regular diagonal layers along the furrows with the roots upwards. It is here that the planter will meet with his first great difficulty. The plants will be still covered with incipient pods, which a few sunny days might develope, and intervals of fine weather often occur in November and December. But if he hesitates, his labours have been thrown away, for this is the time of all others best adopted for preparing the ground for the next year's crop. This is effected as follows. The ridges or beds are divided down the centre, and the earth is thrown on each side so as to cover the last season's furrow in which the uprooted plants have been deposited. The centre of the old bed thus becomes the new furrow, and a thorough working of the land is ensured. The land should be ready for fresh planting by the end of November, as it is found that the varieties which do not flower until five or six months after sowing the seed, produce most abundantly during the cropping season.

In Singapore, the cotton plant does not appear to be liable to obnoxious influences in the form of catterpillars and cotton bugs, which cause so much annoyance to the planters in the United States. The seeds are sometimes destroyed by a small worm, but this only occurs when the pods have been allowed to remain long upon the trees after the contents had become exposed, in which case the seeds are liable to become putrid and thus generate corruption. Even should the two former appear when the cultivation becomes extended, their ravages may be stopped by taking the precaution of planting vegetables in the immediate vicinity which the insects prefer as food. In the Southern States the tomata is planted between the rows of cotton shrubs for this purpose.

Experimental cultivators should be expressly warned to avoid employing labourers who profess the slightest previous knowledge of cotton planting. The attempts of the West Indian planters to introduce the cultivation of the annual culture of cotton, when its superiority was so fully demonstrated by the success of the American planters, were rendered abortive chiefly by the obstinacy of the slaves, who concluded that their masters were mad in attempt-

ing a mode of culture so different from that which they had long considered to be absolutely necessary to success, and therefore thought that they were only doing their duty by neglecting or counteracting his plans and injunctions. The experimentalist should allow no one to interfere with the arrangements of planting, but Chinese may be usefully employed in conducting the sorting department, as their delicacy of touch peculiarly fits them for this occupation.

In Pinang and Malacca, where the seasons differ somewhat from those of Singapore, the dates given above for planting will have to be modified to suit their peculiarities, but I have purposely made the flowering season the key to the entire system. If in these settlements the seed is sown at a time which will allow the plants to flower about the period in which their dryest season occurs, it is impossible to go wrong.

In concluding my little essay, I cannot but feel satisfaction in knowing that those who may be led to try the experiment will not be subjected to any great loss even should it prove unsuccessful. Those who take delight in horticultural pursuits may pursue the experiment without going out of their way in the slightest degree, for a cotton bed in full flower is one of the most tasteful adornments of the landscape that can be conceived; and with the exception of preparing the land, the entire process is of so delicate a description, that it seems, like the rearing of the silk-worm, to have been designed by nature to afford employment to the gentler sex, rather than for the rough lords of the creation. On the other hand, should experiments prove successful, what a glorious prospect would be opened out for these eastern countries, with their immense tracts of waste lands, and inexhaustible sources of labour.

G. W. E

NOTICE OF THE NEW SIAMESE GRAMMAR OF BISHOP PALLEGOIX

By the Rev. J. Taylor Jones.

I have the privilege of sending you a new work. Its title-page is as follows:—

"Grammatica Linguæ Thai; Auctore D. J. Bapt. Pallegoix, Episcopo Mallensi Vicario Apostolico Siamensi.

Ex Typographia Collegii Assumptionis B. M. V. in civitate regia Krung Theph maha nakhon sí Ayuthaya, vulgo Bangkok. Anno Domini 1850."

It is a neatly printed quarto of 246 pages, and, being published in a language known throughout the literary world, it is hoped it may prove the means of calling attention to the peculiar language of this country, more extensively than any work which has preceded it.

The Grammar of Col. Low, published many years since at the expense of the Hon. East India Company, was compiled under many disadvantages—and the typographic blunders by which it was disfigured, were so numerous that it would inevitably mislead those who relied upon it as giving a fair representation of the language as used at the capital. This, on the other hand, has been prepared under almost every possible advantage. The Bishop has resided in Siam about 20 years, in constant and varied intercourse with various classes of its inhabitants. With habits of study and observation beyond ordinary, he had the advantage of all the recorded investigations of his predecessors for the last 2 centuries. Many of these were shrewd men—and at different periods had given much attention to the literature of Siam.

Besides these advantages in compilation, the work has been printed under the direct supervision of the Bishop. The Siamese type made use of in the work owes its neatness and exactness to the care and skill of J. H. Chandler Esq, type-founder connected with the Baptist Mission at Bangkok.

The work treats of the origin and genius of the Siamese language, the classes of letters, their combinations, accents, tones, classification, and all the modifications that they undergo, with such simple rules of syntax as the language requires, with illustrations of idioms, style, and all those topics which properly pertain to grammar. In a language in many respects so remarkably simple as the Siamese, these subjects are necessarily treated of with great brevity. But there is a large class of subjects essential to the understanding of a language, which require to be treated of in some form, that do not come naturally into any lexicographical or grammatical classification. A person wishes some knowledge of them at the outset of his studies as the only means of giving clearness to his ideas. Among these are the designations of time, money, weights, measures &c reduced to tables, and the chronology, literature, and religion which modify all the ideas and consequently all the ramifications of meaning in all the terms of the language.

In Siam, as in Burmah and other countries of the East, a vast difference is found in the terms of address both in speaking and

writing, according to the rank and condition of the writer or speaker relative to the person to whom such terms are directed. This grows out of the impression that there is an immense natural or innate difference in the materials of which human beings are composed, some being of such a degree of fineness as to justify their being addressed or spoken of as Divine Beings, and others of such a degree of coarseness as to authorize their being spoken to, or of, only as one speaks of the brute creation. This peculiarity prevails to a greater or less extent in all monarchical countries, but not to so marked a degree. Here it almost amounts to the making of two distinct languages. The simplest acts of various classes are designated by entirely different words, such as eating, drinking, walking, sleeping. The members of the body must not be called by the same name. The appropriate use or application of these terms would appropriately be designated in a dictionary, but in a dictionary they could only be sought out with great trouble. Indeed searching them out supposes that they are already known to some extent. These have been very wisely introduced into this work under the native designations "Saphanam" (peculiar names) and "Raja Saph" (terms of royal use.)

The eight or ten pages devoted to chronology give a clearer and more correct historical account of the past history of Siam than is to be found in any other work before the European public—but should any one attempt to translate it into English who does not understand the Siamese he will require to be on his guard in relation to the use of three letters of frequent occurrence, viz. x as initial, j and v. The sound of v does not occur in the Siamese —but the want in French of a w, which is the correct representative of the Siamese, has led to the uniform employment of v. Hence *Vieng* is to be pronounced *Wieng*, and *La vêk* is to be read La wék &c. X is used for *ch*, aspirated ; but as almost all persons using the English language, whose attention has not been particularly directed to the subject, naturally aspirate the ch in reading or speaking—it needs not for them any distinctive mark of aspiration. Hence Xiang will be Chiang—Xangphuek Changphuek &c. in all cases. Then again the sound of the English *j* is not found in Siamese, and wherever it occurs, it should be read as an initial *y*. Thus Juthia—would only be rendered Yuthia &c. In this word also, it is necessary to remark that *th* is only the aspirated *t* not the English *th* as in *this, theory*, neither of which can the Siamese pronounce. The Catalogue of Siamese Books, though far from being complete, will still serve to shew that Siamese literature is not so insignificant as it has sometimes been supposed. The miscellaneous list contains the titles of about 150 distinct works, treating of grammar, arithmetic, astronomy, astrology, and history. Many are poetical, and romances abound. The various martial romances of China, which have been faithfully and fully translated, are very popular. These distinct works vary greatly in

dimensions. A few are limited to a single volume—some to 2, 4, 5, or 10 vols.; but many again rise to 20, 30, 50, 80 or even 90 vols. The translated annals of Pegue make 20 vols.—the historic Records of Siam, of which the Chronology above referred to is a condensed abstract, make about 40 vols,—their code of Laws 55 vols, so that the mass of miscellaneous reading furnished by them all is by no means inconsiderable.

Then there follows a list of the Budhist Sacred Books to the number of 3,683 volumes. For a people who have never enjoyed the art of printing, the amount of reading far surpasses that of most nations. The form of the books is so diverse from those in Europe that there is no common measure for estimating the amount of matter contained in them, unless we estimate it by the time required to read them. More matter would be read in a Siamese book in the same time than in most European languages, because the words in the former, so far as they are pure Siamese, are all monosyllabic. Each Siamese volume will require from a fast reader, from 1½ to 2 hours to go through it.

The system of Budhism, as developed in the *Traiphàm*, an abstract of which is given in the Bishop's Grammar, is the popular view as it prevails in Siam, Burmah, Laos, and Kambuja. It differs but very little from that in Ceylon, but very widely from the modifications of it which prevail in China, Tibet and Nipal. In Siam also there has arisen within the last 15 or 20 years a large and learned body who reject all that is *miraculous* in the Budhist representations and adhere only to the moral teachings of Budh. Nearly half the words of the language borrow a tinge or shade of meaning from their connection with Budhism. A general and somewhat accurate view of this system is therefore essential to a good knowledge of the language. Without it, a student gains only an approximation, often quite remote, to the true import of terms.

The employment of the Latin language gives the work a more learned aspect—yet we cannot help regretting that the Bishop did not make use of his own vernacular French. The Latin employed is generally sufficiently perspicuous, but from the long time that it has been a dead language, it is necessarily wanting in all the terms of recent art and discovery—and consequently it wants the flexibility which would render it an appropriate medium for use in modern times, unless *enriched* by numerous barbarisms which give it a very uncouth appearance and would render it wholly unintelligible to Cicero or Tacitus.

The great irregularity in the use of capitals which pervades the work, though a minor fault, is to be regretted. As a consequence, we have india for India, sanscrit for Sanscrit, lophaburi for Lophaburi, tenasserim for Tenasserim, martaban for Martaban &c.

Still the work may and should be recommanded as the most valuable introduction to the Siamese language and literature yet

before the public, and we are glad to learn that the Bishop proposes shortly to commence the publication of a Siamese dictionary, which is a great desideratum.

CULTIVATION OF NUTMEGS AND CLOVES IN BENCOOLEN.*

By Dr Lumsdaine.

The mode of culture adopted in the different plantations is nearly the same. The beds of the trees are kept free from grass and noxious weeds by the hoe, and the plough is occasionally run along the interjacent spaces for the purpose of eradicating the Lallang (Andropogon caricosum) which proves greatly obstructive to the operations of agriculture. The trees are generally manured with cow dung and burnt earth once a year in the rainy season, but the preparation of suitable composts and their mode of application are but imperfectly understood. The pruning knife is too sparingly used; very few of the planters lop off the lower verticels of the Nutmeg trees or thin them of the unproductive and straggling branches.

The site of a plantation is an object of primary importance, and doubtless the alluvial grounds are entitled to preference from the acknowledged fertility of their soil and its appropriate organization and capability of retaining moisture, independent of the advantage of water carriage. Several of the Nutmeg trees of the importation of 1798 at Moco Moco are placed in soil of this description, although never manured they are in the highest state of luxuriance and bear abundantly; and I have been informed by a gentleman recently arrived from that station, that the stem of one of them measures 38 inches in circumference. Some of the trees in my own experimental garden, corroborate the truth of this assertion; one of these blossomed at the early age of 2 years ten months and a half, a degree of precocity ascribable solely to its proximity to the lake which forms the southern boundary. This was the first tree that blossomed of the importation of 1803, which consisted of upwards of 22,000 nutmeg plants. Next to the alluvial deposits, virgin forest lands claim pre-eminence, their surface being clothed with a dark colored carbonized mould formed by the slow decay of falling leaves and mouldering trunks of trees; and next to these are to be ranked the open plains. Declivities are objectionable from the risk of the precipitation of the mould and manure into the subjacent ravines by the heavy torrents of rain that occasionally deluge the country. Above all, the plantation must be protected from the Southerly and Northerly winds by a skirting of lofty trees, and if nature has not already made this provision, no time should be lost in belting the grounds with a double row of the Cassuarina littorea and Cerbera manghas, which are well adapted for this purpose. This precautionary measure will not only secure the planter against eventual loss from the falling off of the blossom and young fruit in heavy gales, but will prevent the up-rooting of the trees, a contingency to which they are liable from the slender hold their roots have of the soil. If the plantation is extensive, subsidiary rows of these trees may be planted at convenient distances. No large trees whatever should be suffered

* From a Paper in the proceedings of the Agricultural Society established in Sumatra in 1820.

to grow among the spice trees, for these exclude the vivifying rays of the sun and arrest the descent of the salutary night dews, both of which are essential to the quality and quantity of the produce. They further rob the soil of its fecundity, and intermingle their roots with those of the spice trees. It is true that by the protection they afford they prevent frequently the premature bursting of the husk occasioned by the sudden action of a hot sun upon it when saturated with rain; but the loss sustained in this way is not equal to the damage the spice trees suffer from these intruders. Extensive tracts of land are to be met with in the interior of the country well adapted for the cultivation of the nutmegs and cloves, and to these undoubted preference is due.

In originating a Nutmeg plantation, the first care of the cultivator is to select ripe nuts and to set them at the distance of a foot apart in a rich soil, merely covering them very lightly with mould. They are to be protected from the heat of the sun, occasionally weeded, and watered in dry weather every other day. The seedlings may be expected to appear in from 30 to 60 days, and when four feet high, the healthiest and most luxuriant consisting of 3 or 4 verticels are to be removed in the commencement of the rains to the plantation previously cleared of trees and underwood by burning and grubbing up their roots, and placed in holes dug for their reception at the distance of 80 feet from each other, screening them from the heat of the sun and violence of the winds. It is a matter of essential importance that the ground be well opened and its cohesion broken, in order to admit of the free expansion of the roots of the tender plants, and that it be intimately mixed with earth and cow manure, in the proportion of two-thirds of the former to one-third of the latter. The plants are to be set in rows as well for the sake of regularity, as for the more convenient traversing of the plough, which is now to be employed in clearing the intermediate spaces of lallang and other noxious grasses, carefully avoiding to trespass on the beds of the trees. They must be watered every other day in sultry weather, manured annually during the rains with four garden baskets full of the above mentioned compost to each tree, and protected from the sun until they attain the age of five years. They will now be sufficiently hardy to bear the sun, and from that age until their fifteenth year, the compost should consist of equal parts of cow dung and burnt earth, and from 8 to 12 baskets full will be required for each bearing tree, a lesser proportion being distributed to the males. From the power of habit the trees will after the 15th year require a more stimulating nutriment; the dung ought not therefore to be more than two or three months old, and the mixture should consist of two parts of it to one of burnt earth, of which the suitable proportion will be from 12 to 16 baskets to each tree biennially. In all cases the prepared compost must be spread out in the sun for 3 or 4 days previoulsy to its application, in order to destroy grubs and

worms that may have lodged in it, and which might injure the roots of the plants.

In all plantations whether situated in forest land or in the plains, the necessity of manuring at stated intervals has been found indispensable, and is indeed identified with their prosperity. The proper mode of applying it is in a circular furrow in immediate contact with the extremities of the fibrous roots which may be called the absorbents of the plant. Where there is a scarcity of dung recourse may be had to the dregs remaining after the preparation of the oil from the fruit of the Arachis Hypogæa which in mixture with burnt earth, is a very stimulating manure; or composts may be formed from the decomposition of leaves or vegetable matter of any description. A very fertilizing and highly animalized liquid nutriment for plants is obtained by macerating human ordure in water in proper pits for 4 or 5 months, and applying the fluid to the radical absorbents of the plants. Seaweed and many other articles may also be resorted to which will readily occur to the intelligent agriculturist.

During the progressive growth of the plantation, the beds of the trees are to be regularly weeded and the roots kept properly covered with the mould, for these have a constant tendency to seek the surface; the growth of the lateral branches alone is to be encouraged, and all suckers, or dead and unproductive branches are to be removed by the pruning knife, so as to thin the trees considerably and to admit of the descent of the night dews which are greatly contributive to their well being, especially during the dry and sultry weather; creepers are to be dislodged, and the lower verticels lopped off, with the view of establishing an unimpeded circulation of air. The conclusion of the great annual harvest is the fittest time for pruning the trees. After the eradication of the lallang, the growthof innoxious grasses is to be encouraged in the intervals between the trees, which will give the plantation the appearance of a park, and the plough is now to be abandoned.

The nutmeg tree is monæcious as well as diæcious, but no means of discovering the sexes before the period of inflorescence are yet known. The relative proportion of male and female trees to each other is also undefined, and is indeed the result of chance. Setting aside however all pretension to mathematical precision, the number of productive trees may be roundly estimated at two-thirds of the whole cultivation. However presumptuous it may appear to arraign the operations of nature, I cannot but think that, with reference to the genus Myristica, she has made a most unnecessary provision in the creation of so many male trees, since the monæcious plants are fully as susceptible of the rapturous impulse of connubial bliss, and equally competent for the purposes of ardent and successful love. The number of male trees therefore necessary to be retained will depend entirely on that of the monæcious kind; all above this number being considered as superfluous

should be cut down, and other trees planted in their stead. Were I indeed to originate a nutmeg plantation now, I should either attempt to procure grafts on male stocks on such trees as produce the largest and best fruit, by the process of inarching, notwithstanding the speculative hypothesis of the graft partaking of the gradual and progressive decay of the parent tree, leaving a branch or two of the stock for the purpose of establishing a regular polygamy, by which means the plantation would consist of monæcious trees only; or I should place the young plants in the nursery at the distance of four feet from each other, and force them to an early discovery of their sex, by lifting them out of their beds once a year and replacing them in the same spot so as to check the growth of wood and viviparous branches The sex might thus be ascertained on an average within the fourth year, and the trees removed to the plantation and systematically arranged, whereas in the usual mode of proceeding it is not ascertainable before the 7th year in general.

Upon an average the nutmeg tree fruits at the age of 7 years, and increases in produce till the 15th year, when it is at its greatest productiveness. It is said to continue prolific for 70 or 80 years in the Moluccas, but our experience carries us no farther than 22 years and a half, all the trees of which age that have been properly managed, are still in the highest degree of vigour and fecundity; and for this reason no term for planting a succession of trees can as yet be fix upon. Seven months in general elapse between the appearance of the blossom and ripening of the fruit, and the produce of one bearing tree with another under good cultivation may in the fifteenth year of the plantation be calculated at five pounds of nutmegs, and a pound and quarter of mace. I have observed however that some trees produce every year a great quantity of fruit, whilst others constantly give very little. It bears all the year round but more plentifully in some months than in others. The great harvest may generally be looked for in the months of September, October, November and December, and a small one in April, May and June. Like other fruit trees on this portion of Sumatra, I have remarked that it yields most abundantly every other year. The fruit having ripened, the outer integument bursts spontaneously, and is gathered by means of a hook attached to a long stick, and the mace being cautiously stripped off, and flattened by the hands in single layers, is plaeed on mats for 3 or 4 days in the sun to dry. Some planters cut off the heels and dry the mace in double blades, from an opinion that the insect is apt to breed in or about the heels, and that the double blade gives a better and more substantial appearance to the mace. The former idea is entirely groundless, for if the article be properly cured, kept in tight packages, in a dry situation and exposed to the sun for 5 or 6 hours once a fortnight, there need he no apprehension of the insect; and if it is not, it will assuredly be attacked

by it whether the heels be cut off or not; again, the insect is much more likely to nestle within the fold of the double blade, and the fancied superiority of appearance has so little weight with the purchaser, as not to counterbalance the risk of probable deterioration and eventual loss. In damp and rainy weather the mace should be dried by the heat of a charcoal fire carefully conducted, so as not to smoke it or blacken its surface.

The nuts liberated from their macy envelope are transported to the drying house, and deposited on the elevated stage of split neebongs placed at a sufficient distance from each other to admit of the heat, from a smouldering fire beneath, without suffering even the smallest nuts to pass through. The heat should not exceed 140° of Fahrenheit, for a sudden inordinate degree of heat dries up kernels of the nuts too rapidly, and its continued application produce fissures in them; or a fermentation is excited in them which increases their volume so greatly as to fill up the whole cavity of the shell, and to prevent them from rattling when put to this criterion of due preparation. The fire is lighted in the night. The smoking house is a brick building of a suitable size with a terraced roof, and the stage is placed at an elevation of ten feet from the ground, having three divisions in it for the produce of different months. The nuts must be turned every second or third day, that they may all partake equally of the heat, and such as have undergone the smoking process for the period of 2 complete months and rattle freely in the shell, are to be cracked with wooden mallets, the worm eaten and shrivelled ones thrown out, and the good ones rubbed over simply with recently prepared well sifted dry lime. They are now to be regarbled, and finally packed for transportation in tight casks, the insides of which have been smoked, cleaned, and covered with a coating of fresh water and lime. If packed in chests, the seams must be dammered to prevent the admission of air or water. There is no necessity for sorting them, as previously to their sale, they are classed into sizes in the Company's Warehouses in London.

The mode generally practised in preparing nutmegs for the market, is to dip them in a mixture of salt water, and lime, and to spread them out on mats for 4 or 5 days in the shade to dry. I am however convinced from much experience that this is a pernicious practice, not only from the quantity of moisture imbibed in this process encouraging the breeding of insects and rendering the nuts liable to early decay, but from the heating quality of the mixture producing fissures and occasioning a great loss in the out turn; whereas by liming them simply in the dry way as I have recommended, the loss ought not to exceed 8 per cent. In May 1816, I made some experiments on this subject. I cracked a quantity of nutmegs that had been smoke dried for 2 months, and distributed them into four equal portions. I prepared the nuts of one parcel with a mixture of lime and salt water; those of the 2nd

were rubbed over merely with fine well dried shell lime such as the natives use with their betel, although I have no doubt but that recently prepared and well sifted common lime would answer equally well; those of the third parcel were mixed unlimed with one third of their weight of whole black pepper; and those of the fourth also unlimed with the same proportion of cloves. They were then put into separate boxes with sliding tops, and numbered 1, 2, 3 and 4 in the order I have mentioned them. At the expiration of the first year they were all sound. After that of the second, I found 3 worm eaten nuts in No. 1, and two in No. 3, but those in Nos. 2 and 4, remained untouched. The injured nuts were allowed to remain, and after the lapse of the third year, five worm eaten ones were discovered in No. 1, three in No. 3, and two in No. 4, those in No. 2, being in their original state. Four years and four months have now elapsed since the commencement of these experiments, and upon examining the several parcels the other day, the number of decayed nuts has not increased in Nos. 1, 3 and 4, and those in No. 2, are as good as the day they were put into the box. These experiments not only prove the superiority of liming in the dry way, but also the fact that the progress to general decay in a heap of nutmegs, even after the insect has established itself, must be a work of years. In the shell they will keep for a great length of time. I have myself kept them in this state for six years, and when cracked they were found perfectly sound. From the report of the London brokers however, they will not answer in Europe on account of the heavy allowance for shells, which is one third of the weight; but the Chinese merchants are in the daily habit of exporting them to Pinang and China, were they are in request. It is stated on the best authority, that unlimed or brown nutmegs as the home dealers call them, mixed with cloves as in experiment No. 4. are highly esteemed in England, and even preferred by some to the limed produce; most probably from the greater facility of detecting the flaws in them in their naked state.

Although the Clove tree attains great perfection in the red mould of these districts, it is more partial to a less tenacious soil. Its cultivation has been established for many years in the West Indies and at Bourbon, and is of secondary importance only. The mother cloves are planted in rich mould at the distance of 12 inches from each other, screened from the sun and duly watered. They germinate within 5 weeks, and when four feet high are to be transplanted at intervals of 30 feet, with a small admixture of sand with the red mould so as to reduce its tenacity; and to be cultivated in the same mode as the nutmegs, only that when full grown they require less manure in the proportion of one third. They yield generally at the age of 6 years, and at that of 12 are in their highest state of bearing, when the average produce may be estimated at 6 or 7 pounds of marketable fruit each tree during

the harvest, which takes place in the rainy months, but with us they have hitherto borne two crops in three years only. The fruit is terminal, and when of a reddish hue is plucked by the hand, so that the process of gathering it is tedious. It is then dried for several days on mats in the sun, until it breaks easily between the fingers, and assumes a dark brown color. It loses about 60 per cent in drying. When past its prime the clove tree has a ragged and uncombed appearance, and I am led to suppose that its existence is limited to 20 years, unless in very superior soil, in which it may drag out a protracted and unprofitable state of being to the period of perhaps 24 years. Hence it becomes necessary to plant a succession of seedlings when the old trees have attained eight years of age, and this octennial succession must be steadily kept in view.

With reference to the number of labourers, cattle and ploughs necessary for a plantation of 1000 nutmeg and clove trees, after the ground has been thoroughly cleared of underwood and stamps of trees, I consider that 7 Chinese, or active Bengalee labourers, 50 head of cattle and 2 ploughs would be sufficient for all the purposes of the cultivation, with the exception of collecting the clove harvest, which being a very tedious process, would require an extra number of hands, and indeed the best plan would be to gather it in by contract.

STONE AXES, AND SPEAR-HEADS FOUND IN JAVA.

Dr Swaving has sent us a copy of a paper, which appears to have been already published in the *Natuurkundig Tijdschrift voor Nederlandsh Indie*,* containing an interesting notice of several stone wedges and weapons that have been found from time to time in Java. All remains of the kind have an ethnographical value, and their abundance in Java is an addition to the evidence afforded by language that its was, at an ancient period, peopled by tribes of African or Indo-African derivation, like the other islands of Indian Archipelago. Dr Swaving alludes to the use of stone weapons in New Zealand at the present day. They are found nearer Java in the hands of the Australians, whose spear heads of stone exactly resemble figs IV and V of the plate annexed to Dr Swaving's notice. Figs II *a* and II *b* appear to be fragments of stone axes shaped like those which are occasionally discovered in the Malay Peninsula, where the Malays, like the Javanese, believe them to be thunderbolts. According to Dr Siebold, the Japanese preserve and worship ancient stone implements as relics of the Gods who once dwelt in Japan and from whom they are descended.

* We cannot undertake to translate all the papers from Dutch periodicals that are sent to us. But if the authors will send translations or abstracts in English we shall be glad to insert them in this Journal.

THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

DESCRIPTION OF THE EASTERN COAST OF JOHORE AND PAHANG, AND ADJACENT ISLANDS.

By J. T. THOMSON Esq. F. R. G. S.

THE notes from which the following descriptions are derived were taken by me during the time I was employed in surveying these Coasts and Islands. I set out from Singapore on board the H. C. Steamer Hooghly, commanded by the late Captain Congalton, on the 5th July 1849. We commenced operations on the 7th, and the Hooghly remained until the 15th of the same month, when the gun-boat Charlotte sent out by the Authorities came to recall that vessel to Singapore. During the period of the Hooghly's stay, Captain Congalton and Mr Stewart, chief officer, took each their share in the surveying duties, but on their departure I was left in the Charlotte, a vessel of 23 tons, carrying 2 brass 6 pounders and 27 men to complete what had been begun. During the time of the Hooghly's presence we confined ourselves to the coasts between Sidili and Kaban—and on her departure I stretched across to Pulo Aur, a sketch of which I have already given in the pages of this journal. From Pulo Aur I proceeded to Pulo Tioman, thence to Pulo Berallah and after that continued surveying the coast of the Malayan Peninsula and proximate groups of islands. At the end of July we were forced to return

to Singapore for provisions and arrived there on the first of August. During the month of August I was engaged in surveying the Johore river and estuary, on the completion of which I set out again on board the Charlotte for the Eastern coast. I left Singapore on the 12th of September and returned, on the completion of the survey, on the 5th of October.

Geography. Johore territory occupies the southern extreme of the Malayan Peninsula; on its eastern coast it is bounded to the northward by the territory of Pahang. The former state is governed by the Tomungong of Johore, now residing in Singapore, and the latter by the Bindahara residing at Pahang. The exact boundary between the two states I could not accurately ascertain. That there should be debateable land, where the country is totally unproductive and uninhabited is a natural consequence. The last river of importance which undoubtedly acknowledges the supremacy of Johore is Sidili Besar, but I was informed that Sungei Merising, a small creek and river opposite Pulo Babi, also belonged to Johore, but this is doubtful. The last river in Pahang of importance that undoubtedly belongs to that territory is the Indau. A country covered by dense forest occupies the interval between Sidili Besar and Indau. It possesses 50 geographical miles of sea board in which there are no settled inhabitants and the few dammer collectors and rattan gatherers that frequent its jungles, claim the protection of either chief as they may find it convenient. The group of islands that extends off the coast to a distance of 30 geographical miles, commencing at Tokong Eu and ending at Pulo Beralah, undoubtedly belongs to Pahang as all the inhabitants acknowledge the Raja as their chief and pay tribute annually. Tanjong Leman, a point of land near to the most southerly of these Pahang Islands, was the most generally received termination to the two territories amongst the inhabitants, and it would appear the most natural one as the adjacent islands north of this point belong, as said before, to Pahang.

If Tanjong Leman be admitted as the termination of the two states, the eastern coast of Johore will extend from Lat. 1° 22' N. to Lat. 2° 09' N., having a sea board of 40 geographical miles stretching in a N. N. W. direction. I did not visit the whole coast of Pahang, my surveys having been confined on its coast to the space contained between Tanjong Leman and Tanjong Batu in Lat. 3° 10' N. a distance in a N. N. W. direction of 70 geographical miles. Tanjong Batu is about 10 miles to the south of Pahang river.

There are a few Islands lying close in with the shore :—commencing from the north their names are as follows,—Dochong, Kompet, Lalang Leiar, Tonas, Kaban, Tudong Kaban, Ujul, Mau, Pochong, Gaja Stenan, and Blana. Two chains of islands lie off the coast which may be described as the outer and inner. The former chain lies 30 geographical miles from the coast and the

latter generally 8 to 10 miles; both these chains run nearly parallel to the coast of the Malayan Peninsula and are of nearly equal length, viz., 40 Geographical miles.

Configuration &c. of coast and islands. The coast maintains nearly a straight line from Tanjong Penyusoh to Tanjong Peniabong near Pulo Kaban. Slightly indented bays, having sandy, beaches, alternate, throughout this distance, with rocky points; from thence northwards a deep sandy bay stretches as far as Pahang. The land between Penyusoh and Kaban is moderately elevated—but to the north of the latter point the coast is low and apparently swampy for several miles inland. The water on the coast deepens gradually, carrying generally at a distance of a mile from the shore 4 fathoms, deepening to 10 fathoms at a distance of 6 to 8 miles. In the close proximity of the coast, as already mentioned, are several small islands; the principal of these is Pulo Kaban 1½ miles in length but of little breadth. This island with the main forms a strait, which is called in Horsburgh's Charts Blair's Harbour. The best entrance to this harbour is between Tonas and Kaban; in the entrance that leads to the westward of Pulo Leiar, the most northerly Islet, is a dangerous rock only visible at low water. At Pulo Kaban we found good water but as it was in the dry season only a very small supply; a good supply is to be had near Pulo Man, on the main. 10 geograpical miles to the south of Pulo Kaban lies Pulo Gaja, remarkable by its being perforated. Pulo Beralah lying in 3° 14' N. at a distance of 12 miles from the coast, is the most northerly that I visited; it is much smaller than represented in Horsburgh's Charts being only about 60 feet in diameter and 40 feet high, crowned by a few bushes. It overhangs to the northeast and as it is composed of fragile materials it will not probably survive another century's battering of the waves of the N. E. monsoon. Vessels in coming from the north must pass Pulo Beralah before entering the channel that is formed by the Malay coast and the inner chain of islands; this I have denominated the Sibu channel. It is almost clear of dangers:—the principal are the Margaret Shoal situate in Lat. 2° 59' N. and Long. 103° 30' E. distant from the coast about 4 miles, the Batu Boyah lying off Pulo Dochong, and Malang Morau lying midway between the main and Pulo Tingi. The most northerly group of the inner chain of islands is that of which Pulo Siribuat forms the principal. Pulo Siribuat consists of two islands joined at low water by a coral reef, it is of safe approach all round and has generally 14 to 15 fathoms in its proximity. The two islands measure 3 miles E. and W. and 1½ miles N. and S. To the south of Siribuat are three small Islets called Pulo Mirtang, and to the east is another called Santu, Siribuat is mostly bare of forest, there is fresh water on the eastern or larger islands. In mid channel between Pulo Siribuat and Pulo Tioman are two groups of Islets and rocks called Tokong Burong and Tokong Bara. Tokong is applied by the Malays

of these parts to all small islets without trees or with only a few. Ten miles S. S. W. of Siribuat is the Babi group, of which Pulo Babi is the principal and also most southerly, it measures 2¼ miles in length and 1 mile in breadth—Some of this group are bare of timber but others are well wooded. Next to Pulo Babi in a N. N. W. direction are Babi Tingah and Babi Ujong and to the north distant 4 to 7 miles are Pulo Rawa, Batu Kalabang, Pulo Goal, Pulo Mensiip and Pulo Gurong. To the east of Babi, distant 3 miles, are two rocks called Malang Sakit Mata and Malang Tikus. The term Malang is given to small rocks that are not covered at high water but only show a little above it. Ten miles to the S. W. of Babi is Pulo Tingi, a high island covered with forest measuring E. and W. 4 miles and N. and S. 2 miles. Good water is to be found on it at its western side where there is good anchorage; the stream is to be found 100 yards to the N. W. of a small patch of mangrove situated in a small bay. Pulo Tingi has several small Islets in its close proximity towards its S. and E. side, their names are Pulo Penyumbang, Ibul, Lantin, Sembang, Apel, Mentigi and Nangeh. To the S. East of Pulo Tingi a long chain of islets stretches for a distance of 12 miles. These I also include in the Tingi group. Commencing from the northwards are Tokong Sangul, Pulo Lima remarkable for a perforated rock on its S. E. side, Tokong Raket, Tokong Belelei, (that is proboscis Islet, it is also perforated and the overhanging rock possesses a resemblance to that appendage,) Tokong Gantang, Tokong Chondong, Tokong Chupa and last Tokong Yu, already mentioned in the account of Pulo Aur.

Most of these islets are barren and precipitous, though of small height. The soundings inside of the chain average 10 fathoms, outside 18 to 20. The last and most southerly of the inner chain of islands is that of Sibu, distant from Pulo Tingi south 5 miles. Pulo Sibu is a long island covered with forest and on its S. W. shore has a remarkable point of sand, here innumerable sea birds roost at night.The length of Sibu N. W. is 3 miles and breadth inconsiderable, at one place only a few yards. The other islands of this group lie to the S. E. of the main one; these are Tokong Pappan, Sibu Tingah, Mallang Natcha, Sibu Kukus and Sibu Ujong. The group can be approached with safety on its N. E. side, close too, but on its S. W. it should be held at a mile distant. Sibu has little water on it in dry weather. Of the outer chain of islands, I have already described Pulo Aur. Between Pulo Aur and Pulo Tioman lies Pemangil (Pisang of the Charts) a high woody island, destitute of inhabitants, measuring in length 2½ miles and in breadth 1½. Tioman is the largest and most remarkable of either chain, though of less importance than the populous Pulo Aur, it is bold and mountainous and covered with tall forest and possesses few inhabitants, the soundings in its proximity average 20 to 25 fathoms, it has no outlying sunken

dangers, but may be approached close too on all sides. Its configuration in Horsburgh's Chart is incorrect, but the written description in the Directory is all that could be wished for as a guide to the mariner. There is good anchorage at Tilo Joara during the S. W. monsoon and the bays on the S. W side afford like shelter during the N.E. There are six small islands adjacent,—to the south Pulo Geit, to the N.W. Pulo Chibeh, Labas, Sepoi and Tolei, and close to the west shore Pulo Pyah. The nearest point of Tioman is 20 miles distant from the Malay Peninsula; it is 11 geographical miles in length, N. and S., and its greatest breadth E. and W. is 6 geographical miles, it lies between 2° 43' and 2° 54' N. Lat. and 104° 09' and 104° 15' E. of Greenwich. Good water is abundant from any of the fine streams that fall into its numerous bays. On the southern shore of Tioman are two remarkable peaks or pinnacles called by the English the Asses Ears and by the Malays the Chula Naga (Dragons Horns) they rise out of a spur of one of the southern mountains at about 1,500 feet above the level of the sea, from this height on one side they spring perpendicularly another 1,000 feet. They form a most magnificent feature in the aspect of the island and cannot be beheld but with wonder and awe even by the most unsusceptable.

The following is a list of the altitudes of the various eminences and mountains taken trigonometrically above the level of the sea :—

	Feet.
Pulo Leiar	237
„ Tioman middle peak	3,444
South Peak	3,168
North Peak	3,209
Asses Ear (north)	2,525
——— (south)	2,294
Pulo Siribuat	748
—— Gurong	319
—— Pemangil north hill	1,227
—— ——— south do	1,507
—— Aur north do	1,521
—— ——— south do	1,805
—— Tingi	2,046
Bukit Arong	967
Pulo Sibu	553
Gunong Panti (Johore)	1,737
Sambilayang do	2,114
Blumut do	3,317
Mintaha do	2,140
Gunong Rumpin (Pahang)	2,181
Distant do. do	2,534
Dolphin mountain do	2,721
Three peaked do. do	3,194
Two do. do. do	2,645

South distant do. do..... 3,231

Currents. During the S. W. monsoon to the seaward of Pulo Siribuat and Tingi, the currents set to the northward. Ships bound to the southward during this monsoon and falling to leeward of Tioman, Pemangil, or Aur, should without hesitation run for the Malay coast, either by the north of Pulo Siribuat or the passages between Mertang and Gurong or Babi and Tingi, which are clear of sunken rocks excepting close to the Tingi shore. Here the northerly current will be avoided and regular tidal currents be experienced—the tide generally setting to the southward during the day and to the northward during the night. During the strength of the S. W. monsoon, ships in beating up against it along the Malay coast, will also be much assisted by the land breezes that generally come off during the morning and forenoons.

Rivers. On the coast between Tanjong Penyusoh and Pulo Kaban there is only one river of importance, the Sidili Besar. The paucity of rivers is owing to the Johore river, which runs parallel to the coast at a distance of 15 to 20 miles, receiving the drainage of the greater part of the S. E. part of the Malay Peninsula. The other streams are for the most part mere creeks. Commencing from the south they lie in the following order; Poongie Balau, Tingar, Kalisa, Sidili Kichi, Sidili Besar, Palin, Simobo, Jamaluang, Merisong, Tangatu Arong, Tomedo, Siseh and Mau. Between Kaban and Pahang the rivers become much larger, as they drain the waters of a comparatively mountainous district. Following the same order we have Triang, Indau, Dochong, Pontean, Rumpin, Mírchong, Bubar and Kyu Mati. Most of these rivers possess inhabitants, while those to the south of Kaban have none, excepting in the case of Sidili Besar. The entrance to this river is nearly dry at low water, but inside it contains 5 fathoms as far as the village of Sempang, which is situated about 6 miles up the river, this was as far as I proceeded up it. A Malay Raja resides at Sempang. The river becomes fresh about 3 miles from its mouth and is there 100 yards broad. The banks are slimy and infested with alligators. A few cocoanuts, fowls and rice may be obtained here, but the inhabitants are miserably poor. The Indau is about the same size as the Sidili Besar but perhaps the body of fresh water is greater. I proceeded up it to the village of Kassing, 5 miles from the sea. The river has a bar at its entrance with one fathom on it at L. W. Spring tides, and it is otherwise encumbered with shoals and sand banks, there is 5 fathoms inside as far as I proceeded. The banks of the river are more populous than those of Sidili, but I found the people jealous and in some cases uncivil; they are generally better off than those of Sidili. Rice, cocoanuts and fowls, may be obtained in small quantities.

Notes on the Geology. The following notes are necessarily

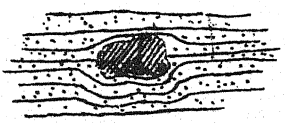
imperfect and can only be offered as an approach to a general description. I only examined such prominent stations as I visited in the prosecution of the geographical survey—the geological features have therefore not met the minute attention that the subject deserves—spaces of 4 to 5 miles often intervene without having had any examination, and many interesting features may consequently have escaped attention.

The Coast of the Malayan Peninsula lying between Tanjong Penyusoh, where granite abounds—Lat. 1° 22' N., and Tanjong Batu in Lat. 3° 10', presents shales, sand stones and clays more or less metamorphosed or altered by plutonic action. The inner chain of Islands are of the same formation, excepting in part of the Tingi and Babi groups where the granitic and trappean formations protrude. The centre chain is entirely of plutonic origin—being composed of granite and trap formations. In giving such observations as I noted down at the points where I landed, I will pursue the following route for the sake of easy reference, though the spots described were not visited in the order that they are given here.—Commencing at Pulo Beralah the most northerly point examined, I will proceed southwards along the coast as far as Sidili Kichi, from thence to the inner chain of Islands and lastly to the outer.

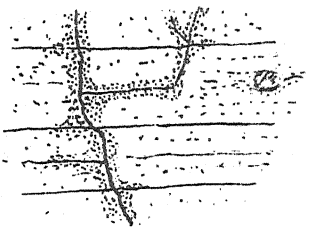


Pulo Beralah E ½ N dist 2 miles

Pulo Beralah (of which the accompanying is a sketch, which may prove interesting at some future time when the Island, which is of fragile composition and is fast dilapidating under the action of the waves, is levelled to the water's edge.) Above the level of the sea is an incohesive conglomerate or coarse sand—below that level the formation is more compact and hard. It is stratified, the dip being 30° North and strike E. and W. Nodules of iron stone abound, varying in size from 2 feet in diameter to 3 and 4 inches. They appeared remarkably distinct from the bases of the formation, so as to lead me to conclude them to be foreign boulders deposited on the strata during the process of formation. Where they rest, the laminæ of the strata conform to their contour as if pressed down and contorted by the weight thus:



The strata are intersected at intervals of 4 to 8 feet by ferruginous veins—these veins are divided by chinks thus:



These chinks appear to me to have acted during the period of plutonic action as outlets to the gases or other subtle fluids charged with a ferruginous solution—which in their passage upwards suffused either face of the aperture, and when absorbed changed into hard concrete the spaces affected. At Pulo Dachong the formation is indurated clay and clay slate, much intersected by quartz and iron ore veins. At Batu Bayah the formation is iron stone, at Pulo Kompet near the mouth of the Indau the formation is stratified. Dip 90° strike N. and S. The rock is black and extremely hard not unlike trap, but more probably it is of aqueous origin much altered by plutonic action.

At Pulo Leiar no stratification was discoverable. The base of the formation is a hard compact rock of various colours, white, blue and drab, it is much reticulated by numerous veins of iron ore. At Pulo Kaban the same formation exists. At Pulo Mau, the base of the rock takes the appearance of indurated clay much intersected by iron and quartz veins. At Tanjong Risang the formation is analogous, but the rock is more silicious. At Pulo Gaga the formation graduates into soft sandstone, not much intersected by veins of foreign matter. Near Sungi Merising indurated clay prevails intersected by ferruginous veins, and nodules of quartz abound. At Tanjong Sikakap a considerable change takes place from the formation that prevails to the northward. Here it is stratified, dipping 30° N. W. and striking N. E. and S. W. Conglomerates alternate with compact rocks. The conglomerates are composed of pebbles partially rounded, and are of the same materials as the adjoining rocks, and vary in size from 4 inches to ¼ of an inch. The strata are much reticulated by veins of harder substance, which being less affected by the action of the weather stand out in relief. Angular pebbles are also found in the conglomerates. In the close proximity, strata of red sand stone and red indurated shale are also found. At Tanjong Morau I found the same formation, also at Tanjong Tingarah. At Tanjong Leman the strata dip perpendicularly and strike N. W. Conglomerates composed of

round pebbles of small size, in strata varying in thickness from 10 feet to 6 inches, alternate with sand stone. One stratum frequently runs into the other and both are intersected with ferruginous veins longitudinally and transversely. At Tanjong Petei a micaceous shale is found intersected and reticulated by iron ore veins, dip 90° strike S. E. This with talcose shales is the prevailing formation between this point and Tanjong Pungei near the S. E. extreme of the Peninsula. Five miles to the southward of Tanjong Pitei, I landed on a rock and found strata of talcose shale alternating with pure quartz, iron masked,—dip 90° strike S. S. E. Three miles to the north of Sidili Besar the same formation prevails, alternating with black compact strata;—at Sidili Besar point the same;—at Sidili Kichi the formation is a black and copper coloured shale—dip 80° S. W. strike S. E. Near this point is a curious semi-circular contortion of the strata. I did not land on the coast to the south of this point. Part of the coast between this point and Romania will be found described by the Editor of this Journal, Vol. 2 page 616.

On the most southerly group of the inner chain of Islands, viz. the Sibu group, I landed at Sibu Kukus, and found compact rocks and conglomerates. At Mallong Natchu, hard red clay intersected with iron and quartz veins, also conglomerates. On the N. W. point of Sibu, the basis of the rock is hard, drab coloured and compact, containing nodules of the same substance but darker and of harder consistence. On the east of Sibu irregular siliceous strata are found intersected with ferruginous veins in which the chink noticed at Pulo Beralah is very common.

At the Tingi group, I landed on the west side of Pulo Tingi and found trap and porphyry to prevail. I sailed all round this island close to its shores and the predominating rocks seemed to to be trappean. At Pulo Mintigi black trap is found graduating into porphyry. At Tokong Sangul altered aqueous rocks are again found, having the appearance of indurated clay, very hard and compact and closely reticulated by quartz veins ramifying into the most minute branches, so as to be almost microscopic. Lyell in his chapter on earthquakes and volcanoes, book 2 chapter 19 (Principles of Geology) seeks rather to refer the cause of the internal heat of volcanoes to chemical changes constantly going on in the earth's crust, for the general effect of chemical combination is the evolution of heat and *electricity*. The existence of currents of electricity in the shell of the earth has been deduced from the phenomena of terrestrial magnetism, from the connection between diurnal variations of the magnet and the apparent motion of the sun, from the electro-magnetic properties of metalliferous veins and from atmosphere electricity which is continually passing between the air and the earth. These he suggests may produce a slow decomposing power like that of the voltaic pile, and thus become a constant source of chemical action and

consequently of volcanic heat. Whether or not these electric currents be the cause of volcanic heat is foreign to the subject under notice, but I could not but be forcibly struck with the question how far electric currents could aid in depositing the innumerable and minute veins of foreign matter that every where intersected the rock of Tokong Sangul. Granting that the quartzose matter had at one time been in a fluid state, it appears to me that no hydrostatic pressure could have injected it in such minute particles. The veins present none of the chinks by which gasses charged with a solution of it might have been evolved, as I found in some of the ferruginous veins; the voltaic action of electricity with its powerful chemical agency, by which the elements of bodies may be separated and transferred to distant points, would seem to afford the most probable means of solving the enigma.* At Tokong Eu I found a black and gray compact rock which appeared to be closely allied to greatly metamorphosed aqueous rock and trap—it is difficult to pronounce in which class to place it.

In the Babi groups, Pulo Babi, Babi Tingah and Babi Ujong are composed of a gray granite. Pulo Gurong I found altered aqueous rock not unlike the formation of Pulo Leiar already mentioned. I also visited Mallang Tikus and found this small rock, which does not exceed 100 feet in length by 50 in breadth, to present many interesting points for consideration. The prevailing colour of the rock was a reddish purple—shale, indurated clay, porphyry and granite were found in close proximity and graduating one into the other. At Goal the formation is sandstone.

Of the Siribuat group I only visited Pulo Mirtang—its formation is altered aqueous rock. I approached Pulo Siribuat close enough to observe it to be of the same formation.

In the outer chain of Islands I have already mentioned that the Aur group is composed of granite. Pulo Pemangil is of the same formation—I did not land on this Island but sailed close to it. At Tioman I landed on several parts of its eastern shore and found black trap to prevail. On the western side, Mr J. R. Logan informs me, that granite prevails. The islets to the N. W. of Tioman are also granitic. I landed on Pulo Chibeh and approached close enough to the other Islands to ascertain their formation.

* "In the southern part of the Peninsula, it will be found that the iron has, in most cases, been acquired from beneath, but in what precise condition originally it is hardly possible in any case to ascertain. Because, wherever it is visible, it has long been at or near the surface of the earth, and, in whatever state of combination it first entered the rocks, we now only see it highly oxidised.† There is often clear evidence of its having ascended into them in a state of great rarity or of sublimation, for in such cases the alterations effected, while evincing the presence of great heat, are totally different from those that are occasioned by the eruption of dense molten rock. Electrical currents have also left most distinct traces of their agency

† The decomposition of iron pyrites, and the diffusion of the iron in solution, produce a lateritic rock (*Ante* vol. I. p. 166.) A similar effect will follow from the decomposition of any other mineral containing a sufficient quantity of iron. The rocks containing such minerals in abundance will always retain a lateritic character from the surface to a certain depth.

NOTICES OF PINANG.*

SOME time during the first half of 1796, the office of Superintendent of the Island was assumed by Major Forbes Ross Macdonald, by appointment from the Government of Bengal. From whose hands he received the office is not mentioned but probably from those of Mr Mannington. The gallant Major seems to have thought that the more he wrote and the more voluminous his despatches, the more credit would he earn, as before he had been six months on the Island he dispatched two reports which occupy upwards of five hundred closely written folio pages, and the style being somewhat inflated and redundant the meaning is not at all times very intelligible.

Major Macdonald, on his arrival, seems to have fallen foul of the system practised by his predecessor, of being engaged in the trade of the place, whether incited thereto by the instructions of government, or by sense of duty, or by failure of the good will of the friends and partners of his predecessor, it is impossible to say. No one could deny the evils of such a system, but in justice to Captain Light it must be remembered that he had some years before pointed out those evils to the government which he served, and earnestly intreated that a more liberal salary might be awarded him, to allow of his withdrawing himself from trade and devoting himself to his public duties, with a prospect of eventually securing a competence for himself. The request was not granted but no orders were ever issued to him to refrain from trade, and consequently Captain Light must be held wholly blameless, whatever the evils of the system as adduced by his successor.

Major Macdonald and the mercantile community of the Island very soon became hostile to each other, though the absence of any real ground of hostility, judging from the Major's own reports, raises a suspicion that the grapes must have been sour. If his

in diffusing it. Great disturbance of the strata, fracture, flexure and twisting of laminæ and layers, and conversion of the rock into crystallised quartz, have often accompanied its introduction. The mechanical changes that have been effected in the stratified rocks having directed us to the plutonic basis on which we believe they rest, because it rises through them in all directions, we find it is not only frequently highly ferruginous in its composition, but is sometimes traversed by ferruginous dykes, which, towards the surface, present the same appearances as the more completely ironmasked strata. Lastly, a careful examination of these dykes, and of the composition and structure of the rock adjoining them, proves that, although oxidation has since supervened, they were formed contemporaneously with the mass in which they occur, and thus we are led by strict induction to the conclusion that the elevation, breaking and bending of the strata, and the greater part of the quartzose, lateritic and other ferruginous changes which they have undergone, had a simple and single origin—the same which produced the plutonic mass of the Peninsula. The mechanical force of its intumescence gave rise to the one series of changes, and the electrical and chemical action which attended it to the other." Notices of the Geology of the East Coast of Johore. Journ. Ind. Arch. vol. II p. 630.—ED.

* Continued from p. 14.

orders or his conscience forbade him from engaging in trade, that was no reason why the Merchants should be run down in a body as scarcely deserving the appellation, nor, considering that the mercantile community must have imagined him possessed of the right to engage in trade, ought he to have expected them to come forward and give him, a stranger, such information as might enable him to compete with them in trade to their disadvantage. The Major is loud in his complaints to government, especially against Mr James Scott, the partner of his predecessor Captain Light, and to him is ascribed all the difficulties and impediments he has met with.

The preamble to Major Macdonald's first dispatch dated July 1796, will give a good idea of the style of the gallant officer and of the spirit with which he was actuated, but a brief outline of the remainder of these most bulky dispatches, with a few extracts here and there, can alone be given.

"Honorable Sir,

Since the first hour of my arrival on this Island every moment which could be spared from the current business of the day, has been devoted to the acquirement of the most ample and at the same time the best founded information on the commerce, population, cultivation, and external policy of this Settlement.

My success has by no means kept pace with my endeavours. The sources of intelligence are but few, and from them the stream runs not only scanty but turbid. On every side I have had to encounter obstacles, arising from commercial jealousies, secret animosities, and hardy, but contradictory details, but above all from a selfish policy which dreaded official interference, and consequent decline of influence.

The history of the Island, since its establishment under the British flag, is only to be gathered from the Journal and Ledger of a certain mercantile house, which, indebted for its uncommon prosperity to the preponderating weight it derived from having as its principal and most ostensible head the Company's Superintendent, and the convenient command of the Public Treasury, is too much interested in defeating all retrospective enquiry to allow more to transpire, than what the publicity of certain mercantile transactions forbid it to dissemble, or to be gleaned with caution from it's equally anxious, although less favored with competitors, who are not backward in their attempt to prove by no scanty store of anecdotes, that to the accomplishment of its interested views, was, too frequently for the general good, most avowedly sacrificed the real interests of the infant Settlement.

Between the illusive speciousness of the one, and the strong unqualified invective of the other, more than a general idea is not to be formed of past management. But I am happy to affirm with confidence, that in whatever light individual character may appear

found to have ever been progressive. The rapidity of its first advances, even under the most favorable circumstances, could not upon a strict investigation, the prosperity of the Island will be have been expected to continue, much less after the effects of war came to be sensibly felt by the oldest and most firmly established Marts; it then received a severe blow and that it did not totally sink under it, must minister a convincing proof that the original plan was founded in commercial wisdom and that the guidance of its infant interests was intrusted to a head and hand of no inconsiderable ability and activity.

To the war, and that only, is to be attributed, on a liberal view, its visible decrease of speed, and its gradual declension into a slow march, mistaken by the cursory observer for quiescence, and by party spirit and interested malevolence construed into retrogradation.

Disappointed very early in my expectation, that a candid statement of the favorable intentions of government towards the Island would stimulate those most immediately concerned, and most conversant with the subject, to an equally ingenuous detail of the progress it had made, its actual state, the means by which it had risen, and those most likely to ensure its future prosperity, and pressed by a dispatch from your Honorable Board, under date the 4th of April, I addressed a letter to the gentlemen engaged in commercial pursuits, requesting them to favor me with such information on the subject of trade, and practicability of raising a Revenue from it, as their local knowledge, or general correspondence might suggest.

The result I have the honor to transmit to you. Had I done it sooner, I should have failed in my duty to you and justice to those concerned in the prosperity of the Island, feeling as I did a conviction that on every subject of the report, party spirit, and private pique had been too freely indulged to admit of a strict adherence to simple fact.

To soften some of the harsher features of the picture here drawn, and to palliate or do away the prejudices which strong allegations although unsupported by proof might on a first view suggest, I have perused with attention the scanty Records of the Island and consulted upon doubtful and delicate points, one or two gentlemen of veracity, whose long residence here, and intimacy with all parties, have enabled them to form a tolerable just estimate of past transactions.

What I have been able to collect, I have the honor to lay before you in the annexed remarks. I trust, as divested of all party prejudice, and dictated with a sincere wish to convey to you the purest information, it will meet your indulgence. My residence here has not been long, and deprived as I have been from various circumstances of every assistance, my time has been so constantly occupied that I have had but short intervals to dedicate to enquiry or investigation.

When I addressed my letter to the commercial committee, I acted under a conviction that from Mr Scott alone, of all the members, any information of importance was to be gained. But that was repeatedly refused or evaded on private and friendly application, for a reason, which however cogent, was little indicative of generous pride, or consciousness of rectitude. "That "owing to an unfortunate prepossession against his general cha- "racter, and the idea which had been industriously disseminated "of his aiming at improper influence on the Island, the merited "credence would in all probability be refused to his single asser- "tion" He urged the formation of a committee, when countenanced by an aggregate of names (supposed, because asserted to be, the designation of actual and extensively engaged commercial houses) he would freely impart what his experience from long re idence, and his information from a wide circle of correspondence, had enabled him to collect.

I was not without my suspicions of his intentions, but was far from imagining he would under the mask of such a feeble battery hazard invective so strong, or censure so unqualified, the less pardonable, that in no instance do they bear a relation to the only point recommended to the consideration of the committee.

It is a painful but necessary remark, for to be silent would be to deceive, that there exists not a house upon this Island, that of Scott excepted, which merits the epithet commercial, nor any individual out of the pale of that firm of sufficient capital to be with propriety esteemed a merchant in liberal acceptance of that word. Of the junior members of that house (which for a purpose as flimsy as deceptious has been made to appear two) Mr Lindesay alone, whose name could give weight to mercantile opinion.

My sole motive for this, otherwise invidious observation, is limited to my wish that you should be acquainted with what I most sincerely believe to be the fact, that, in the report of the committee, you either see detailed Mr Scott's opinions alone, dictated, and assented to by the rest, or if here and there those of any other individual have been added, the former have gained no accession of currency or intrinsic value.

It remains but to advert to the studied affectation of ever introducing the merits of Mr Light in contradistinction to the uniform culpability of his successors. Under such stigma as may be supposed to attach on this attack, the credit of the latter may rest unsullied as they are but made to share the obloquy meted out with no sparing hand to their superiors. But for those who in a sincere endeavour to investigate the truth, have to combat with novelty of situation, intricacy of enquiry and strong affirmation, it is not a little fortunate that by this very eulogium they are furnished with the means of combating those difficulties.

The Panegyrist of Mr Light can have no objection to his evidence, and where that can be appealed to, and compared with

Mr Scott's, I trust it will be found to speak a language more congenial to infant but successful effort, and to hope, infinitely more incentive.

(Signed) Forbes Ross Macdonald."

Major Macdonald must have entertained a high opinion of human nature in general and of mercantile nature in particular, when he adopted the plan of calling on the mercantile community of Pinang to give him the aid of their knowledge and experience towards devising the best means of obtaining a Revenue from their trade, and this too when he was aware that that trade was all but monopolized by a few of the oldest residents, men whose lives had been chiefly spent among the Malays.

The Committee assembled by Major Macdonald, on 19th May 1796, consisted of the following gentlemen viz:—Messrs McIntyre, Scott, Lindsay, Hutton, Roebuck, Young, Brown, Sparran, Mackrell and Nason, of whom Young was the Secretary.

At their first meeting Major Macdonald read to them a letter in which he states that he was most anxious for information relative to the trade of the Island, and that the government complained of the absence of it. That a recent author had affirmed that the trade of Pinang could bear certain high rates of taxation, but that the Supreme Government had suggested a duty of 1½ per cent on all imports (with a few exceptions) and certain rates of godown rent when those of the government were used. The letter concludes with "On these subjects, gentlemen, I request you will favor "me with a well digested and candid opinion, bearing in mind "that the duties of the merchants and those of the state are reci-"procal, and to that assure the former a generous and liberal contri-"bution is to be expected by the latter."

The Committee preface their report with a long string of complaints against the Government, of which the chief are: The uncertainty and apprehension caused by the formation of a Settlement on the Andamans and the frequent reports of Pinang being abandoned in its favor. The alarm and apprehension caused by disputes with Keddah relative to the payment of the promised compensation to the Rajah. The indecision and uncertainty that prevailed relative to landed tenures. The absence of a Court of Law and the subjection of the inhabitants to trial by Court Martial, which had deterred numerous people from settling here. The want of protection from European enemies. The impressment of labourers by military force to carry on public works The inactivity and unaccommodating manners of Mr Mannington. The undefined rate of taxation contemplated by Government.

The Committee state that the Settlement on the Andamans "though under the direction of men of acknowledged abilities, "liberally supported by government, yet after 7 years exertion, at "a great expense nothing appeared there that bore the most "distant similitude to colonization, cultivation or commerce"; of

Bencoolen the committee say, "This Settlement after a century "and a half has not at this day either the population, trade or "revenue that Pinang had seven years after its first Settlement. "Adverting to this circumstance we are not a little diverted that "a Resident of Bencoolen (probably Mr Mannington) should "pretend to legislate for Pinang, a commercial phenomenon form-"ed by means, of which the Residents at Bencoolen seem perfect-"ly ignorant."

Under the head of "Commerce" the Committee argue very forcibly against taxing the trade of the Island, as consisting wholly of the produce of other countries, which it is the grand object to induce to be brought and which taxation might scare away. They point out that "it is the extent of the exchange-Trade which gives life, "activity, riches, population and cultivation to Pinang. The laying "restraints thereon, if but suspected that it might lessen the trade, "could not be deemed politic." That by a free exchange, "the "increase of population, capital and cultivation would present a "taxable subject, in the farming the exclusive sale of luxuries to a "rich and great population, and a duty on the net produce of an "extensive and valuable cultivation." They conclude with an unanswerable argument. "But what renders it impossible to "levy any duty on the trade at Pinang is our not possessing the "sole sovereignty of the port, and hence ships anchoring at Prye "on the opposite shore could there trade independent of our "jurisdiction."

Under the head of "Cultivation" the Committee observe that cultivation has not progressed since Mr Light's death, that almost the whole of the cultivation carried on by the poorer natives had been effected by aids given by the house of Scott & Co. who have mortgages thereon, that these aids were given at the request of Mr Light, on a promise of reimbursement, but that his death involves either a continuance of the aids till the cultivation becomes productive or the loss of the money advanced, that these advances amount to near a Lack of Rupees—that the extension of the system offers the most certain source of Revenue—that a continuance of the system is necessary, as the principal cultivation, pepper, cocoa and betlenut require large advances before any returns can be expected, that such continuance of the system would, under some modified arrangements, be more beneficial in the hands of Scott & Co. than in those of Company's Servants lately arrived on the Island, who are ignorant of the people and language, that some of the committee recommend that the tax on cultivation should be farmed—others that it should be levied direct, and finally that no measures for the prosperity of cultivation can be effectual till "the Supreme "government pledge themselves to make good to the cultivators "any loss they may sustain from the precipitate measures of their "servants here and that no cultivation can exist if the Superin-"tendent for the time being can, on ill-founded information, lay a

"district under military execution and then leave the sufferers, "when their innocence of any supposed delinquency has been "clearly proved, to procure redress when, where, and how they "can."

The Committee commence the section of "Population" with, "As "a perfect freedom of exchange carries trade and industry by the "most direct means to a maximum, so ease and plenty carries popu- "lation," and after describing the several classes of people on the Island, and stating some causes for dissatisfaction, they conclude with "dissatisfaction has lately been such that emigrations daily take "place and where were only a few fishing huts at Prye, two years "ago, there now appears a town rising as ours decays. This would "imply that something is virtually wrong in our management "when Malay management has the preference given. Modera- "tion in manners—forbearance in temper, and the most patient "attention to the complaints and wants of the natives, are qualifi- "cations the most absolutely necessary in the members of this "government on which all hopes of an increase of population "must ultimately depend."

Under the head of "Exclusive Farms" the Committee describe the mode adopted by Mr Light to have been,—"To rent the Farms "of opium, arrack and gambling to the head man of each Chinese "Province, thus making it the interest of all to buy from the "Farmer and prevent smuggling, this likewise induced a general "indulgence to offenders, as each had a head in the Farmer. To "this was added an assurance that, if by their books it appeared "they had lost, Mr Light engaged to admit such deduction." Mr Mannington however, observe the Committee "rented the Farms "to one head man and secured the restrictions to the renter by "severe fines and punishment. The renter soon found he had "rented the Farm too high, because $\frac{4}{5}$ of the consumers having no "interest therein, smuggling began and complaints, fines and "punishments became constant." The Committee go on to remark on the excessive fines and on the encouragement held out to informers and recommend that the Farms should be confined to George Town and not extended to the cultivated districts.

The Committee conclude their report with 21 suggestions which they desire may be laid before government for the general welfare of the Settlement.

1. "That the Supreme Government do officially announce the "intention of keeping the Island and of considering it as a part of the British Empire in India." 2. That the port be declared free. 3. That ingress or egress to and from the port be allowed without fee or detention. 4. That a portion of the opposite Coast be obtained from Keddah so as to secure the sovereignty of the port. 5. That the Supreme Government pledge themselves to the community that the assessment on land produce shall never exceed a given rate, say 10 per cent. 6. That the term of com-

mencement shall not be previous to a given date (say 1800). 7. That land be given in perpetuity. 8. That it be not optional with the Local Authorities to change the forms under which land has hitherto been held, transfered, or mortgaged. 9. The establishment of a Court of Judicature. 10. That pending the establishment of such Court a Magistrate be appointed &c. a man of accommodating manners, mild temper and experience. 11. That the military be no longer employed in executing civil orders. 12. That the fines for securing the Farms be moderated or disused. 13. That military guards necessary for protecting the Company's property or keeping the peace be under their proper military officers. 14. That the necessary orders for "general convenience or for police" be no longer carried into effect by the military but by a committee of the inhabitants, composed of equal numbers of each class. 15. That it shall not be permitted to the Sepoys to lend money or make commercial contracts, or of they do that no coercive redress be given on complaint. 16. That those who may be intrusted with making advances to cultivators do so with promptitude and a patient listening to all complaints. 17. That European cultivators be equally encouraged with natives and that the importation of slaves be prohibited. 18. That the article of the Treaty with Keddah providing for the free export of rice, be enforced. 19. That the ground allotted to the Chinese as Burial ground be free from all future molestation. 20. That the powers now assumed by the Superintendent of sending Settlers to Bengal at his pleasure be rescinded, and 21 "That we are sorry to observe that your "government here is rapidly changing from the fostering hand of "of a kind father to the features of a severe master and we recom- "mend that such measures be adopted as will bring it back to its "first principle—'The benefit of those living under it,' as held "forth in the general letter of January 1787."

Accompanying this report are several appendices. Among them is the report on the Trade of the Island, or rather of the house of Scott & Co., drawn up by Mr James Scott. He states that "Scott and Light joined stocks in 1787," that their trade was conducted on four resolutions—1. Mr Light was to give perfect liberty of trade to all frequenting the port but was not to interfere with the management. 2. To buy and sell at short profit on the Island. 3. To purchase the produce of the surrounding countries at the highest possible prices and to sell the produce of India and China in return as low as possible, consistent with profit. 4. To fix at the beginning of each year the prices at which we would sell and buy. He proceeds, "As our aim was to form a trade, the "measures were in perfect consonance with the aim, yet they gave "general offence to friends and enemies. * * * The great Mer- "chants in Bengal could not bear, with any degree of patience, "that Pinang, the other day a jungle, that Scott, a *perfect Malay*, "should dictate to them, and that in spite of all their exertions for

" relief, they found themselves bound by fetters he had formed. " The small Merchants of Pinang could not or would not see the " propriety of our adhering to our declaration and selling Opium " at 350 when 500 was in our option, as thereby they lost; nor of " buying Tin at 50 when we could do so at 45. Hence complaints " of various descriptions, uniform in their aim of removing Scott, " were carried to the ear of the Supreme Government." He concludes with " Mr Light requested me to prepare a report from our " books of the nature and value of the import trade, of our " dividends and of other advantages resulting from the trade.* * " This report was not finished when Mr Light died and it " became a difficulty to whom to send it. I could not send it " to government but through the Superintendent, and I was not " convinced of the propriety of laying open to his inspection " such a communication of confidence. I therefore sent it to Mr " G. Graham."

Another appendix contains a most sanguine estimate of the area, possible population and cultivation of the Island. It calculates that there are 56,250 orlongs of land fit for cultivation and that the probable population in a few years may be 140,000. That to feed this population with rice will require 33,000 tons of shipping per annum, taking away in return, pepper, sugar, indigo, coffee, arrack, the produce of the Island &c!! That the whole land being under cultivation would yield a Revenue of 6¾ Lacks of Rupees, which would be greatly increased if pepper be found to yield to the extent looked for by the Chinese, and thus would supercede all necessity for Exclusive Farms and Duties on Trade.

An appendix headed " Reflections on using the Military in carrying civil orders into effect," discloses a very curious state of affairs. It is stated, " At the Custom house if a Naquodah from " ignorance or inattention or a strong wind and tide does not bring " to the moment the guard calls, he is seized, dragged, literally " dragged before the under-strapper or Havildar, and taught his " exercise with the butt end of a musket or a bayonet and plundered " under the name of a compromise.* * At the jail, the moment " a person is confined there he is taught the military step by the " butt or the bayonet, and if he growls or looks angry, by more " than one, and as the guard keep the prison keys they maltreat " those whom they dislike. This insolence is often extended to " those who may bring the prisoners their food. * * As we have " the most convincing proof that ill-blood exists between the inhabitants and the present detachment of the Marine Battalion, we " think it highly imprudent to use them in such services." The Committee further observe " On the first Settlement of Pinang " the Serjeant Major of the detachment with the name of Provost " Serjeant had the charge of keeping the peace. Mr Light's " uniform ill-health after establishing the magistracy and his death " soon after the arrival of the intended magistrate, Mr Manning-

"ton, prevented the intended arrangement from being carried "into effect."

Another appendix gives a curious account of the nature of landed tenures and the mode of transfer of land in those days. It is as follows :—

"*The mode in which property in houses and lands originated and is now held in Pinang.*

"A certificate is given by the Company's native Surveyor, to which he affixes his chop, describing the name, country &c. of the first clearer, the site, extent and boundaries of the land so cleared, this empowers the person therein named to hold, sell, mortgage or transfer such land by will or otherwise at his pleasure.

"Property in houses in George Town originated in being the first clearers, which was the case in the environs or in being the first builder as was the case of the streets being lined off, these last are registered by the native Surveyor. Sales are made without the Surveyor's certificate, reference to the register being sufficient, this register we believe has been irregularly kept, and requires examination.

"Bills of sales either of houses or lands are wrote by the native Akim bunder or judge of the port* who affixes his seal, this bill of sale should be accompanied with the Surveyor's certificate and is next registered in the Company's register and a receipt affixed that the duties 2 per cent has been paid otherwise it is not valid.

"This bill of sale so chopped, registered and duties paid with Surveyor's certificate, conveys a full and perfect right to the purchaser and from him to another and so on. But we believe the formula of a register for both bills of sales and mortgages is much wanted.

"Mortgages to be valid must have attached thereto the Surveyor's certificate and a bill of sale above described, must be chopped by the Akim Bunder and registered and numbered in the Company's register.

"Slaves belonging to Quedah cannot be sold unless accompanied with a certificate that they are the property of the person offering them to sale.

"Slaves from the country are sold without certificate, but in either case the bill of sale must have the Akim Bunder's chop and receipt that the Company's duties are paid, otherwise it is not valid.

* * * *

"Grants were formerly given by the Superintendent subject to quit rent which superceded the Malay papers alluded to and right in such case is held in virtue of such grant independent of all reference.

"No grants for lands on a five year's lease have yet been applied

* Apparently the Custom-house Native writer.

for, and here where the countries surrounding are jungle and land of no value it is probable they never will be applied for, the hope of being able to leave to their children a house, garden and lands independent of their own Kings and secured by the Company to them and their heirs, was a great inducement to removal from their own countries to Pinang, and that hope having been rendered dubious or put an end to has a bad effect."

This report and statement of grievances was forwarded by Major Macdonald to Government in the letter of which the preamble has been already given. He comments on it at great length and in the order adopted by the committee. Under the head of "Commerce" he fastens at once on the account of the trade drawn up by Mr James Scott, and affirms that it gives no information, and above all does not account for the means whereby Messrs Scott and Light were enabled to control the market and compete successfully with Bengal merchants. He says, "had a fair compe-"tition been allowed for distant capital, had not those boasted "regulations of the house of Scott, which, with an apparent modera-"tion and fairness, only evince a more refined but no less engrossing "policy, barred the door against those, who trading on their own "funds, required a profit proportionate to the risk, we should "not, after ten years have yet to enquire with but a feeble ray to "direct us, the nature and amount of the Pinang trade nor would "the soi-disant merchants of the committee, when pride and "interest, two powerful incentives, stimulated them to a candid "confession, have contented themselves with referring to such a "document." After describing the nature of the Pinang trade, as connected with the Archipelago-India and China, he proceeds, "Such being the nature of the trade, passing through but never "halting on this island, it becomes a question for your superin-"tending wisdom to determine whether such a trade with all its "advantages of capital, general diffusion, quick and valuable "returns &c. be a fair subject of supervenient taxation, for it is to "be remarked that with the exception of those articles which "supply the remittance to the Chinese investment, the rest pays "a duty in some port of the Company's possession."

Under the head of "Population," Major Macdonald ridicules the estimates of Mr Scott and his description of the people. He says "of the ease and plenty of an old established country, gene-"rating population, I can assent to, but that either should be found "in a jungle—that opening woods, draining marshes and cultivating "crops, tardy in their returns, should be considered such, I own "surprises me. * * * If of any descriptions of people our numbers "have suffered any diminution, it is of that class who, with a "versatility little commendable, can play the parts of wood cutters, "coolies, fishermen, house breakers, thieves and pirates. Of "such materials is formed, or rather aggregated the new settlement "of "Prye" so feelingly and candidly adverted to by Mr Scott

"* * * To read Mr Light's and Mr Scott's account of the Malays, "a stranger would be led to doubt that those gentlemen had written "of the same people, that both for several years resided among "them, spoke their language and in many respects the one and "in every respect the other assimilated themselves to their dress, "manners and mode of living. * * * With such a portrait before "me I should not hesitate to say, that however incumbent on my "necessities to simulate while in their power, 'to be a Malay with "a Malay' while memory yet but faintly allied me to civilized life "would be a 'versatility dishonorable and degenerate.' * * * Of the "Chinese * * to so hardy an assertion as Mr Scott's, that they "have decreased in number owing to the variable orders, forms "and decisions of justice to which this settlement has been pecu- "liarly subject since November 1794, that is since Mr Manning- "ton's accession to the superintendence, I am at a loss to give an "answer at once pointed and decorous. * * * To what part of the "population Mr Scott adverts when he charitably recommends to "the members of this Government moderation in manners, "forbearance in temper and patient attention to their complaints, I "am at a loss to conjecture. I have simply to remark * * that my "veranda is filled every forenoon more with clients than complain- "ants. I see the people happy and contented, but they are "tampered with."

Under the head of "Cultivation," Major Macdonald of course combats with all his might the recommendations of the "complaisant" committee, that the system of advances should continue under the arrangement of Scott and Co. He says "How tenaciously "Mr Scott, in the agony of despair at the daily retrogradation of "his influence from a period somewhat antecedent to Mr Light's "death, defends this last remaining nook is strongly evinced by "total disregard of wonted caution. This is no moment for finesse, "no time for slowly operating sap. The enemy is pressing hard "upon him and he is reduced to the ultime ratio—his artillery of "'recent arrival,' 'consequent inexperience' 'ignorance of language' "'inability of discrimination' 'culpability in the hand of venality' and "'unproductive lavishness of public money' and this not directed "against any one devoted victim, but against all and every one "whom Government may think proper to depute * * * Mr Light "in his eagerness to clear, gave away as much to every claimant "as his avidity prompted him to demand. Malays, sepoys, lascars, "all descriptions became seized of landed property. * * * Few "grants were ever issued, consequently since his death, the "proprietorship has become a source of cavil and uncertainty. "The native Surveyor's measurement attested by his seal is at "this moment, the only document which the greater number "possess." Major Macdonald complains greatly of the manner in which large tracts of the best lands have been allowed to accumulate in the hands of a few Europeans, who do not even attempt

to clear them, and proposes that the grants of land hereafter to all description of applicants be limited. He gets very violent as he proceeds. "This arrangement may at first view appear hard and "unjust, but it must be considered that assumptions of land by a "few Europeans have been very wanton, that the motives, if "vanity and theoretic speculation make not each an item, are "extremely injurious to the prosperity of this rising settlement, by "vesting property in a set of low wretches too ignorant and short-"sighted to turn that property to advantage, or in their children "in whom in general are to be traced all the passive vices of their "parents." Major Macdonald concludes this section with a suggestion that convicts might be employed in the cultivation of the land, especially pepper.

Under the head "Revenue," Major Macdonald appears to argue successfully against the assertions and insinuations of the committee. On their statement of the manner in which Mr Light disposed of the farms he observes.—"They (the Chinese) must "have altered much since that happy period to which Mr Scott "alludes, when their affection for or adherence to their Captain "prevented them from cheating him when possible, or him from "bitterly complaining—the same men now hold the farms, the "same most pressingly insisted on laying penalties on smuggling. "Under an assurance from Mr Light of admitting such deductions "as their books might prove, they might well indeed be moderate, "but of that I must beg leave to doubt. I yearly see arrears "brought forward, sometimes paid * * * Mr Mannington on his "arrival at the latter end of 1794 found an accumulated arrear of "near $10,000 * * * On my arrival I found the settlement in "confusion, the extension of the opium farm (by Mr Mannington) "had been followed by violence which led to party spirit in the "higher classes. Invective and recrimination had gone such lengths "that to be moderate in their estimation of their several grievances "was looked on as injustice * * * The farm (opium) was put up "to auction and though the privilege of retailing opium was taken "off, yielded within $20 of the former set * * * As from the "vagabond nest at Prye, to which for the purpose some coolie "Chinaman had retired, the preparation was smuggled in large "quantities, hence the necessity of the fiscal regulations established "by Mr Mannington * * I have no reason hitherto to consider "them improper. Like all preventive laws they have an appear-"ance of severity, but administered as they have been, I challenge "Mr Scott to prove one instance when they have been wantonly "put in force * * * To George Town the three farms are and "ever have been restricted, a momentary attempt to enlarge the "sphere of that of opium caused much confusion and was punished. "Candor would have blushed to make a single exception take "the semblance of a general custom. Why that should be recom-"mended which already is established, can only be accounted for

"by supposing the catalogue of existing evils not furnishing sufficient matter for a phillipic." The Major gives the Committee a hard but a every fair hit in the following paragraph:—"It had "been quite as well, if in place of animadversion on past transactions, "unkind insinuation against present management and suggestions "to the Supreme Government, all pointing to or centering in self "interest, one article at least had gratefully (?) touched upon the "mode most eligible to adopt in raising a revenue from the island. "For that purpose only was the Committee assembled, and from "that subject alone have they withheld their deliberation." Major Macdonald then proceeds to detail a suggestion of his own towards payment of the island expenses, viz: that Government should itself engage in the Straits trade to a limited amount of capital, and concludes his letter by stating that he does not expect to raise for the current year more than 126,000 Rs. though the estimate had been 281,000.

To this despatch, in a few months succeeded another of 250 paragraphs in which Major Macdonald completes his view of the state of affairs on the island and offers suggestions for future management. From this letter a few extracts under its several heads are here given, such as describe the state of the island at that time and bear an interest at the present day.

Civil and Criminal Judicature—Police.

"Each language, in imitation of those under the Dutch Government, have had a Captain or head man appointed over it, to administer justice in all cases not requiring an appeal to higher powers, to keep registers and regulate the Police of their districts.

"The men whom I found in office, have to a man, proved unworthy of their trust. I long hesitated to make any alterations, judging it preferable to deprive myself of the assistance which that class of police officers might afford than to hazard a nomination which from ignorance, self-interest or favor might recommend to the prejudice of the general good.

"By this resolution I involved myself in perpetual scenes of complaint and litigation, my house was every day filled, and my time so entirely occupied as to divert my attention from the pursuit of requisite and general information. But I have derived a benefit from the sacrifice, in a great measure balancing its inconvenience. I have in a comparatively shorter time than I otherwise should through even the best channel of intelligence, made myself acquainted with the people, their modes and sentiments. I am persuaded I have gained their confidence, although I may perhaps owe much of that to the fiery ordeal through which I have persevered, not seldom in their defence, administered to me by the European settlers who affected to hold in contempt such feeble and as they argued, not believed, upstart control·

* * * *

"From the foregoing paras: it will easily be perceived that the difficulties which have hitherto presented themselves as obstacles to a well regulated and impartial administration of justice neither originate from nor were countenanced on the part of the native settlers. To the Europeans alone, to their interested motives, to their spirit of insubordination must be attributed the general laxity of every department, for where could vigour, where could with propriety any restrictive regulations operate, while the most conspicuous part of the community not only held itself sanctioned but preached up publicly a crusade against all Government.

"Formidable however as they thought their opposition to me, who uncommissioned, uninstructed, unsupported by precedent, unassisted by experienced coadjutors, in reality found it such, it has shrunk and nearly withered at the touch of real authority. That I have not fallen a sacrifice to cabal, has astonished and confounded them. To men puffed up with the idea that the former Superintendent gave way before the attack, buoyed up with the reciprocal admiration in which each pretend to hold the talent or importance of the other, transition from hope to certainty of success was easy and natural. Hence the persuasion that Mr Caunter was charged with my dismission. The disappointment operated to investigation, that to recrimination, self-examination followed and close upon its heels repentance.

* * * *

"An idea has been suggested and fondly cherished that the grant or purchase of land has given a certain validity, a right to residence which is unknown in any other quarter of the Company's territory, and that as the charter has not extended the powers of jurisdiction to the dependencies of Bengal, European settlers here are out of the pale of all legal control. Their experience of the general lenity of government ministering to them, the flattering idea that they may long revel in independence before the arm of power will be roused to crush them.

* * *

"Police we have none, at least no regulation which deserves that epithet—various regulations have been made from time to time as urgency in particular cases dictated, but they have all shared the same fate, neglect where every member of the community is not bound by the same law, where to carry into effect a necessary arrangement a mandate is issued to one class, while a request hazards a contemptuous reception from the other. Police must be a partial attempt at order, a mere detail of temporary expedients.

* * * *

"The point on which the town is built, has apparently been formed by the gradual recess of the sea, being a deep sand upon a foundation of mud and clay, it is in most places lower than high water mark and is only defended from inundation by a sloping bank of sand which appears to be gradually diminishing. It is

encompassed to the southward and S. W. by a deep morass into which the tide enters and on the full and change nearly covers, throwing back upon the lower part of the town, such part of the drain as it receives from more favored spots. Owing to this the heavy rains, which fall here, lodge, and being impregnated by the variety of ordure which the laziness, and prejudices of every class of our population, permit to accumulate, grows putrid. Sickness and death among the lower orders, the Chinese particularly, is the immediate consequence.

"To the coarse feeding, and filthy habits, of the latter, is to be attributed alone the mortality among them, at those seasons. Pork is their general, and favorite food, a stye is kept in every house, the abundant and nauseous filth of which is seldom removed farther than an adjoining hole in their back yards, or neighbouring street. A pernicious custom, the more surprising, that in their persons, they are cleanly even to a nuisance, for they wash twice a day at the public wells in every street, which even in the dryest weather leaves in every cavity an everlasting bog.

"Religious prejudices, fostered by laziness, and false pride, forbid the Malays to be cleanly in their houses at least below, and in the environs of them.

* * * *

"The Chooliahs, though far from meriting the epithet cleanly, are such by comparison here. But their streets have little to boast beyond the rest. To remedy this pressing evil the hand of power is requisite, but that cannot be exerted without expence, and funds have hitherto been wanting. The streets to a certain extent, were marked out by Mr Light 65 feet broad, and as nearly as the formation of the point admitted, at right angles. But even the sanguine views of Mr Light aimed not beyond a third part of the present town to those who proposed to him the extension of a regular system for the whole plot, between the point and river Pranghin; he remarked, it would savour too much of vain and deceptious speculation to hold out the ideas of such a population being possible, much less probable, for years beyond the lives of the first settlers.

"He lived to see his conjecture disappointed, although not on the extensive scale his facility of flattering belief or his presentments soothed by a contrasted view of his, and his opponents sphere of action, and consequent importance, induced him to report. The consequence has been unfortunate; a mixed, a little estimable population, live huddled together, in a manner little superior to their favorite animal the buffalo; property, and assumed occupancy, are blended in such a manner as to nearly baffle discrimination; every species of villany, of depravity and of disease here finds an Asylum.

"The east face of the town, opposite to Prye, where centre mercantile transactions, where are placed our bazars, and slips for

refitting and careening—vied with his Rookery, in every species of dissoluteness. I ordered it to be cleared and fondly flattered myself that a proposal to the merchants, who had magazines and houses there, to build a stone front, and give the sea face an elegant appearance, and a healthy atmosphere, would have been put into effect, with the same facility, and cheerfulness, with which it was apparently assented to. The share I volunteered, upon the part of government, was pronounced generous, filling up behind the wall and paving the ghauts at the termination of the perpendicular streets, with cut granite, an expence I could, with the assistance of convicts, and the China stone-cutters (whose labour for several months before had nearly finished the requisite quantity) have met with cheerfulness and economy.

"But I had yet to learn the disposition of the people I had to deal with, I had to experience that what was granted by levity, or complaisance to the new Governor, might with the same levity and disregard of consequences be refused—a promise or agreement, affording no security of performance, a retrogradation suggesting no sense of shame.

* * * *

"In the present weak state of our Garrison, we have not had it in our power to spare a portion of it to the support of our nocturnal Police. The Provost's peons have been our only and no bad resource, but their number have not been sufficient to grasp at every thing; much disorder, much petty theft, and riots has prevailed, I think it is decreasing fast; the assistance we have given to the rising settlement of Prye by sending them some active citizens of both sexes, under the penalty of the chain for life, if discovered to return, has a good effect.

"The more immediately to bring under the eye of Government, the varied population of the town, I have appointed a Captain to each language, and mean to publish a Code of Regulations for their guidance. As the Magistrate's Cutcherry days are Tuesday and Friday, they are to hold their Courts on Mondays and Thursdays; such causes as may be too weighty for, and all appeals against their decision to be carried the next day before the Magistrates; they are to keep Registers of Births, Deaths, and Marriages; to report all arrivals of their languages, and oblige every house-keeper to report the strangers, who may lodge for a night or more in their houses; to regulate all Assessments; to adjust matters of Religion, or Caste, they are enjoined to call in three or four Assistants, of a certain age, and known respectability, to aid them with advice; they are to be allowed each a clerk to keep their register, which will be regularly copied by the Goverment writer, in the Malay language, and the books lodged yearly in the Public office."

Under the head of "Fortifications, Buildings, &c.," long descriptions are given of the Fort as it then existed and of the few

public buildings, in the town. As neither the fort or buildings described are those of the present day, but little need be extracted from these accounts. It appears that voluminous as are these reports of Major Macdonald, they are far from being his only productions during those few months, as several allusions are made to separate letters addressed to Government which do not appear in these records and in the present chapter he alludes to some former proposition of his for removing the town, or at all events the seat of Government from the point to the southern shore, apparently about Batoo Ooban.

"Our fort was laid out by Mr Light and under his directions, "I presume, constructed by a jobbing Chinaman. It is placed "with the angles of the Bastions diagonaly to the cardinal points, "on a bed of sea-land unpropped by any solid structure.* * The "rampart is of a tolerably good breadth. * * * No parapet has "ever been erected. * * The area contains a low bungalow built "by Mr Light for his own residence, and close to it, on the spot "where should have been the western rampart, a row of buildings "intended for his kitchen and godowns now converted to grane-"ries. * * The fort in my opinion can never be considered "in a more respectable light than an armed barrack. * * * The "point is by means calculated for defence, nor is it, I fear with an "enlarged population for health, but as it must for some time be "the seat of Government, something should be done to render it "sufficiently tenable against a cursory attack. * * I am unwilling "to propose anything which adds to the expense of the Settlement "without having a permanent effect, and I am decidedly of opinion "that nothing at the point ought to be permanent. * * * To the "southward something should be done but I would limit myself "for the present to clearing away the brushwood, draining the "ground, laying out the future town conveniently for commerce "and strictly for health. * * * The example shewn, healthiness "of site opened and stability promised, a gradual secession from "the point will take place among the higher classes and the "dependents will soon follow—not that trade will forsake the "point. * * The distance is but 4 miles by water. * * * Public "buildings we have none except the Custom House, Hospital and "Jail. The latter, although termed new is in a ruinous state. * * "It consists of two rooms, or rather holes, which when the doors "are shut, have no air; an enclosed verandah in which remain "the guard and mixed with them the prisoners whose crimes "or faults are of a lighter die. * * The situation is inconvenient, "being in the middle of the town close to the bazaar. * * * The "present hospital might be turned to excellent account as a barrack, "grain magazine, &c. and another built upon a proper plan "in some high, airy place at a distance from the town—if at "Batu Ooban, the future town, the better. * * * Amongst the "desiderata of the first magnitude are our Roads. With the

"exception of one which continues with various degrees of "excellence for 4 miles from the fort to the interior of the Island, "the rest are but miserable footh-paths."

Civil.

Under this head Major Macdonald draws up a list of the Establishment he considers requisite for conducting his Administration:—

1 First Assistant.....A confidential Counsellor & Magistrate.
1 Second ditto .....A Collector of Revenue, Guardian of Farms, &c.
A Secretary .....A confidential Assistant to Superintendent
3 European Clerks.....For Superintendent and Assistants.
2 or 4 Boys .....From orphan school.—"To be taught "Malay to the attainment of which "a foundation of Persian would "much assist."
Clerk of the Marshal...."As Superintendant of the Department and of that part of Police which respects cleanliness."
2 European Clerks.....As assistants to the above.
Head Constable & Jailor."Improperly here termed Provost."
2 Deputies (European)...As Turnkeys.
A Vendue Master....."Appointed by authority of Government with exclusive privileges." (?)
3 Interpreters } .....One for Superintendant and assistants.
3 Malay Writers }
12 Peons.....For do. do.
3 Native Captains.....One to each language.
3 Writers.....One for each.

The salaries for the above he says he gives in an appendix (not forthcoming.) He points out that Mr Light received 1,000 Rs. per month but was allowed to trade. Mr Mannington's salary was double this but he was prohibited from trading and he hints that this sum was found insufficient.

The next chapter being of unusually small dimensions, may be given in extenso.

Internal Duties.

"There are not any."

Landed Tenures.

"The only tenure upon which land is held upon this Island is the Superintendent's grants, which have been but in very few instances, issued. A vague and indiscriminate order seems to have been given, on the moment of setting, entitling every person able to handle an axe to the possession of such ground as his personal exertion, or his funds, might enable him to clear. No farther obligation was stipulated, to cut down the heavy timbers, and to raise a little paddy among the roots, was deemed sufficient.

* * *

"The Malays were allowed to roam at large to open as chance directed. The effect, as to quantity were soon perceived, but the benefit which might have been expected, followed tardily; vast tracts, after the first clearing, and few scanty crops of paddy gleaned, were left to revert as fast as the operation of nature would permit, to their original state.

* * *

"Had such an industrious class of people as the Chinese been imported in sufficient numbers to have followed at the heels of the clearers, nothing more would have been requisite but to have afforded them protection from the vagrant population and assisted their industry by loans; neither of those requisites were in the Superintendent's power; possessed of feeble funds, and still more feeble means of protection, he was content to wait the slow operation of time. But when the unexpected prosperity of the Island gave assurance of its stability, and a better species of population was collected, when from the little business of the Shop the Chinese were gradually induced to commence the operations of husbandry, no better plan seems to been been adopted:—Land was a superabundant commodity, considered of little value, to ask was to have, or to appropriate without asking was equivalent to legal right.

"Hence at present much difficulty in ascertaining the difference between what has been originally granted by Mr Light, or subsequently purchased and what has been taken without any permission:—Hence claims of extensive tracts, from 50 to 100 orlongs, by men whose funds and credit enable them not to cultivate more than 15 to 20.

* * * *

"This Island was established, and still continues to be supported for the extension and protection of commerce. As merchants only should Europeans be permitted to settle, if to their convenience a few acres of ground for a house garden and a few cows, were thought necessary, I certainly am of opinion it should be granted, and where a spirit of industry, a love of improvement evinced an European worthy of the indulgence, I should have no objections to an extension of grant.

* * *

"To purchases from the needy lower classes of the inhabitants, I have uniformly hitherto shewn myself averse.—Mr Young, not content with 40 times more ground than he will, it is my opinion ever cultivate, some months ago purchased from the Burmah settlers a large tract, which they had cleared, thus throwing them back upon the Company's ground, where from charity Mr Light had received them on their emigration from Queddah to be a burthen to it, and useless to themselves. I have refused to register the sale and have ordered the Burmahs to resume their property, as they shall not be encouraged without proving themselves by

industry worthy of protection. Of every spot which Mr Scott's sagacity pointed out as, at a future hour, likely to become valuable he has, by assumption or purchase made himself a part owner. But I believe his views, the ultimate bequest of his estate excepted, have always turned to the prosperity of the island towards which his own improvements, on an extended scale contribute. What he does not immediately cultivate, I have reason to think he would dispose of to the Company at a fair valuation, or on the terms by which he acquired it. Mr Layton is likewise an industrious and prospering farmer, as was Mr Brown previous to his junction with Mr Young. The latter gentleman I consider in every walk a speculatist much too ardent and versatile to permit to any one of his schemes' even a distant chance of success. Although here a settler 3 years, and long possessed of land, no part of it yet promises to reward his own labour, or the public expectance from it."

Land and other Public Revenue..

"The only Revenue accruing to the Company from land is a trifling quit-rent imposed on all grants varying as caprice or the degree of favour in which stood at the time the Grantee with the Superintendent apparently dictated. I have taken the average of imposition as my guide, fixed it at 2 copangs, or one shilling per orlong for farms in general; in a town or bazar it will be considerably more—the amount is trifling."

The Farms are then enumerated and it is stated that they yield 2,150 dollars a month. After which "I had resolved in my mind " and long adhered to the idea of making a Farm of tobacco and " betlenut, but the difficulty of preventing smuggling has hitherto " prevented me * * * I am assured that no fewer than 150,000 " betlenut trees flourish in the Island. Admitting them of suffi- " cient age, 5 to 7 years, to yield for the market, a tythe on them " alone at one copong would give us 15,000 dollars per annum."

The above, and the following extract from the section of Marine show that Major Macdonald was quite equal to his predecessor in forming brilliant anticipations of future prosperity. "No " situation can be found more eligible for every department of " naval architecture and marts, and timber of every requisite " dimensions can here be procured and under the auspices of " the Company laid up under shed to season, as well as furnish- " ing the other Settlements with such quantity as they may " require."

The dispatch concludes with the following final blow aimed at the obstreperous English settlers, and as the only appendix forthcoming contains the replies of these men to the call made on them, a few of their answers are here given and thus concludes this terribly long report upon the state of Pinang in 1796.

" Immediately on the receipt of your commands, I sent in circulation to the European Inhabitants requesting the authority under

which each of them has taken up his Residence here, their answer I have the honor to forward to you. Adverting to the contest I have had with the majority I could wish to decline stating my opinion of their characters as merchants or rather traders. It is not very favorable to them, the house of Scott excepted; what I have before said of them in the aggregate on further knowledge I confirm; that by their removal neither the particular interests of the island, nor those of trade in general, could on the most minute scale of deterioration be affected; not that I wish any step to be taken to their prejudice. I would much rather witness their prosperity, provided they merited it by a quiet and orderly behaviour. In what estimation they may stand with their employers as agents I know not, but as traders on their own account, their sphere is certainly very limited.

"Of Mr Fenwick I have not heard for some time, report speaks of him as prisoner to the French; previous to his departure, I had some idea he had repented of his folly; his violence made him the stalking horse of more prudent men. The only difference between them was, he attacked openly, while they were contented to work by sap."

Copy of a Cicular Letter to the European Inhabitants.

Sir,

I have the honor to enclose to you a copy of a paragraph of a general Letter from the Supreme Government, under date the 27th August 1796, received yesterday by the ship "Diana," with the purport of which you will be pleased immediately to comply, that I may take the earliest opportunity of forwarding your answer to the Governor General in Council.

I am &c.

[Signed] Forbes Ross MacDonald.

Fort Cornwallis, 21st Sept. 1796.

Answers

To Forbes Ross McDonald, Esquire.

Superintendent.

Sir,

In answer to your Letter of yesterday, I have to inform you, that I came to settle on this island under the protection of Mr Light early in the year 1788, and have been on it since that time, but have no authority or permission whatever for my residing here.

I am &c.

[Sd.] W. Lindsay.

Pinang, 22nd September, 1796.

To Forbes Ross McDonald, Esquire.

Superintendent.

Sir,

I have to acnowledge the receipt of your Letter of

yesterday with the paragraph enclosed. I beg leave to inform you, that I have in my possession the Counterpart of my Covenant as Free Merchant for Prince of Wales Island, and which I will produce if required.

I have &c.
[Sd.] William Scott.

Pinang, 22nd September, 1796.

Sir,

As the paragraph to the Letters is to this island only, I beg leave to inform you, that although my stay on this island has been much longer than wished for, yet I never thought of being a settler here, as I belong to Calcutta to which place I return as soon as I can settle my affairs.

I have &c.
[Sd.] James Scott.

Pinang, 21st September, 1796.

Sir,

I have the honor to acknowledge the receipt of your Letter of yesterday's date, with the paragraph of a general Letter from the Supreme Government authorizing you to require the European settlers to produce to you their authority or permission by which they reside in India.

In reply to which, I have the pleasure to inform you, that I came to India a Serjeant in His Majesty's Hundred Regiment in the year 1781, that for my long services and the hardships in prison after the defeat of the Army under the command of General Matthews in the Mysore country, my Commanding Officer was induced to recommend me to Lord Cornwallis, who was pleased, not only to give me my discharge, but to permit me to reside in any part of India, and personally recommended Prince of Wales's Island as the part most likely to answer my expectations.

I have &c.
(Sd.) Thomas Layton.

Prince of Wales Island, 22d Sept. 1796.

Forbes Ross MacDonald, Esquire.
Superintendent.

Sir,

I have the honor to acknowledge the receipt of your letter under date the 21st instant, covering the following paragraph received by the Ship Diana, under date the 22nd August, 1796.

You are to require all the European settlers on the Island to produce to you the authority or permission under which they reside there, and to report their names and character to the Governor General in Council, that he may determine on the propriety of withdrawing or continuing the permission.

(Sd.) Ross MacDonald.

In answer to which, I beg leave to inform you, for the

information of the Governor General in Council, that my authority or permission to reside in India, is from His Majesty King George the Third, *God save him*, also from Superintendant Francis Light, Esquire, commencing the 10th day of September, 1786, the public faith being pledged for that purpose continued and am at present no inconsiderable settler, having in my possession Houses and Lands to considerable amount.

And as to my character, I shall take particular care that it be laid before the Governor General in Council, since the year 1779 by Admiral Rainer, also by other respectable characters, till the present period.

I have &c.
(Sd.) William Henry Nason.

Pinang, 22nd Sept. 1796.

23rd September, 1796.

Sir,

In your letter of the 22nd instant, in answer to mine of the 21st, yon say that "your authority or permission for residing "in India is from His Majesty King George the Third."

You will please to furnish me for the information of the Governor General with a counterpart or tenor for such permission.

You likewise say "that your settling and residing here is by "Official Licence and particular desire of the former Superintend-"ant Francis Light, Esquire, and that the public faith has been "pledged for that purpose."

You will please to furnish me with copy of your Special Licence, and of that document by which the public faith has been pledged to you.

I am &c.
(Signed) F. R. MacDonald.

Mr W. H. Nason.

Forbes Ross MacDonald, Esq.,
Superintendent.

Sir,

I have the honor to acknowledge receipt of your letter of the 23rd in answer to mine of the 22nd instant, wherein you demand for the information of the Governor General in Council my authority or permission from His Majesty King George the Third for residing in India.

In answer to which, I beg leave to inform you, that I was sent out to this country by command of His Majesty George the Third, under the command and protection, of Captain, now Admiral Rainer in the year 1,779, and to whom as the representative of His Majesty George the Third, I must beg leave to refer you for any particulars, during the whole time of the last French War, in India.

You also Sir, wish to be informed by what Licence I reside here, in answer to which for the farther information of the Governor

General in Council, I beg also to inform, that I came down here on the 10th day of September 1786, at the instance and recommendation of John Ferguson, Esquire, and Thomas Henry Davis, Esquire, Advocate to the Honorable Company and now deceased, to the then Superintendent Francis Light, Esquire, with whom, I not only lived with, but also received the sacred pledge of his Honor and Word, likewise that of the Honorable Governor General in Council, and not only for protection of person and property, but also for Assistance, in the hazardous attempt to cultivate a vile jungle and in full assurance and reliance on such Honorable testimony, I began my opperation, and have the pleasing satisfaction to assure you Sir, that I am the man that cut the first tree, raised the first plant, produced and cultivated and finally sold the first estate to the Hon'ble Company.

By the public faith being pledged I allude to the Hon'ble the Governor General in Council and their orders, and directions they had given the Superintendent Francis Light, Esq., for the purpose of inducing people to come here and settle, and by which means only they have at last formed the most flourishing settlement in the World.

I have &c.

(Sd.) William Henry Nason.

Pinang, 24th Sept., 1796.

The Records for the two following years (1798 and 99) consist wholly of a series of complaints addressed by the Superintendent to the Supreme Government against the European residents on the Island generally, and Messrs James Scott, Young, Roebuck and Nason, in particular. Even a supposed Chinese conspiracy is made ground of complaints against the Europeans as being entirely owing to the example and encouragement held out by their "systematic and contumacious opposition" to all the measures of the local Authorities. The Supreme Government or the Secretaries, if indeed they ever went through these voluminous dispatches and still more voluminous appendices containing absolutely nothing but details of quarrels with individuals, must have been heartily sick of the Island and its affairs, and that they did not feel quite satisfied that their officers were always in the right seems clear from no attention having been paid to their complaints, except in the case of Mr Young, who having gone to Calcutta to prosecute his complaint against the Superintendent was prohibited from returning to the Island in consequence of the violent language in which he indulged. The prohibition however was soon taken off on his promise of amendment of conduct and of apologising to the Superintendent for his violence.

Out of near a thousand closely written folio pages, the following alone relate in any way to the general progress of the Island :

Extract of Letter from the Acting Superintendent of Prince of Wales Island, dated 16th August 1798.

"The Surprize brig arrived here a few days ago from the Molucca Islands and brought five park slaves belonging to the Honorable Company which were sent by the Resident at Banda to look after the nutmeg plants at this island.

A very large quantity of nutmeg and clove plants have been offered to me by the Captain of the Surprize, on the Honorable Company's account, on the same terms as had been paid by the Bencoolen Government for plants imported into that settlement, but having no instructions on that head, I declined taking them.

Those plants are now I understand to be offered to public sale which will I presume answer the views of Government equally well with purchasing them on the Company's account as it matters not by whom, so that they are propagated on the island.—About six hundred nutmeg plants belonging to the Company are now in a very thriving way but the clove plant appears to be difficult to rear, there being not above half a dozen alive of those sent here by the Company's botanist."

Major Macdonald, the Superintendent, appears to have died in the early part of 1799 when absent from the Island for the second time, either on account of his health or to make good his complaints against the countenance given European residents of Pinang. It was during his first absence that his *locum tenens* Mr Caunter detected the China conspiracy above alluded to and the Straits residents of the present day will smile at the statement of the ground of his alarm as given below. Mr Caunter succeeded Major Macdonald as Acting Superintendent, pending the appointment of a permanent successor.

"The chief object of this combination, at the head of which was a servant belonging to Mr Roebuck, who superintended his pepper plantation, appears to have been, to form a jurisdiction independent of the Company's authority under a Captain and Magistrates of their own choosing. The abovementioned servant of Mr Roebuck's who was their Captain with four others are now in confinement waiting the arrival of the Superintendant to take their trial.

Reports mention that near five hundred persons had entered their names under the strictest oaths of secrecy and fidelity to their Captain, but as there is reason to believe the book in which their names were enrolled has been destroyed, I have not been able to ascertain their number with any degree of certainty.

* * *

On my receiving the first intelligence of this business, I thought it proper to communicate it privately to Captain Polhill that he might be on his guard, at the same time requesting he would keep it secret until I could get further intelligence and be able to secure the ringleaders, fearing the whole mass of Inhabitants might take

the alarm, and though it would appear that not a single European seemed to have the least idea that such a thing existed previous thereto, no sooner were the ringleaders apprehended then a rumour immediately took place, that a plot was formed for surprising the fort, that the Malays secretly instigated by the Rajah of Queda, were in league with the Chinamen and that scaling Ladders, were actually provided by the latter for that purpose. Finding that this report was seriously believed by Captain Polhill and his Officers, and most of them in consequence having retired into the fort at night, and fearing the consequence of such a report gaining belief amongst the reatives in the Bazar, where it was said to be the Current Report, but which from every enquiry I could make no person there had even heard of at the time, I thought it incumbent on myself to trace if possible from whence or from whom it had originated, and at length was informed by Captain Polhill that Ensign Lindsay heard it from his brother Mr William Lindsay, a Partner in Mr Scott's house, and Lieutenant Sealy declared to me that he had it from Mr Nason, who said it was the common conversation amongst the Chooliahs in the Bazar. Copy of my letters to those Gentlemen with their answers I have the honor to enclose, which will serve to shew, without any commennt of mine, the extraordinary line of conduct the settlers here upon every occasion think proper to adopt. These reports will appear to be strikingly contrasted by the sentiments of Mr Roebuck, who is almost in the daily habit of communication with the other Gentlemen and who (as well be seen by his letters Copy of which with my instructions is also inclosed) seems to think that the whole business from the beginning is nothing more than a private quarrel between the Captain China and his servants, and that the former has invented the whole in conjunction with another Chinaman for the purpose of revenge."

REMARKS ON THE CULTIVATION OF COTTON IN SINGAPORE.

By T. O. CRANE, Esq.

IN your number for December I find an essay on the Culture of Cotton in the Straits Settlements. Your talented correspondent has not taken that ample view of the subject which he might have done, or has been misinformed with regard to the experiments made in Singapore. As my experience does not extend beyond this island, your readers must remember that I treat only of Singapore, as the same difficulties may not exist in our sister Settlements. On the Malayan continent I doubt much that they do exist, and as regards Malacca I shall offer some remarks on another occasion.

Your correspondent has quoted from Mr G. R. Porter's "Tropical Agriculturist" some remarks regarding soil, of the correctness of which there does not exist a doubt. In the preceding paragraph to that, he says "the extent of territory adapted for the better description of cotton is limited to the islands of Singapore and Pinang." As I am treating of Singapore only, I would ask him, what land there is now available, and adapted to the culture of cotton on this island? The only belt that offered any chance of success, is that now occupied by one entire field of cocoanut trees, from Sandy Point (or Tanjong Rhu) to Buddoo. There may be a few acres between that and Tanjong Changi, but not sufficient ever to make Singapore a cotton growing island, were it in every other respect successful. The belt of land extends from the sea to the Siglap road, and eastward only to Arthurs Seat. The flat north of that road, known as the Paya Lebar district, is partially cultivated with cocoanut trees and sugar cane, moreover the soil is not at all suited for cotton.

Before I commence my remarks upon the culture of cotton in Singapore with my opinion, resulting from nearly three years of actual experience, labour, and outlay of capital, I must correct your correspondent in other points, on which, had be taken a little more pains, he would not have erred. In speaking of the climate he says, "This is the only point on which any doubts are likely to be raised &c." and goes on to say that "Singapore the only settle-"ment in which it seems to have been *attempted*, can scarcely be "said to have a *decided dry season* and the failure of the experi-"ments made by the late Sir Joze D'Almeida about 10 *years ago* "were attributed to this cause." Your correspondent might have said that Singapore has decidedly *no dry season*, and not the climate, but the want of a dry season, was the cause of the Cotton not ripening in sufficient quantity at the same period to render it profitable to the cultivator.

He says "the seeds introduced were those of the Bourbon

" cotton with a long and fine staple and the Pernambuco variety, " with a long but harsh and wooly staple both of which were " perennials."

I shall now proceed to give you an account of the experiments made by myself, at the time that the late Sir Joze D'Almeida made his experiments. We were brother labourers in the same cause, and cultivated a similar soil, and our operations generally were carried out in the same manner, with only perhaps a different opinion as to the kind of cotton most likely to succeed.

I commenced clearing ground at Tanjong Katong in February 1836 *fifteen years ago*. Sr. Jose first sowed the Pernambuco seed about March, he having at the time several plants of that kind in his garden at Campong Glam. It was I believe originally introduced from Rhio, and as a garden plant it throve well and produced excellent cotton. The first seed I obtained, was from Sr. Jose, I put it in the ground on the 26th April, and it came up vigorously, but we soon found that the young plants were very much attacked by the large grass-hopper or locust, the head nipped off and consequently the plant destroyed. We then had little conical bamboo baskets made, to protect the young plants, but for a time we were as much troubled, with quite as active an enemy. During the night our baskets were all capsized by the monkies, then abundant in the neighbourhood—out of sheer mischief or curiosity, for they seldom meddled with the plants further than exposing them. On the 14th May I had collected a small quantity of the seed found in Singapore, supposed then to be indigenous to the island. Of this species we found several plants in front of the late Baba Whampoa's cocoanut plantation fronting the beach at Tanjong Katong and a few plants up the Gaylang river (undoubtedly planted there) near the hut of a Malacca man, but this proved to be the Bourbon cotton. It was known by the Malays as *capas Murice*.

The Bourbon came up well and appeared *to me* more likely to succeed. My neighbour the late Sir Jose was still in favor of the Pernambuco, and he having abundance of seed from his garden at Campong Glam, planted out *several acres* of it, I preferring the Bourbon, had by the end of August 5 to 6 acres planted out with that kind. In the mean time I had written to my brother Mr W. C. Crane, who was then residing in Calcutta, to send me a quantity of all kinds of seeds procurable from the Agricultural and Horticultural Society of India. Before the close of the year I had received from that Society through him abundance of Upland Georgia, New Orleans, Egyptian, Peruvian, and Sea Island. I also received a small quantity of Tenevelly and had obtained two kinds from Manila, the white and nankeen colored. The whole of those kinds were tried during the year 1837 and part of 1838, and without an exception all failed as a remunerative speculation. It would be useless for me to go into detail, with respect to our

operations during the space of nearly three years. I will simply give an outline of the result of each kind of cotton planted by the late Sir Jose and myself, and some reports on samples sent to Calcutta and England, which will close my answer to your correspondent's first letter. As I see he has continued his essay I shall continue to give the agricultural amateur for cotton culture my opinion as to the likelihood of its future success, and offer some general remarks for those who may feel inclined to try it here, or elsewhere. I sincerely hope your correspondent will not attribute these remarks to any wish on my part to dampen any enterprising spirit that may wish to increase cotton cultivation in our colonies, or in the Straits. Nothing can be more desirable, and every means ought to be resorted to, to attain so great a boon to the mother country.

Pernambuco Cotton.

Of this kind I had about 3 acres well up at the end of 1836 and ought to have taken from the field by that time for my first crop 900 to 1,000 lbs weight of clean cotton, but it did not yield more than 100 lbs, consequently a complete failure. The plants grow to the height of 5 to 8 feet and I have seen some higher. As a garden plant it thrives well, the pods being generally full and come to maturity, but the produce under the most favorable circumstances scanty: in the field the plants appeared sickly and the pods seldom came to perfection, being attacked by a small maggot, destroying not only the seed but also the wool, it becoming discolored by the oil from the decayed seed. I did not continue this kind. My neighbour had a much larger field and continued for a second crop and I believe a third to the end of 1838, at which time our cotton experiments were given up altogether.

Bourbon and Sea Island.

My first experiments in these were apparently successful, with a small patch in a very favourable spot—but the first crop of 1836 did not yield the quantity necessary to make it worth cultivating; neither of the kinds ever podded freely at the time they ought to have given a full crop, consequently could not be cultivated as annuals.—From accounts received from India regarding the Bourbon, and from America respecting the Sea Island, they are reported to grow about 3 feet high; the plants in Singapore appeared to have altered their nature, here they rose to six feet throughout the field, and some higher, the pods of these two descriptions generally were perfect but too scanty at the time they ought to have yielded a full crop, continuing to flower and pod throughout the year, consequently subjecting the cotton to be spoiled in the pod, we were also troubled very much by field rats, which destroyed the cotton if not taken immediately from the plants.

Upland Georgia, New Orleans

And the other kinds were complete failures, the plants not thriving well, here and there some beautiful plants, but showing on the whole a bare and scattered cultivation. The ground occupied in 1837 by the different kinds was about 23 acres, my neighbour Sir Joze had I believe nearly 30.

The whole produce collected by me, say two crops of 1836, 1837, was

3 bales Bourbon shipped in June 1838 on the "John Dugdale" to Liverpool, weighing 4½ cwt which was sold at 9½d per lb. and reported as a fair specimen, and

6 bales shipped in December 1838 containing 9 cwt. of Sea Island which sold at 1s 4½d per lb.; this was pronounced to be very good, but somewhat mixed, and not carefully picked, which no doubt was the case, our cotton gins being very imperfect. The remainder of my labours I sent to China, about 4½ piculs, making altogether about 15 piculs, not more than one quarter of what at the lowest calculation it ought to have turned out for one year's crop.

NOTES.

Calcutta Reports, 11th April, 1837.

On samples of Singapore grown cotton. See Proceedings of the Agricultural Society Calcutta, vol. iv page 48.

"Presented by Mr Crane at the last meeting grown at Singapore from seed originally Pernambuco and Bourbon."

The Pernambuco kind is "decidedly of inferior quality, being coarse, harsh, short in staple, and very weak." Of the Bourbon, Mr Willis reports more favorably. It is fine, and silky, and of pretty good strength of staple; yet not quite so strong as it ought to be: its complexion is good also. "Mr Willis values this cotton with reference to the latest advices from Liverpool at about 9d per lb. the seed is represented to be smaller than usual in this description of cotton, but does not consider this as an invariable criterion in contrasting the quality of the wool, and very appositely asks how is it that we sometimes find inedible and other fruits improve in either flavor or the volume of pulpy and fibrous matter when the seed itself become much diminished under improved cultivation."

"Mr W. C. Crane submitted some very fine specimens of cotton grown at Singapore from Upland Georgia seed which he had received from this Society in *October last* and from seed received from Manila. A pod of the latter was without exception the most perfect, beautiful and largest *ever grown or seen in India.* Mr Crane terms it Manila cotton" From the same; volume v. page 202.

"From W. C. Crane, Esqre. dated 6th July 1836—presenting a specimen of Sea Island grown at Singapore from seed forwarded by this Society. Mr Huffnagle's report:

"The specimen of *Sea Island cotton* grown at Singapore, from American seed by Mr Crane, is according to my opinion superior to any of the other samples before me. It is silky; long in staple with a strong and even fibre. I cannot however form a correct estimate of the average quality of the cotton from this plantation as it appears by Mr Crane's letter that he has sent us only a few of the first pods which have no doubt been carefully picked. The soil however "sandy and near the sea" appears to be well adapted for this variety and if the *whole crop* will bear any comparison with the first portion produced, this experiment at Singapore may I think be considered as very successful."

Reports on further samples sent.

"The *Upland Georgia* cotton does not seem to be so well adapted to the soil and climate, being woolly, and the seed separable with difficulty, but the *staple* is

good." "The Manila appears to be a failure, being harsh, with a short and weak fibre."

Extract of a letter from W. C. Crane with a report on small quantities of Egyptian and Peruvian both considered failures:—"It is a pity you did not send sufficient Sea Island (2 maunds) to contend for the gold medal as you had more than sufficient for the purpose—that you sent was pronounced to be the finest grown in India and would have carried the prize easily."

ABSTRACT OF THE SIJARA MALAYU OR MALAYAN ANNALS WITH NOTES.

By T. BRADDELL, Esq.

Introduction.

THE Sijara Malayu (Malayan Annals) purports to give a history and genealogy of all the Malayan kings. We are informed, in a preface to the work, that a Malay Hikayet had lately (this was written in 1612) been brought from Goa, and it having been judged proper that it should be altered according to the institutions of the Malays, to the writer was intrusted the task of alteration. In consequence he produced the work known as the Sijara Malayu which consists of 34 chapters or annals.

In the present paper it is proposed to give short abstracts of each annal, with a few notes and explanations, as far as the limited information of the writer extends. The abstracts are taken from Doctor Leyden's translation, altered when it appears necessary, from the original, using for that purpose the version lately printed at Singapore: and the whole is intended as a preliminary to assist in further investigations into the origin of the civilization and literature of the Malays; as well as into the general history of that interesting people.

1*st* ANNAL[1]

It happened on a time that Rajah Sekunder[2], the son of Rajah Darab[3], a Roman[4], the name of whose country was Macedonia, and whose title was Zul Kurneini[5], wished to see the rising of the sun[6], and with this view he reached the confines of India[7].

There was a certain Rajah[8] in the land of Hind, named Rajah Kida Hindi[9], whose empire extended half over Hind; on the approach of Rajah Sekunder, this Rajah advanced to meet him, a great battle was fought, in which Rajah Kida Hindi's army was overcome; and, having been taken prisoner, he was obliged to embrace the true faith[10], according to the Prophet Ibrahim[11], the friend of God.

This Rajah Kida Hindi had a beautiful daughter, who was given in marriage to the victorious Rajah Sekunder, after due consultations between the Indian Ferdana Mantri[12] and the Prophet Khizei[13], who was the minister of Rajah Sekunder. The name of the Princess was Shaher ul Beriah[14], and the dowry paid was 300,000[15] Dinars. Sekunder carried his bride with him to the Eastward, and on his return[16], her father requested that she should be permitted to remain with him for a short time[17], to which Sekunder agreed, and took his departure.

The Princess in due time produced a son[18], most beautiful &c., who was called Rajah Araston Shah; and who, on becoming of full age, was married to the daughter of the Rajah of Turkestan[19] by whom he had a son named Rajah Aftas.

Rajah Sekunder returned to Macedonia[20] after 45 years. Rajah Kida Hindi[21] died, and left as his successor[22] Rajah Araston Shah[23], who reigned 350 years[24], succeeded by Rajah Aftas[25]—120 years. Iscaniyat[26] 3 years, Caslas[27], 12 years. Amatabus[28] 13 years. Zamzeyus[29], 7 years. Kharus Kainat[30], 30 years. Arhat Sicaniyat[31] (not given) Cudurz Guhan[32] son of Amatabus (not given), after Cudurz Guhan Nikabus[33], 40 years after Nikabus Ardesher Migan[34], who married the daughter of Nashirwan Adil[35], and by her had a son called Deramas[36], whose descendants occupied the throne till the time of Tarsi Bardarus[37], who was son of Zamrut[38], grandson of Shah Tarsi[39], great grandson of Deramus, and great great grandson of Ardeshir Migan, who was the son of Gudurz Guhan, grandson of Amatabus, great grandson of Sabur[40], and great great grandson of Aftas, who was the son of Sekunder Zulkarneini[41].

Rajah Tarsi Bardarus married the daughter of Rajah Salan[42], King of Amdan Nagāra[43]; supposed by some to be the grandson of Mashirwan Adil[44], the son of Rajah Cohad, a great King &c. By this marriage Rajah Tarsi had three sons, 1st Rajah Heiran[45] who inherited Hind, 2nd Rajah Suran[46] to whom was given his grandfather's place (Amdan Nagara) and 3rd Rajah Panden who reigned in Turkestan[47].

On the death of Rajah Salan, (of Amdan Nagāra) Rajah Suran reigned in his place[48], with increased power, all the Kings east and west acknowledging his allegiance, except China[49] which country he determined to subdue. Having collected an army of 1,200[50] laxas, he set out for China, and after marching two months arrived at Gangga[51] Nagāra. The king of the country was named Rajah Ganggi Shah[52] Juana, his capital was situated on the hill, steep in front, but of easy access behind. The fort was situated on the bank of the river Dinding, in Perak. The fort was taken, the king killed, and his beautiful sister Putri Gangga[53] was married to the conqueror, on which the inhabitants submitted. From Gangga Nagāra Rajah Suran advanced to Klang[54] Kiu, the king of which country, Rajah Chulan,[55] was superior to the surrounding countries; a terrible battle was here fought, in which Rajah Chulan was slain, and the Kling[56] troops entered the fort victorious. Putri Onang Kiu, the lovely daughter of the deceased monarch, was also taken in marriage by Rajah Suran, who now advanced to Tamsak,[57] on his way to China. The king of China, alarmed at the approach of the powerful force of the Rajah Suran, hit on the following expedient for preventing that warrior's advance. A boat was fitted out in which were placed a heap of rusty needles, some growing trees, and a few old women, and dispatched to Tamsak. On the arrival of the old women, near the camp of Rajah Suran, they were interrogated by the officers of that monarch, as to where they came from, and how far it was to China. They replied, that when they left China they were young girls,

that the needles, now worn away with rust, had been large bars of iron, and that the trees, now grown up, had been just planted from seeds. When the Rajah Suran heard the account of the great distance to China, he despaired of being able to transport his great army thither, in consequence gave up his design of invading that country, and prepared to return home.[58]

Being now sufficiently acquainted with the countries on the surface of the earth, Rajah Suran wished to acquire information as to the contents of the sea, accordingly he shut himself up in a glass chest and was let down into the depths of the ocean. The chest reached a land called Dega,[59] where our Rajah was hospitably received, and obtained in marriage the Putri Mahtab[60] al Bahri, daughter of the King of Dega, by whom he had three sons. After spending some time in this delightful country, Rajah Suran began to reflect what a loss the upper world would sustain if the line of Sekunder Zul-karneini was cut off, accordingly he mounted the horse Sambrani,[61] and returned to earth.[62] A history of this adventure was inscribed, in the Hindee language, on a stone, adorned with gold and silver; the Rajah declaring that one of his descendants should discover this stone, and in consequence, should subdue all the countries under the wind.[63] Rajah Suran now returned to the land of Kling, and founded a city most magnificent &c. &c., which he called Bijnagore,[64] which exists till the present day.

The Putri Onang Kiu, daughter of Rajah Chulan, (King of Klang Kiu) presented Rajah Suran with a daughter, most beautiful &c., named Chandani[65] Wanias, and Putri Gangga (sister of Gangga Juhan) three sons.—1. Bichitram[66] Shah. 2. Palidutani.[67] 3. Nilumanam.[68] Chanduwani was married to Rajah Chulan, son of Rajah Hiran, (her cousin-german.[69]) Palidutani was placed in the government of Amdan Nagāra, and Nilumanam in in the country of Chandukani,[70] to Bchitiram Shah was given a territory of small extent, which so displeased that young prince that he determined to emigrate. Collecting therefore his followers he set sail, with 20 vessels, and after innumerable perils and adventures, his fleet was dispersed in the sea of Silbou,[71] one half returned to Chandukani, and the fate of the other half remained unknown (probably to those in Chandukani.)

NOTES TO THE FIRST ANNAL.

1. This abstract is takes from Doctor Leyden's translation, corrected, where it appears necessary, from the text of the edition of the Sejara Malayu lately printed at Singapore, which, I presume, is the most esteemed version.

Colonel Low informs us, in a note attached to his translation of the Keddah Annals, that Doctor Leyden had the annals read over to him by Ibrahim, the Malay Moonshi, who accompanied him to Calcutta, and merely wrote down what appeared to him the most interesting portions. This mode of writing as might be expected has given rise to errors, one of which is presented in the first paragraph of the translation. In the original the passage stands thus—"padapada suatu masa bahwa Rajah Iskandar, anak Rajah Darab, Rum bangsania, Makdonia nama negrinia, Zulkarneini gilirannia, sakaliperistiwa baginda, berjalan, hendak malihat

matahari terbet, &c." this is translated.—" It happened on a time that Rajah Secunder, the son of Rajah Darab of Rum, of the race of Makedonia, the name of whose empire was Zulkarneini, wished to see the rising of the sun &c."

2. *Secunder* or rather Iskander is the oriental pronunciation of Alexander.

3. *Rajah Darab.* In order to understand this allusion to a King of Persia, a short abstract of Persian history, according to Persian writers, is given at the end of the notes; it is almost needless to add that this account owes its origin to a desire on the part of the Persians, to screen their country from the stigma of having been conquered by a Greek. This they effect by making Alexander the son of the 1st Darab, and on the death or rather murder of Darab II, on the field of battle, Alexander succeeds to the throne by inheritance.

In order to elucidate the subject more fully a short statement is also added shewing the origin and career of Alexander the Great, according to the Greek historians.

4. *Rum.* The first use of this word by orientals appears to have been by the Persians, at the period of the Roman conquest of Persia. At that time Rome included all civilized Europe, and the word Rum was so applied, but on the decline of the Western Empire, the communication of Rome Proper with the east almost ceased, being taken up by the eastern or Byzantine Empire, to which empire, including Greece and Asia Minor, the term was then applied in the 12th, 13th and 14th centuries. The Byzantine Empire gradually declined in territory till it at last included only the city of Constantinople, to which the name Rum was confined and, on the taking of that city by the Ottomans in 1453 A D, it retained the eastern appellation of Rum, which was then and is now properly speaking confined to the City of Constantinople, but is sometimes extended to the country immediately round that city, and more seldom to include Greece and the whole Turkish Empire. The proper name for Greece however is يونان Yonan from يون Yun (called Javan by us) the son of Japhet.

5. *Zulkarneini.* An Arabic compound from yu or du—two, and Karn a horn—two horned or powerful.

The origin of this title appears to be involved in doubt. The eastern writers apply it because Alexander in his career conquered the world, from one horn of the sun to the other; thence two horned or whole world conqueror. The Hebrew term horn signifies power and it may have been used in this sense by the Arabs for very powerful. The Greeks derive it as follows:—After the fall of Tyre and Gaza, Alexander went to Egypt, founded Alexandria, and while part of his army was engaged in the necessary work about the new city, the conqueror determined to visit the Temple of Jupiter Ammon, from whom, according to the ideas of the times, he derived his descent. After incredible fatigue, Alexander safely brought his detachment through the Libyan desert, (being conducted on the way by ravens and serpents), to the oasis in which the Temple was situated. Jupiter was here worshipped under the form of a Ram, and Alexander, as his descendant, assumed the horn of the Ram on his Tiara, as a badge of distinction. On seeing this badge, the Orientals attached their own meaning to the horn, and doubled the number with the figurative meaning attached. This appears to be the most probable origin of the term by which Alexander is known from Constantinople to China. In connexion with this subject see the VIII. chapter of Daniel and the explanations of the Prophecies by Newton or Faber, in which Alexander's career is marked out as the subject of Prophecy.

6. *Rising of the Sun.* This is in allusion to the ancient belief that the world was flat and by journeying to the extreme east one would arrive at the extremity of the earth and consequently see the sun under foot. Long after the increase of knowledge had rejected this idea in the west, it continued to be the received opinion of the oriental nations, and among the more backward, is even now not entirely exploded. In some of the Malayan romances it is difficult to say whether the term is used figuratively or literally, as for instance in these annals we are informed, page 11, that Alexander after his marriage went on with his bride to the east and saw the sun rise "Judah melihat mata hari terbit."

7. *Hind.* The Indians called this country Barahta Varsha or the country of Bahrata (one of their early Kings) but it has always been called Hind or Hindostan by the Persians, and after them the Arabs, most probably deriving that term from the Indus with the territory about which river they were best acquainted. India is again subdivided by the Persians into 3 great divisions—Al Sind about the Indus—Al Hind about the Ganges and the Deccan or Dakhinistan (from Dakhin south and sitan or stan place, south place or country) and they further add that there were three great empires, one in each of these

divisions, under which were numerous tributary states or principalities, the degree of independence enjoyed by which depended on the character of the Suzerain.

8. *Rajah* is a Sanscrit word apparently derived from or allied to the word rajna to shine. Shakespear gives the meaning as government, reign, kingdom, in composition used for Prince, King. It is observable as the title exclusively used by the Sumatra and Peninsular Malays before the Arabs introduced the Arabic Sultan and Persian Shah. The use of the title has latterly been very much extended, being assumed by all the governors of provinces and given to many of the officers of the court See the list of precedence of Acheen in which the number of officers bearing the title of Rajah is very great.

9. *Kida Hindi.* Great differences exist as to who Kida Hindi was, some think Taxiles, others Porus, while others again are of opinion that the immediate predecessor of Sandracottus of Palibothra, was the monarch alluded to by the Persian historians; the Greeks do not mention any name like Keid or Kida, and the point is now well ascertained that Alexander did not advance beyond the Hyphasis, though it is not so satisfactorily proved that he had not crossed that river. Justin book XII. c. 8, asserts that Alexander did advance to the Ganges, and overcame the Gangaridae; Plutarch also, in his life of Alexander, brings him to the banks of the Ganges; but the weight of authorities to the contrary overbalances these two, whose assertions have been ascribed to flattery. The Persians on the other hand write that Alexander after conquering Keid, advanced against the Khakhan of China, and from both of these he exacted enormous ransoms; but as the Persians frequently confounded China proper with Tartary, it is probable that the expedition against the Khakhan may be referred to Alexander's second campaign against the Tartars, on the north of the Paropamissus, when that people revolted from Amyntas, the Lieutenant left in command there.

10. *True Faith.* The word used here is Islam which requires explanation as many have looked on this passage as a gross anachronism. The word *Islam* in Arabic according to Mr Sale (in Prelim Dis.) means, "resignation or submission to the service and commands of God" and it was fixed on by Mahomet as the proper designation for his religion. Islam included besides Mahometans, Jews, Christians, and probably Sabaists before the introduction of astral and angel worship corrupted Sabaism; but, on the advent of Mahomet with a new dispensation, Jews and Christians were excluded, on account of their rejection of the Prophet, and the term was exclusively applied by him to his own followers; since that time others have agreed to the appellation. Islamism is now considered as synonymous with Mahomedanism, but at the time referred to by the annalist it was received in its more extended signification.

11. *Ibrahim the friend of God.* A great portion of the *Din*, or practical part of the Mahomedan religion, is borrowed from the Jews. Among other things they acknowledge the Prophets, but on a different footing. According to Mahomet there were 124,000 Prophets, 313 of these were Apostles, sent with special commissions, and 6 brought new laws, or dispensations, the last arriving abrogating the previous ones; these 6 were Adam, Noah, Abraham, Moses, Jesus and last Mahomed. All of these professed Islam as above explained. Mahomedans believe their Prophet to be the Paraclete foretold by John (see his Gospel XIV. XV. and XVI. chapters). Abraham was distinguished by Mahomed as the friend of God, *Khaleel Allah.*

In connexion with this subject a singular account is given by Josephus—see his Antiquities by Whiston, Book XI. c. 8. Alexander after reducing Gaza went to Jerusalem. Jaddua the high priest on hearing of his coming became alarmed, but was reassured by God in a dream and received directions how to conduct himself. On the arrival of the conqueror near the city, the inhabitants went out to receive him, headed by their high priest dressed in his robes; when Alexander perceived the high priest, who was easily distinguished by his dress and the *Petalon* which was worn on the forehead, he approached and adored the true God whose name was inscribed on the Petalon. (The Petalon in a gold plate worn by the high priest on his forehead, it has "Holiness to the Lord" inscribed.) When asked by his followers, why he paid worship to a man, he replied that he did not worship the man but "that God who hath honored him with his high priesthood," for, he goes on to say, I saw in a dream, at Dios in Macedonia, when considering within myself how to obtain dominion in Asia, this very person, who exhorted me to proceed boldly and pass over the sea, for that God would conduct my army and give me dominion over the Persians. I am not aware if this is mentioned by

any of the Greek historians but suspect not. If true it forms a ground for Mahomedans to say that Alexander was an Islamite in contradistinction to the Idolatrous Persians (fireworshippers) and Indians (Hindoos.)

12. *Ferdana Mantri.* From Arabic *ferd*, sole, incomparable, and mantri Hindee, a minister; hence sole, or prime minister.

13. *Khizei.* The annalist falls into a common error here in confounding the ministers of two Alexanders. Khizei or more properly Khizer was Vizier to Cai Khosru an ancient King of Persia of the 2nd or Caianian dynasty. Khizer drank of the cup of life, and is consequently supposed to be immortal, he is believed, by metempsychosis, to have lived in Elias, and, according to others, in St. George of England, whom they call Khizer Elias The king above mentioned, as well as another, Jemshid of the 1st or Peishdadian dynasty, are often confounded with Alexander the Great. Jemshid is considered as the founder of almost every art and science known to man, but he is even more famous by the discovery (in digging in the foundations of Persepolis) of the cup which bears his name. Pythagoras is given as his vizier, which is sufficient to point out how loosely these fables are conceived by the Persians, as that Philosopher died 497 B.C. Jemshid by the lowest calculation was killed 780 B. C. The celebrated rampart built between the Caspian and the sea of Aral to confine Gog and Magog, (probably a figurative expression for the Scythians) is indifferently ascribed to all three of these celebrated characters.

14. *Shaher Ul Beriah* appears to be a compound of the Arabic Shaher the full moon and Persian Beriah, golden or bright; it approximates to the name of Alexander's Queen Rushun, (called Roxana by the Greeks,) which signifies light or splendour.

15. 300,000. The annalist, doubtless wishing to surprise us, names this apparently large sum, which, at the highest rate for dinars of gold, would not amount to more than £150,000 sterling. At the marriage festivities at Susa 20,000 talents, about £4,000,000 sterling, were distributed among the soldiery in addition to handsome marriage portions to 80 of the principal officers, and 10,000 soldiers who had married Persians.

16. On his return. The annalist is very obscure in this part of his narrative. He says Alexander spent 10 days at the marriage festival, then took his bride with him to the eastward; on his return, (no time of absence given) Rajah Keda Hindee was so passionately fond of his daughter that he begged Alexander to allow her to remain; we can judge from circumstances mentioned that the Princess could not have lived with Alexander more than 6 weeks or two months.

17. This is evidently added to excuse the short time Alexander devoted to his Indian bride, but why say in this paragraph that he took his departure and immediately after that he returned to Macedonia after 45 years.

18. *A Son.* It is through this son that the annalist derives the descent of his kings. The three public marriages of Alexander in Asia are, 1st 333 B.C. to Barcina, widow of Memnon the Rhodian, who was in the service of the king of Persia. 2nd in 327 B.C. to Roxana, the daugther of Oxyartes, the Bactrian. 3rd 326 B C to Statira, eldest daughter of Darius; the Persians appear to confound this last with Roxana, whom they call the daughter of Darius. The first of these Queens had a son named Hercules who died young, the second, a son called Alexander, who was declared emperor on the death of Alexander in conjunction with Phillip Archideus his uncle, and was shortly after murdered, with his mother, the third was childless. In addition to these, Curtius says that, on the surrender of Massaga, the chief city of the Assaceni, on the Cow river, the Queen Cleophes appeared before Alexander carrying her infant son, with such attractive grace, that another son was the result of the meeting. This son was called Alexander and became the head of the tribe of Sultani, who are said by Abul Fazeel to have flourished in his time, and to have kept a correct account of their geneology, See Ayeen Ackbery vol. II. p. 194. I have not the work myself but quote on the authority of Maurice—probably this geneology would throw some light on the early part of that now to come under consideration.

19. *Turkistan,* Turan in Persian geography, will be explained subsequently—note 47.

20. *Alexander died* at the age of 33 according to Greek, and 36 according to the more respectable Persian authorities.

21. *Keda Hindee.* Keda the Indian—there is an Arabic word Keid which signifies fetter, agreement—but as the name is used in the Mahabharat the etymology must be looked for in the Sanscrit, there is no word in my limited vocabulary of the language bearing the least resemblance to it.

22. *Successor.* Here is more confusion, first Rajah Sekunder is King, on the resignation in his favour of Rajah Kidah Hindee, then Secunder take his departure, then after 45 years Secunder returned to Macedonia, then Keda Hindee dies and leaves a successor to a throne he had before resigned.

23. *Araston.* ارسطن There is no name like this either in the Persian or Indian list of Kings, it may be derived from Arasta embellished, adorned. The annalist gives him the Indian and Persian titles, one before and one after his name. Rajah Araston Shah.

24. 350 Years—dates of this kind are usually allowed in Eastern history to include a whole dynasty.

25. *Aft..s* افطس probably from the Persian Aftab, sunshine.

26. *Iscaniyat* اسكاينت probably from Ashk or Ishk the 1st of the Dahkhanian dynasty (see table) with the addition of Khan or a corruption of that word.

27. *Caslas or Casalaas.* قسلاس Dr Leyden translates Casidas probably from Palash 6th of Ashkhanian dynasty.

28. *Amatabus.* امطابوس There is no name like this in the Persian list and we can hardly suppose our annalist to have taken it from the Greeklists. Antiachus or Artabanus in western tongues might be translated into something approaching to Amatabus.

29. *Zamzeyus.* زمزوس Most likely meant for Yezdejird 14th of the Sassanian dynasty.

30. *Kharus Khainat.* خاروس كاءينت Perhaps Khozru Khán 11th of the Ashkhanian dynasty.

31. *Arhat Sakainat or Sakeainat* ارحة سكاينت No resemblance is perceptible here. Saka in Sanscrit means an era, and Saka Karna to establish an era and metaphorically to distinguish oneself by heroic actions, so we might say here Arhat the distinguished.

32. *Cudurz Yuhan.* كودوز گوهن Most likely Cugarz 4th of the Ashkhanian dynasty who was styled the great, though I cannot find any word like Yuhan (in Persian, Arabic or Hindostanee Dictionaries) which signifies great. There is a Sanscrit word Gun or Guan which means skill, merit &c.

33. *Nikabus.* نيكابوس There is nothing like this in any of the lists nor does it appear to be a word of Eastern origin, it is more like Nicator (conqueror) the surname of Seleucus than any other word I know of.

34. *Ardeshir Nigan* اردسير ميكان called in another place اردسير پيكن evidently Ardeshir Babegan the founder of the Sussanian dynesty, 202 AD.

35. *Nashirwan Adil.* نسروان عادل 21st of Sassanian dynasty 530 AD.

36. *Dermanus or Dramanus.* درمانوس or as Doctor Leyden has it *Derma Unus.* This is not not the common Mahomedan name Deraman which is a contraction of Abd'al Rhaman or Abd the merciful, a pure Arabic origin where as the other or Deramus is probably of Hindoo origin. The Sanscrit Derma Justice, Dermauter (or Derma Avatar, the descent of Justice from heaven,) is a respectful mode of address to a Hindoo sovereign. Derma Wangsa is a name sometimes met in Malayan literature as in the annals of Acheen. One of the Kings bears it and in the Javanese Brata Yudha one of the heroes is named Derma Wangsa. The origin of the term is as follows :—The Ox is sacred to Buddha the God of Justice and is called Dherma ; the attribute of the God is by figure attached to the substitute, whence Dherma is synonimous with Justice itself.

37. *Tarsini Bardaras* ترسني بردراس Tarsini is most likely a clerical error

38. *Zamrut.* زمروة Unless this be a corruption of the name of Zoroaster, called Zeratusht by the Persians, I know of no name in the least resembling it in any of the lists.

39. *Shah Tarsi.* شاه ترسي Most likely the Narse of Ashghanian dynasty. for Tarsi by the erroneous addition of a dot over the letter sim in that word, the word Bardaras or Bardras may be a corruption of the word Fariborz the family name of the Asghanian dynasty.

40. *Sabar.* صبور In Arabic means patient. I can fix no probable origin for this word. It may be figurative—as Sabur did not enjoy the crown, the annalist, in a facetious moment, may have styled him the patient or expectant of one.

41. The translation of part of the genealogy is not very correct, the latter part is given in a new and literal form.

In offering derivations for some of the above names, it must be recollected that the annalist received them at second or third hand and we can easily fancy the alterations and changes which would be made in successive translations of even the simplest word from Persian to Arabic and then to Malay, but it is hoped that sufficient has been shewn to prove that the names in the above genealogy have been taken from the list of Persian Kings. The Tarsi Bardaraus last in the list is great grandfather of Sri Tribuana who founded Singapore in 1160 according to Mr Crawfurd, so that if we allow 60 years (double the usual time) for each generation we have Tarsi Bardarus flourishing in 980, say 950 AD—add 323 BC in which Alexander died, we get 1,273 years from Araston Shah to Tarsi Bardarus, 127 years each of the 10 descents. Again, according to the annalist's own showing, we have 585 years from Alexander's death to Tarsi Bardarus and adding 60 years for Arhat Skainat and Gudurz Guhan we have 645, which taken from 323 Alexander's death leaves 322 BD for the commencement of Ardeshir Migans reign; our previous calculation upwards from the foundation of Singapore gave 950 AD as the commencement of the reign of Tarsi Bardarus, so that his 4 predecessors must have reigned 528 years or 157 years each.

42. *Salan.* The best explanation I can offer for this word is the supposition that the annalist has incorrectly placed Panden for Salan in the division of empire as explained in Note 47. Salan most likely is the Salm mentioned in that note, as inheriting the western portion of the empire. We need not be surprised at such an error; numerous others of a graver nature have been pointed out already.

43. *Amdan Nagara.* From the connexion this term is evidently applied to Persia and fortunately the derivation is simple. Nagara is obviously the Sanscrit Nagar and Nagari whence the Malayan Negri a town, country, which gives the town or country of Amdan. Amdan appears to be the Amadan or Hamadan of Darab II. Sir W. Jones in the explanations attached to his French translation of the History of Nadir Shah gives the following.

Hamadan. Ville de l'Irak Persan, Celebre par son air serene, la beauté &c. &c. Elle fut réparée et fortifiée par Dara ben Dara, roi de Perse, qui en fit le siege de son empire &c.

Dara ben Dara was son of Darab I. 330 BC. and if he made Hamadan the seat of his empire as Sir William says, the name would extend to the whole empire, so that we have Amadan Nagara, the country of Amdan. Hamadan is situated about 50 miles to the south west of Teheran.

44. *Hashirwan Adil.* This is one of the numerous errors made by the annalist. He marries Ardeshir Migan the Rabigan of the Persians who lived 200 AD—to a daughter of Nashirwan Adil who commenced his reign 530 AD. There can be no date more satisfactorily settled than that of Nashirwan, the attention of the Mahomedan world was drawn towards him, from the circumstance of Mahomed, (who was born in his reign) having conferred on him the title of *Adil* or just. The annalist fixes him as son of Cobad so that there can be no mistake of his meaning (See table of Persian Kings.)

This is probably put in for greater purity, as the annalist endeavours to keep the several marriages as much as possible in the same family.

45. *Heiran.* حيران Has already been accounted for as a corruption of Iran. ايران

46. *Turan.* See note 47. In order to prevent surprise at the circumstance of this early part of Persian history being known to the annalist, it may be noted the the Shah Name and other histories and romances relating the deeds of Rustom the Persian hero who flourished shortly after the time referred to, are widely circulated and well know all over the east.

47. Here the annalist takes a deeper step into Persian history, this division of the empire is clearly copied from that made in the reign of Feridoun, 6th of the

Peishdadian dynasty, about 750 BC. We are informed that finding the cares of Royalty unsuitable to the tranquility, necessary at his advanced period of life, Feridoun determined to divide his empire among his three sons. To Salm he gave the western portion including Syria, to Tur the country between the Oxus and Jaxartes, (modern Sir and Gihun both of which rivers fall into the sea of Aral) which thenceforth was called Turan after its first king. To the youngest son Irage the central and most fertile provinces, thence called Iran. The Heiran of our annalist is evidently copied from Iran and the Suran from Turan.

48. *Amdan Nagara.* Here is a sudden change from India to Persia; the annalist, previous to this, settles his family in the dominions of Keda Hindee in India; Rajah Tarsi Barderus the 15th in *succession* from Alexander marries the daughter of Rajah Salan, the King of Amdan Nagara, and apparently obtains that kingdom with his wife, his son Rajah Turan inherits Amdan Nagara for his portion, on the division of his fathers empire, and now on the division among his sons, Amdan Nagara falls to Palidutani, of whom we hear no more except that his great grand-daughter was married to a great grandson of Rajah Turan; Nilumanam obtains the country of Chandukani and Bichitram another small and unnamed province. The portion of Nilumanam, called Chandukani, from its name is evidently Indian and if taken from fact the name will be identified in some of the numerous petty principalities formed after the decay of the great empire of Palibothra or Canouge or of the empire of Vicramajit.

49. *China.* Probably, from the reason referred to in a previous Nnote, for China Tartary is meant in which case the expedition is most likely copied from some of the numerous wars which were carried on between Iran and Turan, subsequent to the division of Persia, as above.

50. 1,200 laxas—this is an instance of Oriental license, a laxa is 10,000, consequently 1,200 are equal to 12 millions.

51. *Gangga Nagara.* From Nagara, country, as before, and Gangga Ganges. So far the annalist correctly describes an expedition coming from the west, if we assume Amdan Nagara to be Persia but in the next sentence he transports us to the river Dinding in Perak, (a Malay state to the south of Province Wellesley a dependency of Pinang) it is not necessary to follow out the course of this expedition. which, most likely, is merely given to shew off the power of the king from whom the Malay sovereigns are descended. Gangga Nagara would probably be applied to the empire of Naliputra afterwards Canouj one of the they great Indian empires.

52. *Rajah Ganggi Shah Juan.* Juan جوان young and جوانمرد Brave Heroic. The brave young king His Majesty of the country of Gangga, or about the Ganges.

53. *Putri Gangga.* From Sanscrit Putr a son and Putri a daughter, but by Malays only applied to children of Royal birth. Ganga a Hindoo Goddess [Ganges] daughter of mount Himavut [from the river taking its rise in that mount [the Himalaya.]

54. *Glang Kiu.* Said by the annalist to be derived from Glang Kiu which means in Malay, perbandharan permata, a treasury of precious stones.

55. *Chulan.* This Rajah is said to be superior to all the Rajahs beneath the wind, might it not refer to Siam? In the analysis of tha annals of Siam published in the Journal of the Indian Archipelago Vol. III. we read that there are eras the greater and the less or Chula. In the same place Nang is also mentioned as a name which with the interpretation above of Kiu for precious stores would form the name Gnang Kiu, In the Hikayet Proat Nangmeri [taken from the Siamese] such names as these will be found.

56. *Kling.* Throughout these annals this word is applied to the whole of India more particularly the southern parts, although properly speaking it extends only to the north of the Gadavery.

Ferishta says the word Deccan is derived from Dekkan, the son of Hind, the son of Ham, the son of Noah. Deccan had three sons Meerut, Ruzz and Telinga, who divided the Deccan among them; to Telinga fell the portion lying on the East coast which took his name, and as that portion of India was earliest and best known to the nations of the Archipelago (through trade,) the name of Kling was attached by them to it in the first instance; and by ignorance the term was afterwards extended to the whole of India.

57. *Tamsak* or Tamasak may be formed from Tamir a garden and ask or isk love, the garden of love. In a subsequent part of the annal it appears that Tamasak was the name of the country where Singapore was founded.

58. This device is probably borrowed from some of the romantic accounts of the King of China coming in disguise to Alexander's Camp, where he was discovered, and his noble bearing so pleased the conqueror that a treaty of peace and amity was made which saved China from an invasion—China, as before remarked, probably being an error for Tartary.

59. *Dega.* Deg is Persian means a Cauldron. These names are so incorrectly spelled by the annalist that there is no guide towards tracing them except the ear otherwise they might be found at once by referring to the several Dictionaries.

60. *Mahtah Al Beriah:* From Matah Persian the moon and perhaps Berhiya or Beriah Sanscrit, loving—amorous.

61. *Sambrani.* A fabulous horse apparently of Sanscrit or Hindee origin, much used by romancers in extricating their heroes from difficulties and dangers by land and sea and, being winged, in the air also.

62. Is this an account of a visit to some country, the history of which is at present obscure, as for instance to the ancient emporium of Zaba, or is it a dark allusion to an initiation into some recondite Buddhistic or Zeudavestian mysteries? The learned Bishop of Gloucester (see his Divine legation of Moses) was enabled to trace the initiation of Aeneas into the Eleusinian mysteries from the description of his descent to Avernus, but I fear any attempt to follow this descent would be fruitless, and we may at once ascribe this episode to the sensual ideosyncrasy of an inferior oriental writer describing pleasures enjoyed by his hero in a strange land, and probably deriving his clue from some of the romances of Irem, the fabulous garden of Chedded, an ancient King of Arabia.

63. This tradition of the jewelled inscription appears not likely to be fulfilled immediately, as we find the Malays decreasing in power, retrograding in civilization and probably diminishing in numbers and if we may judge from past events not likely to make any immediate start towards an improved condition.

64. *Bijanaggar.* A country to the eastward of Goa, it was first formed into a separate monarchy by Bijachund from whom it took its name Bija and Nagar country or country of Bija. On the fall of the shortlived empire of Malwa and Guzzerat founded by Vicramayit about the end of the first century of our era, a city of the same name was built by Billaul Deo in the year 1344 A.D.

65. *Chandani Wasias.* Perhaps from Chandru, the moon beams—all those names commencing with Chand are called after Chandru the moon who was the founder of the race of Kings of the 2nd or moon dynasty.

66. *Bichitram.* Most likely from some of the ancient Indian Kings of India as Bya or Vicrama, Kichitravira or Vacharpati one of the names of the Hindoo Jupiter.

67. *Palidutani.* This name will perhaps be found in some of the lists of Indian Kings, I have none like it.

68. *Nilumanam.* There is no name like this in my list; it might be from the Sanscrit Nilmani the name of the precious stone sapphire.

69. The close connexion observed in almost all the marriages of this family is very curious;—a glance at the genealogical table annexed will point out several marriages of first cousins, whether this is correct, or merely devised by the annalist to prove the purity of the Royal blood may admit of doubt, as neither Hindoo or Mahomedans permit marriages between such near relations.

70. *Chandukani.* The nearest names to this in my list are Chatrukutu in the south of India, Churmubanga in the north east. There is a mountain Kandimani but the word may be fictitious from Chand the moon Khana a place, the place of the moon.

71. *Sea of Silbou.* Probably Sillebar is a corruption of Silbou improperly pronounced by the first Europeans; if so we may consider the sea of Silbou to be the sea about Sillebar, to the south of Bencoolen, and immediately opposite Palembang at which place the Indian Prince first appeared.

GEOLOGICAL MAP
of Parts of the
COASTS
of
Johor and Pahang
and adjacent
Islands
Compiled
Govt Surveyor
1849

Granite
Trap
Porphyry
Metamorphosed forma[illegible]
Alluvial [illegible]

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AND

EASTERN ASIA.

DESCRIPTION OF THE EASTERN COAST OF JOHORE AND PAHANG, WITH ADJACENT ISLANDS*

By J. T. Thomson, Esqre, F. R. G. S.

Population. The difficulty of estimating population is very great in countries the inhabitants of which are extremely scattered, where cultivated localities are separated by dense forests which can only be traversed by small foot paths, whose sinuosities and ramifications are only known to the local populations. Even where the villages stand on the banks of rivers or creeks, obstacles are interposed by the intricacy of the navigation and the numerous branches into which they run. Such estimates must consequently be received with caution. Newbold estimates the population of Pahang at 40,000. The following estimate I received from a native well acquainted with the country, but it is not offered as being in any way conclusive or satisfactory, but only as being the best under the circumstances that I could obtain : it is also so far incomplete that it does not include the populations of the rivers belonging to Pahang, situated to the north of the main river and the northern termination of the territory.

* Continued from p. 92.

Population on Pahang river and branches.....	10,000
Indau.....	2,000
Pontean.....	100
Rumpin.....	50
Bubar.....	40
Merchong.....	20
Tioman Island.....	200
Tingi and Sibu and proximate islands.	300
Aur.....	1,400
Total..	14,110

This estimate contains the Malay and Arab populations only, my informant could not venture on an estimate of the numbers of the Chinese and Orang Sakai (indigenous population that inhabit the interior.)

Trade and Produce. As I did not visit the town of Pahang, though strongly tempted to do so, by our being in its close vicinity, I need say nothing of its products and manufactures, as the information could only be from hearsay and not from personal observation. On this topic I have little of interest to offer, as my visits were confined to parts of the country, which remain almost in a state of nature, possessing scanty populations and productions, as necessarily follows, equally trifling.

Tioman produces 4 piculs of edible bird's nests, which the Malays search for in the cliffs aud caves, where the swallow builds its little domicile; it also produces rattans, dammer and other raw products of the forest. Tioman had remained deserted to within these last 10 years, the island having prior to that been subject to the attacks of the Illanuns; these pirates carried off 70 of the inhabitants about 20 years ago, and sold them into slavery, during the interval the island remained desolate, the residue of the inhabitants that escaped from the pirates abandoned their homes fleeing to Pahang, Johor and other places until the clearing of the coasts of this most formidable sect of sea marauders that infest the eastern seas, had been effectually and it is to be hoped, finally accomplished in the year 1838, by the destruction of a fleet of them, by the H.C. steamer Diana commanded by the late Captain Congalton, assisted by a party from H. M. S. Wolf, since which event the former inhabitants have ventured to return.

Pulo Tingi, Sibu and adjacent Islands also produce bird's nests, but I did not learn the quantity. The black kind are valued at $150 per picul (133⅓ lbs) and the white at $2,000. The inhabitants, besides a little occasional quiet piracy, which it is not now either so profitable or so safe to engage in, as formerly, spear the turtle, and gather their eggs, also collect beche de mer (gamut or trepang) for the Singapore market.

The Indau was formerly (that is prior to 1838) the principal

mart for captives taken by the Illanuns, who brought them to this coast from Borneo, Java &c. for sale. Slave-dealers from Pahang, Kalantan and Tringanu frequented the place, to make their purchases. The Illanuns were not allowed to enter the Pahang river, but were restricted to the more obscure ports, for two reasons, first the chief of the territory dared not too openly incur the displeasure of the British Government, by countenancing at the seat of his Government this detestable traffic, and secondly fear of the piratical sect, prompted him to avoid exposing his own town to be ransacked by them, who were well known to prey equally on all classes, when a moment of unguardedness might have offered an opportunity. The principal slave-dealers at Indau were Chinese, who had their confederates in Singapore, to purchase and send powder and fire-arms, which met a ready sale amongst the pirates, either by purchase with money or exchange in slaves or plunder. The South West monsoon was the musim perompah (pirate season) at Indau.

At Indau, I found the monetary system different from that of Singapore. There is no copper currency, the coins are silver, either old Dutch silver money or Spanish dollars. The smallest coin is a Tali valued at 50 quarter cents, 3 talis make one old Java rupee and 8 talis make a Spanish dollar. Now that the slave trade of Indau has been suppressed, the inhabitants engage in legitimate pursuits, they collect for the Singapore market to exchange for Europe manufactures, Rattans, Gita Taban (Gutta Percha), Chandan, Gharu, Kapor Barus, and Ebony, they also cultivate paddy and rear poultry. Between Indau and Pahang the inhabitants up the various rivers engage in the same pursuits.

Sidili which is, as already mentioned, the only large river belonging to Johore on its eastern coast, is of little consequence to commerce; I was informed that the population does not exceed 300, who were principally engaged in collecting Taban and Rattans for the Singapore market. The proximity of this coast to Singapore allows the export of timber to be profitably engaged in; wood cutters are found up most of its creeks.

Incidental notices of the manners, superstitions &c. of the inhabitants. In giving a description of their superstitions, traditions &c., as illustrative of their moral condition, I will prefer in as far as possible, that they be told in the words of the natives themselves, as they expressed themselves to me, they are of too puerile a nature to be subjected to staid narrative. The course adopted it is presumed, will also give the reader a more lively idea of the genius of the people, their familiar traits will also by this means be more characteristically expressed. Before proceeding, I may mention, that in the sketch of Pulo Aur, I have already given an account of some of the superstitious beliefs and practices, that cloud the native mind in that interesting island. Amongst the remarkable objects of superstitious veneration was the Berallah China, of

which I had not then the means of offering a representation. I now take this opportunity of doing so. The Berallah is composed of granite, and in entering the small harbour formed between Pulo Aur and Pulo Dayang from the westward, it stands conspicuously out from amongst the cocoanut groves, having the appearance of a huge mishapen Idol, 50 to 60 feet in height. This is the view it presents endwise, but laterally or from the north, the shape entirely alters, taking the appearance of a head with prominent features reclining. [*See sketch.*]

Tioman being mountainous and bold in its configuration, and abounding in lofty pinnacles, peaks and precipices, naturally inspires feelings of wonder not unmixed with awe, when closely approached. These emotions may be occasionally heightened if the observer where nearing it, experience, as was the case with us, a heavy squall, which covers the towering masses, wrapping the whole in gloom, exaggerating their apparent heights, when these occasionally can be discerned through the lurid haze. It is therefore not to be wondered at, that we find this island to be the subject of mythic tradition. The feelings which the scene inspires in the breasts of the simple races that inhabit these parts, have sought expression in figurative language; they have represented metaphorically what otherwise it would have been difficult to explain or at least have required lengthened description. Tioman has been pictured as a dragon, the most hideous and powerful monster of fabulous tradition; whether or not the myth may have had its origin in a metaphor, the native now literally appeals to the peaks and ridges, in which he seeks to discover a similitude to the various parts of the monster, to give credence to the traditions that flow out of the prior idea. Thus on my asking our cicerone what the Malays termed the high peaks at the south end of the island, close to which we were at the time approaching, he replied: "These, tuan, are the Chula Naga (Dragon's horns) for is not Tioman the mighty Dragon Sri Gumom, that formerly held its abode in the Ulu Pahang, but which on its attempt to visit its sister Gunong Linga (Lingin Peak) Sri Rama prohibited, and changed into stone. The slough that it came out of is still to be seen at Pahang unto this day. Truly Tioman is the most beautiful of all islands; it has no outlying rocks to swamp and wreck the prow of the Malay, deep water surrounds its steep sides, other islands have their karangs, batus and bittings, (shoals, rocks and sand banks) but Tioman has none. The Dragon Sri Gumon fell into the deep sea and there remains. See you not his nostrils as it were inflated, at the most southerly extreme, these we call the Beralah Bugis. Then there is the fore-head and crowning Chula, here his jagged back rises up in serrated ridges, thence to the north tapers down his long tail, the extreme of which is called Ujong Salang. Does this not prove that he was proceeding from Pahang to Linga, his tail to the former and his head to the latter?"

As we proceeded close along the shore, under the shelter of whose bold coast we were securely protected from the storm that was raging over head, the guide in passing pointed to some cliffs and continued his narrations. "In these cliffs," said he, "is situated a cavern full of edible bird's nests, objects which you know are much coveted for their value, and a picul of which would be a fortune to one of us orang miskin (poor people), but to this cavern there is scarcely a possibility of gaining admission. The small birds enter through fissures 100 feet over head, only large enough to admit themselves. The mode of access to man is by diving under water along a subterranean passage, from whence admission is had upwards to a large hall. This passage is guarded by a hantu (spirit) the most destructive, and by a fish the most voracious. Many have been the unlucky wights who have been tempted to destruction by the prize, for the nests are of the whitest and those best relished by the fickle and fastidious palates of the Ana China (sons of China). All have ventured only to perish, for the dewas (demigods) are most difficult to propitiate, by cunning offerings. A pilgrimage to the highest and most inaccessible peak must be made to procure holy earth, and a chasm is to be descended to lop the twig of a sacred tree, all of which must be done with appropriate formulas and prayers, the most difficult to remember and in which the missing of a syllable renders the whole inefficacious, and brings down perdition on the devotee, thus the prize is only to be snatched by the superior and gifted, such as were our Dato Nene (forefathers)."

Many I dare say will recognize considerable similarity in the spirit of these legends, to those that still attach themselves very generally to old castles, towers and remarkable places in the mother country, and which in many cases are as characteristic and typical of the spots and their scenery[1]. These local traditions, however childish and absurd, seem to cling with a pertinacity to their sites, only equalled by the moss and decay that cover their grey sides, for though not believed in with the unshaken faith of the Malay, they are yet retained in memory by the educated, out of curiosity, and by the peasant out of love for the marvellous.

A practical test of the superstitious faith of our Malays, soon presented itself. After casting anchor in the little bay of Joara, some remarkably blue rounded stones lying on the beach attracted my attention. I consequently gave orders for the boat to go and fetch one or two, but an unexpected difficulty arose. The crew with rueful faces, while they declared their most unbounded wish to serve me in every thing, declared that they dared not meddle with these identical stones that I had expressed a wish to see, but that they would fetch me any other stones in the bay, even a ship load of them, should it cost them a whole night's work;—for the crew of a Lanun prow, equally ignorant with myself of the circumstance that the

spot was haunted by a destructive spirit, who had placed them there and moulded them into smooth round attractive forms, had loaded them for ballast—they had sailed away but perished before they had got many hours on their voyage towards the Tannah Ilanu (land of Ilanau). That this was heartily credited by the whole crew, was sufficiently evidenced by the gestures of fear and ludicrous caution with which they approached the spot, to carry off one of the haunted stones, and they expressed considerable thankfulness when they saw the stone pitched overboard after inspection. Had any accident happened to our little craft, no doubt to this circumstance would our mishap have been attributed.

In taking leave of this subject, in which I fear I have incurred the imputation of descending to trifles,[2] I may mention that I have generally noticed that the Malays not only of this Island but of all parts of the Peninsula, pay great respect to any remarkable natural object, and in passing a place that is notable for being kramat, (holy or haunted,) they take care to speak softly and refrain from laughing, much under the same influence as would appear to actuate "Pat" in his bearing towards the "good people", on the night when the fairies are said to hold revelry. Actuated by the same motives, as the sons of Hibernia, they are careful not to use any bad expressions, towards these aerial spirits, or question their benignity[3].

The celebrated Kaempfer visited Tioman on his passage to Japan. He describes the island at his time, to have been much in the same condition, as it is to be seen at present. He anchored on its western side and describes a small bay, probably Tilo Ginting (narrow bay) where it appears the Dutch Indiamen were in the habit of touching for wood and water. One remark of his, connected with our subject, is worthy of notice as affording an instance of the immense change that has taken place since his time, caused by the use of steam power and power looms in the manufacture of cloth. The natives, he mentions, wear the bark of trees round their loins, as their only covering. This primitive dress, now only worn by the ruder tribes of the Peninsula, has at Tioman given way to the comfortable sarong and other dresses of English manufacture.

At Pulo Tingi, we found many Orang Laut or sea gypsies assembled. A large crop of Durians this season had attracted tribes of them from the coasts of the Peninsula as well as from the islands of the Johore Archipelago; six boats from Moro, an island of that group, we found on their way to Pulo Tingi. They had travelled by sea a distance of 180 miles, to partake of the fascinating fruit. This would appear incredible were it not explained, that these people always live in their boats, changing their positions from the various islands and coasts, according to the season. During the S.W. monsoon the eastern coast of the Peninsula is much frequented by them, where they collect as they proceed rattans, dammer,

turtle, &c., to exchange for rice and clothing. The attractions of Pulo Tingi are also of a more questionable kind, by its offering during the season that the Cochin-chinese visit Singapore, in their small unarmed trading junks, considerable facilities in committing occasional quiet piracies, on that harmless class of traders. Prior to the introduction of steam vessels into the Archipelago, by the Dutch and English Governments, these sea-gypsies were notorious for their piratical propensities, though less formidable than the Illanuns, owing to the smallness of their prows, which while it rendered them harmless to European shipping, did not cause them to be the less dangerous to the native trade, which is carried on generally in vessels of small burthen. The smallness of the draft of their boats, and the thorough acquaintance which their crews had with the coasts, enabled them to lurk amongst the rocks or under the shelter of the mangrove bushes. Thus concealed they could watch opportunities to pounce on the traders, whom they judged they could easily master. By these means they kidnapped when even on the thresholds of their homes, the inhabitants on the coasts of Java, Sumatra and the Malayan Peninsula, to which countries their cruizing ground was mostly confined. This piratical propensity though curbed is by no means extinguished, but only lies dormant. The tribes though professing Islamism, are only partial observers of its tenets, they circumcise and refrain from eating the flesh of swine, but are immoderately fond of intoxicating liquors. They had purchased arrack in large quantities for their carousals at Pulo Tingi, and I have seen an individual of their class swallow half a bottle of brandy without flinching. Like most indigenous tribes the small-pox proves dreadfully fatal to them, of its vicinity they betray the greatest terror, so much so, as to overcome all natural feelings. While I was surveying the shores of the Island in July, I learned that one of their chiefs by name Batin Gwy had brought the seeds of the disease with him from Singapore, where it was then raging, and was now ill of it at Pulo Tingi, in a small hut on its western shore. In this miserable condition he was deserted by his mother and family, and would have died in solitude, had there not even here, been found a good Samaritan in the person of a Chinese, who, notwithstanding he with all his goods incurred the pantang (taboo) for a month, attended upon him to the last and buried him when dead. The Chinaman was a small trader, and made his living by exchanging rice &c. with the orang lauts, but they would buy nothing of him, nor have any personal communication with him until the month was elapsed.

The orang laut believe that the small-pox is a separate malignant spirit, who moves about from one place to another, and those of the tribe that were located on the east side of the island, closed all the paths that led to the western, with thorns and bushes, for as they said, he, i. e. the spirit, can get along a clear pathway, but he cannot leap over or pass through the barrier that we have erected.

On my return to the Coast in September, we found that the Bru and Tambusu tribes had left Pulo Tingi, but there were a few of those of Moro and Galang still remaining. The former had settled down for the season at Sibu. We proceeded to that Island and took on board two young men of the Bru Tribe, to act as pilots and to point out sunken shoals, which without their assistance it would have been impossible to discover, and also to make us acquainted with the names of topographical objects. We found them perfectly competent for the task, for they had lived in the vicinity all their lives, and in their pursuit after the turtle, which frequents shoals and rocky places, they had gained a thorough acquaintance with all their positions. This proved of the greatest service, and without their guidance we would have missed laying down many sunken shoals, most dangerous to shipping. In marine surveys the employment of fishermen well acquainted with localities is indispensable, and in the absence of their information, a chart is sure to be incomplete in the most requisite items, viz, the sunken shoals. Even in harbour surveys, where the soundings are carried close, a sunken shoal may be passed over dozens of times, without the *lead* striking upon it, and in sea surveys the chances, without other guidance, are infinitely increased, where the lines of soundings are carried at mile or two mile distance; this will account for so many new shoals, still coming to light even in the well beaten track of the Straits of Singapore. Our two native pilots were named Chalong and Attak, the former of rather prepossessing appearance and pleasing deportment, considering the race he belonged to, who judging from the large collection that I saw, were the most ill-favored of races. Living as they do constantly in small boats: men, women and children with cats, dogs, fire place and cooking utensils huddled together, cleanliness and regularity, with their concomitant comforts, are unknown. One prow generally contains, besides the head of the family, a grandmother, mother and several young children; these when on expeditions, they carry to places of safety, and the male part only proceed in the expeditions. The filthiness of their habits and coarse mode of living generate cutaneous diseases, leprous discoloration of the skin is frequent, particularly on the hands and feet; itch covers in some cases their bodies from hand to foot with a scaly covering. Their complexion is much darker than the agricultural or land Malays, and their features are much coarser. Some of the men were notable for their great muscular strength and breadth of shoulder. Their hair they allow to grow and fall down in long shaggy matted locks over their face and shoulders; when it straggled so far forward as to interfere with their vision, they would shake it off backwards, disclosing a face in some cases, the most ugly and disagreeable that I had ever witnessed; in which the symptoms of no stray virtue could be detected, but utterly forbidding and typical of ferocity and degeneracy. I could not fancy such

people to be capable of a single act of commiseration to the unhappy victims of their piracy, and could only feel pity for those that are so unfortunate as to come under their power. They and their tribe look upon Chinese and Cochin-chinese as of no account, and they are well known frequently to dispatch them in cold blood, as they would spear a turtle, for the sake of a bag of rice or a few cents which their victims may have about them.

Though the vice of piracy may be stamped on the whole race, this developement of ugliness of features did not extend to all, but it was extremely common. The women with more subdued features are equally ill-favored, such as are good looking are only so at a tender age, the exposed mode of living and share in the toils of their husbands, combine to expel whatever beauty they are possessed of. At early old age, many were absolutely hideous, the wrinkled skin and pendulous exposed breasts, which they betrayed no wish to conceal, presented a picture by no means pleasing to dwell upon.

The two young men of the tribe, whom we took on board as pilots, though necessarily upon their good behaviour, could not occasionally entirely conceal the predisposing habit of the tribe. Judging from occasional expressions which escaped from them they appeared to look upon piracy as a highly manly pursuit, and as giving them a claim to the approval of their fellows. Thus Attak would occasionally say, "the Orang Gallang (Men of Gallang) do so and so, or such is the custom with them." He appeared to think that notorious class highly worthy of imitation; when asked to sing, he would say I know none but Gallang songs, and such as he gave, I would take to be quite characteristic of that people. I was hardly prepared to find the songs of Gallang so entirely different from the style of the Malayan. They possessed none of the soft plaintiveness that predominates in the Malayan song. One day we were lying at anchor off Siribuat, waiting for the turn of tide. It was a calm sultry day, when not a "cat's paw" was to be detected on the surface of the water, and the sailors lay stretched under the scanty shade that the awnings over a flush deck afforded. One of them had opened a cocoanut and in denuding the nut of its husk, threw away the pieces which floated away in a long string astern. Chalong was observed in a brown study with his eyes fixed on vacancy towards the receding pieces. On asking what occupied his thoughts, with such apparent intentness, he replied, with these cocoanut husks how easy it is to take a Cochih (Cochin-chinese tope.) How do you manage that? "Why, Tuan, we light the fibres and they burn brightly by the addition of a little oil, each light as it floats away the Cochih take as a separate sampan, this frightens them so much, that a single sampan manned with three men, will take a tope manned by a dozen." And how long is it since you took a Cochih in that way? "Oh! such things were only done in dulu kala (olden times)". But you seem intimately acquainted with the

process? "My Grandfather told me;—now-a-days, who would think of going on a cruize, what with steamers and gun-boats the perompah (pirates) lead no easy life of it, with the hand of every man against them, they are forced to lie concealed in deserted places without food and water for days, in the mangrove tormented by the agas and niamok (sand fly and mosquito), or out at sea to be driven by the squalls and tossed by the waves. If captives be taken there is no disposing of them now for their value in dollars. I have heard of a junk full of Chinamen redeemed at Sangora for a catty of Java tobacco each and a few sugar canes; even this was something, but now-a-days, if the barrang barráng (goods) be taken, the niawa (life) must be taken also to save our own necks." It is to be hoped you will not follow the example of your forefathers? "Oh no, we have all become good people now." Do you venture far out to sea in your small boats? "Yes, we occasionally cross to Sambas, Pontiana, Siantan and Sirhassan; if heavy weather comes on, our prows are pandei main ombah (clever at sporting with the waves), when they can't bear any sail, we cast out our wooden anchor with a small scope of cable, so as not to touch the ground and sit quietly till the squall is over."

These tribes, and I have found it to be the case with the natives of the interior of the Peninsula, who are nearly equally low in the scale of civilization, in a certain measure look upon the powerful lower animals as their co-equals, they have constant reason to dread their physical powers for they daily cross their path, in the rivers the alligator frequently snatches his victim from the small jalor (river canoe) and in the forest the tiger, elephant, rhinoceros and bear they have equal cause to beware. These people, almost equally with the lower animals, are entirely employed in searching for food, they seem hardly cognizant of the fact, that the reasoning power of man when exercised, places him far above the lower scale of creation. Thus the Malay of Keddah when crossing the print of the foot of a tiger, will tell you, "say nothing bad of him, he does not eat men, for he is kramat (holy) he is our dato (grandfather.") Elephants so useful to them in carrying them across their wild and difficult country, they will at times acknowledge to have more sagacity even than themselves, and with that animal and themselves they frequently institute a comparison, their constant theme is how they compassed them when meeting wild ones in the jungle and so forth. We found the shark to be regarded much with the same feelings by the orang laut. Thus one day on noticing a shark following our track, Chalong remarked "we orang laut are not afraid of sharks, I have never known an orang laut to be taken by one, though our occupation leads us constantly into the water, in diving for shells and corals." How do you account for that? "Why, Tuan, sharks are our brethren, they are perompah laut (sea pirates) like ourselves, so they know better than to meddle with us." Then I presume that

perompah darat (land pirates, meaning tigers) will be equally friends? "No, tuan, our tribe know the contrary to our cost; not long ago my uncle when fetching water at Tanjong Morau was set upon and killed by no less than eight tigers, they are our enemies."

When off the Indau River, I found it necessary to enter it for the purpose of procuring fowls and other provisions, as we had been disappointed in meeting Pahang traders from whom these are always to be procured. After crossing the bar we found numbers of people fishing, and employing themselves in various amusements, children were seen running along the beach, and the women employed in gathering shells &c. On the right bank was a tent, with various temporary kadjang huts studded near it. The tent we learned was occupied by the Dato Jennang, (chief of the river) whose customs he rents from the Bindahara of Pahang. He had descended the river with his family and followers to partake on the sea shore of recreation and change, now that the Cholera which had been raging a month previously, had left. They had been observing our motions with some curiosity, for on our pushing from the gun-boat in our sampan, for the vessel could not venture over the bar, a messenger was dispatched from the tent to inform us that the chief of the river was there, who wished to know our errand, on this I proceeded to pay my respects to him. We found him sitting on a mat under the shade of a cloth kept extended by poles fixed in the ground. He received us with apparent warmth and was polite and friendly in his address, and was particular as to his enquiries after the health of the English Authorities at the Silat, (Straits of Singapore). He seemed an adept at the little unmeaning compliments that are passed at such meetings, though when I informed him of my wish to proceed up the river, to procure provisions, he could barely suppress symptoms of dissatisfaction. He evidently disbelieved this to be my motive. He represented the distance of the kampongs and the long time it would take me to reach them, and added that it would create much alarm amongst the women and children, in an orang putih going up, to where they had been left alone, the men having all accompanied himself to the kualla (mouth). On arriving at the villages I need hardly say that we found these statements to be incorrect. Many considerations induce a jealousy in the Malay of the visits of Europeans to their settlements, and the unfrequency of such visits render them the more important, a fear that some political measure is intended in coming to tingoh negri (see the country) or that some accident happening to the visitor may bring the chiefs into trouble, are not the least amongst the causes that retard the footsteps of the traveller in the Peninsula. So formidable has been this barrier that the geography of the interior of the Malayan Peninsula [4] is represented by a mere blank on our best and most recent maps; we know little or nothing of its topography its coast lines

are vaguely traced, and its chief sea ports almost without exception incorrectly denominated. We found the most interesting event that had lately occured at Indau, was Mr J. R. Logan having crossed from its sources to the west side of the Peninsula, from whence he returned by the interior of Johore, a herculean task whieh can only be duly appreciated by those acquainted with the intricacy of the forests, which every where cover the country. Before taking leave of the Jennang, I was led to ask who the messenger was who had come to make us aware of his (i. e. the Jennang's) presence, as I had been struck with his polite address and superior bearing, which broadly marked him from amongst the Jennangs followers. I learned from the Jennang that he had formerly been one of an Illanun pirate prow and was of that race, but that he had left off the roving life and had taken a Malayan wife and settled at Indau. Considering the terror that the name inspires amongst native traders, I was hardly prepared to find an individual of the race, who so far from being coarse and ruffianly, not only possessed a mild and courteous mein but was of handsome and prepossessing appearance.[5]

On reaching the kampong (village) we were invariably received with distrust. Each referred to his neighbour as being possessed of the articles that we were in want of, though assured they would be paid for their goods. A person by name Inche Kachong was generally pointed out as the most wealthy man in the neighbourhood and as having an ample quantity of all that we required. We consequently pulled up to his house. This feeling of distrust is, in a great measure, owing to the custom that prevails amongst their own Rajahs of taking from the Ryots, without asking leave or offering payment, anything they may take a fancy to, whether it be a gold mounted kris or a catty of rice. I was not unwilling to try how far Inche Kachong was under these influences; and without landing, asked him separately if he could supply each of the articles we were in need of, a forcible negative was returned to each query, but knowing to the contrary we landed to see for ourselves, and found ample stores of everything, and on showing him the money, he quickly desired his wife to attend and see what the orang puteh was in need of.

I found Inche Kachong to be a man of independent bearing, he spoke of the To Jennang as being true enough the Rajah of the river, but, he added emphatically, not the Rajah over him. He told me he had two hundred slaves, orang Utans (men of the jungle, a contemptuous term for the primeval race that inhabit the interior) whom he intended to convey to Merising, there to buka negri (open the country.) He pointed to a large family of sons whom he evidently looked upon as his main supports. I found that however obsequious he might have been to his own Rajahs, notwithstanding his assurance to the contrary, he considered my visit a fit opportunity to make up deficiencies.

He would part with nothing at less than four times the Indau rates, and double those of Singapore. These demands we were forced to comply with, out of necessity, as our provisions were nearly done; when leaving he wound up by a request of a present of gunpowder, which of course was not complied with.

Midway between the mouth of the Indau and the kampong, Chalong pointed out to us a small pondoh (hut) on the banks of the river under the high forest. This he said covered the grave of a brother and sister. The circumstances connected therewith serve as an example of the abhorrence in which the unnatural crime of incest is held by the natives. He informed us that a few months previously the crime had been detected by a near relation who dispatched both by his own hand. This relation had also an amour with the girl, and jealousy might have impelled him to the deed, but his act was held justifiable. Their bodies could not be placed in sacred ground and so were deposited in this desolate and gloomy part of the forest, apart from all habitations.

Desultory Remarks. I was much struck with the beauty of the scenery along the coast, particularly after entering the Sibu Channel. The Straits of Malacca, on the opposite side of the Peninsula, have invariably called forth the admiration of travellers, but they must yield the palm to this side of the Peninsula. Spacious bays and fine sandy beaches extend uninterruptedly along the coast, shaded by the high primeval forests, whereas on the other coast, the greater part is fringed by mangroves and slimy mud banks. The numerous Islands outside the Sibu Channel also tend to impart great variety and beauty to the view, some high and mountainous, assuming fantastic shapes and rugged outlines, others low and diminutive, but in their turn presenting almost equally interesting features. By the exposure of their northern sides to the North East monsoon, the action of the waves has beaten down the soil and worn the softer rocks into cliffs and caverns. While most of the islands are covered with lofty forests others remain denuded, and where not barren and rocky are covered with tufty grass, a circumstance uncommon in these latitudes.

When we first arrived on the coast in July, the weather was delightful, gentle westerly breezes prevailed. This was put an end to on the 18th of the same month when strong S.W. and S.E. winds set in to blow. A few days prior to this the atmosphere had been unusually calm, and sultry, occasionally interrupted by squalls from the shore. I shall endeavour to describe one of these days. In the morning the sun would rise out of a clear horizon, tinging with his rays, alternately purple, crimson, red and yellow, the few cirri which alone could be discerned in the blue sky. Early in the forenoon the solar rays would have gained great power causing the most inured to seek some cover from their influence. The white mists that in the morning spread

themselves over the valleys and low lands have now risen and been dissipated. Towards the eastern horizon and half way up towards the zenith, a yellow haziness envelopes all objects, and while it renders their outlines obscure, heightens and enriches their effect, by clothing them in the warmest tints. Towards the west all objects would be clearly brought out in their natural garbs, and in the distant horizon cumuli, only to be detected by the experienced eye, are to be seen rising. By noon all nature would be still, not a breath of air to resuscitate the weakly or expel that langour which overcomes the frame of even the most vigorous. The sea as calm as glass, reflects in the water inverted images of the islands and other objects within view in all their warm and variegated hues, or where a slight swell moves along the sea, these images are prolonged downwards, on the surfaces of each wave inclining from the observer. Cumuli have now appeared along the western horizon and distant thunder adds another token of the coming squall. In the afternoon these will have risen in dark masses, and as they approach the zenith form an arch extending from the northern to the southern horizon. Vessels that half an hour ago were seen lying with all their sails hanging loosely from the yards will now have reduced them to the last "stitch of canvass" and the Malayan prahus will have rolled up their kajang leaars to the smallest possible breadth, awaiting the coming blast. This is soon over and is succeeded by heavy rain, the wind again lulls to a gentle and cool land breeze. By evening all the accumulated masses of vapour brought by the squall will have been carried out to sea, and will be seen only as rain clouds gradually dissipating themselves on the eastern horizon. A starry night succeeds.

On the 13th of July, an embryo water spout was seen, projecting downwards from a driven cloud near Pulo Sibu, this was at 6 in the evening. When the cloud came over head a slight squall was felt, but the water spout was spent before it reached us. On the 29th of the same month another was observed at a distance of two miles; this was off Tanjong Lompat. It descended from the cloud and attached itself to a chaotic vapour rising from the surface of the sea. It remained stationary in full play for about 10 minutes and then broke off, the vapour settling down to the surface of the sea and the spout being withdrawn to the cloud. (*See sketch*) This was at ten in the morning, just when the sea breeze began to set in against the land wind. The cloud from which it descended was a nimbus, when the spout began to form it took the annexed appearance (*See sketch*) and then extended downwards. This phenomenon is generally supposed to be confined in its formation to the day time, and Captain Horsburgh expresses himself to that effect but mentions one case to the contrary. (*See Directory*) The water spout we saw at Sibu as stated above is also an exception to this general rule,

and Captain Congalton informed me that he once experienced one near the Andamans at 2 o'clock in the morning, in which the vessel (the Elizabeth of 600 tons) sprung the heel of her top mast, when nothing but the topsail was set, this was in 1825. I have seen it stated in a scientific periodical to which I cannot now refer, but I think it was the Mechanic's Magazine, that a water spout in breaking over a vessel covered the deck with salt water, an important fact for the elucidation of the theory of their formation.

That water spouts are originated by the agency of electricity has frequently been hinted by writers on the subject. Sir W. Snow Harris (Electricity, Weale's Series) supposes them to arise from the operation of electrical attraction, they occur, he continues, in months most liable to thunder storms and closely resemble what might be expected from the prolongation of protuberances of electrical clouds, occasioning thereby a mutual attraction between the water and clouds. This supposition appears to be fully borne out by all the facts that I have observed. That they do not pour down water from the clouds as their name would imply, I have been sufficiently close to ascertain, on several occasions. The spout or more properly rain or vapour tube which descends from the cloud frequently reascends several times, before it forms a junction with the vapour rising from the surface of the sea. Several vapour tubes may be noticed depending from one cloud at the same time, one after the other lowering themselves down towards the water. By some of the vapour tubes the junction is effected and they remain in operation from 5 to 20 or more minutes; others never effect the junction, and after several attempts are reabsorbed into the cloud. The part that depends from the cloud is composed of an inner column free from vapour and perfectly transparent. This is surrounded by a tube of revolving vapour more or less opaque. Centrifugal force will account for the particles of vapour not closing in upon the vacant centre; and the atmosphere charged with the vapour of the tube, forced through the aerial stratum in quiescence by the attracting influences, will cause the rotatory motion, revolving in a helical curve and carrying particles of moisture either down to the sea or up to the cloud, alternately or even both ways at the same time, as appeared to be the case in one that I once viewed from a distance of ½ a mile; but this point is difficult to ascertain owing to the motion of a helix misleading the eye, as may be observed by the thread of a carpenter's auger when descending into wood, appearing actually to be ascending.

As water spouts very generally depend from nimbi, an opportunity is offered of comparing their apparent density with the density of the falling rain, this they appear not to exceed. The vapour contained in the tube of revolving air appears in no greater proportion than that supported by the undis-

turbed atmosphere above and around them, though this is ofter exceedingly dense. The minute spray which rises at their lower extremity from the sea I have noticed not to exceed in density what may occasionally be seen rising from the breakers along the coast. In proving the popular idea of water spouts to be incorrect, as not consistent with facts, the name misleading those who have never seen them, I may suggest that a more proper designation of the phenomenon would be a rain whirl, it being nothing further than a rotatory atmospherical disturbance charged with rain or vapour, in the same manner as the sand pillar of the desert is charged with sand, or the whirlwind on shore is occasionally charged with leaves and other light substances coming within its influence.

The state of the atmosphere favorable to the formation of the phenomenon may be suggested as the following:—It would require a dry stratum of air over the earth's surface supporting an upper stratum charged with moisture; this moisture though generally seen in the form of clouds is not always necessarily sufficiently condensed to be apparent to the eye, for at high temperatures the air may contain as much as $\frac{1}{43}$d of its weight of invisible steam (Tomlinson, Weale's series) and they are consequently sometimes seen to form without any clouds resting in the upper air, a fact observed by Dampier in his voyage to New Guinea (Vol. 3p. 223) and also by Colonel Read and other authorities quoted by him (Law of storms p. 401). The charged atmosphere or electrical clouds being insulated cause a mutual attraction to exist between them and the surface of the sea, carrying up and down light particles disengaged from either surface, in the same manner as the gold leaf or other light substance of the experimentalist is attracted to the insulated glass pane charged with electricity.

During the latter end of July we experienced strong S. W. & S. S. E. winds with a short disagreeable sea to beat up against. The wind would be from landward in the mornings and from seaward in the afternoons. At night there were calms; few native traders were to be seen. One small Pahang fishing boat sailed with us for 5 days, beating against the wind in a most gallant manner, the boat being small and open. She had been 12 days in coming from Pahang to Sibu. She was loaded with fowls for the Singapore market. These they intended to sell for the purchase of sweetmeats, which are consumed in great quantities at the end of the Mussulman fast now approaching, which is celebrated by a great feast. In the boat there were three women. In the mornings the boat would stand boldly out to sea 10 or 12 miles from the coast and then anchor until the sea breeze set in, and we followed their example; thinking they would be well acquainted with the winds, but on two occasions we experienced very heavy squalls from the S.W. which drove us back to where we set out in the morning. These squalls were so heavy that we could only

carry our fore stay sail, and it was with considerable apprehension that we turned our looks towards the little native boat to see if she still braved the storm, but she came in safe on both occasions. They can carry a heavy press of sail. One or two men stand on the weather gun-wale hanging on by a rope fixed to the mast, by which they balance the boat, and render her stiffer. They throw themselves outwards to prevent her from capsizing, when the sail bears the whole effect of the gale, and draw themselves inwards when that lessens. In this manner constant vigilance is requisite.

On the 23rd of September we anchored off Pasir Lanun, within Blair's harbour. Off this quiet beach the Pirates used to lie under the cover of Kābān an adjacent island, and from whence they could command the Sibu channel without being observed. All the native boats must pass close to this position and were consequently pounced upon without chance of escape. Near Pasir Lanun is a point called Tanjong Peniabong where they used to gather for cock-fighting, the name in English is cock-pit point. Several small traders were now to be seen pursuing their peaceable voyages without fear of molestation. This change of circumstances formed a pleasant reflection.

On the 26th of September a considerable swell set in from the North East though we had no winds from that quarter. Could this have been a distant indication of a Typhoon in the China Sea?

Before our return to Singapore on either occasion, the little curry stuffs and vegetables which the Malay crew of the gun-boat provide for themselves to season their meals of rice, had been long expended. The want of these articles they made up for, whenever opportunities presented themselves, in our landing on the coast, by searching for known roots and leaves. The most useful and at the same time the most palatable vegetable is that afforded by a small palmite, termed by the Malays the Buah Paku. They cut off the young shoots and less mature branches of this tree and after scraping off the outer rind and dividing the heart that remains into pieces not exceeding 2 inches in length, they simply boil them to serve as a separate dish, or mix them with their curries. This palmite may be easily distinguished, by its bearing a fruit on the top of its stalk much resembling the pine apple in outward appearance though not internally. This fruit may also be made serviceable as food after considerable preparation by beating its pulp to extract a farinaceous substance which after continued exposure to the sun, may be cooked and eaten. The orang laut have recourse to this in times of scarcity. I could not help observing how easily the natives could subsist for months on this coast, without obtaining any other food than what the jungle and sea beach affords. Our sailors seemed quite at home in these extensive wilds, and seldom landed without bringing off quantities of edible leaves, roots and vegetables of various kinds, besides shell fish, and occasionally turtle eggs, picked up on the beach. They

were perfectly acquainted with what to pick up and what to avoid. A shipwreck on this coast would hardly be felt as a hardship by them. During the day they could travel along the beach maintaining themselves, as they proceeded, and at night they could easily and comfortably lodge themselves, under the shelter of a hut, constructed between two or three trees at a sufficient height to be safe from the attacks of wild animals. With their constant helper the parang (bill hook) in ten minutes they could construct such a temporary domicile from the numerous palmites and creepers that everywhere abound. How differently would the European fare if left to the same fate, he would soon sink under the exposure to the great heat of the sands along the beach, the only part traversable, or allured by some poisonous fruit, in appearance fascinating to the thirsty lips, he would taste of it; at night he would be prey to the mosquitoes and sand flies, whose sting is unsufferable to him, though almost innocuous to the native. During rains or chilly nights he would be less expert in covering himself by the most suitable leaves and branches, and consequently would be more exposed to the baneful influences of the climate.

At Pulo Stenan we observed millions of Bats flying over the mangroves, so close did they fly that we brought one down with a musket ball. When examined, the bat seemed to be of the same species as that figured in Dampier's book of voyages. The head was remarkably like the head of a miniature calf.

On returning to Singapore at the end of July, when rounding the Romania Islands, a man jumped overboard, and swam with all his might seaward. The vessel, which was running freely before the wind at the time, was hove to, and the boat despatched after him. He increased his efforts, but was soon overtaken and hauled on board. When once captured he made no further attempts to escape. When brought back to the vessel he would make no reply to our enquiries, but remained silent and maintained a stolid immobility of features; he was therefore put in irons and chained to the grating to prevent another freak of the kind. Two or three days previously he had been observed by his shipmates to be absent in his manner, and before leaping overboard he gave all his tobacco (an article much prized on board as all the stores had been expended) to a comrade. While he was under the process of being secured, he seemed indifferent to what was passing, but after remaining for some time by himself one of his shipmates approached him and in a kind manner asked him what he meant by leaping into the sea, thus rendering it necessary that he should be chained down. At this mark of sympathy his pent up feelings burst forth in a flood of tears. He spoke incoherently, but from what could be gathered from him, he appeared to be labouring under a conviction that some great injury had been done to him or was intended against him. His mind under this morbid state, had incited him to escape from the vessel, imaginary ills long

brooded over had brought on a temporary total aberration of the reasoning faculties. His comrades remarked amongst themselves that it was ontong (lucky) that he had not a kris in his hands or probably he would have made an amuck of it, a dreadful course that the peculiar constitution of the East Indian Islander renders him prone to; in the amuck or amok he becomes blindly infuriated and wreaks his vengeance indiscriminately on those who may come on his way: the cherished kris is plunged into the hearts of his nearest relatives, the wife, brother and child fall equally victims. But this is an isolated failing in the Malay which by its awfulness and its peculiarity to the race, is apt to be too prominently set forth, when estimating their general character. The lower classes of Malays have many virtues to recommend them, amongst which bravery and faithfulness, under kind but firm treatment may be safely included, but his pride and love of freedom will not brook a glaring or unjust insult.

Note 1. Two parallel legends may be quoted from amongst the many that are popularly known on the Borders—Origin of the Eildon hills. "Yet to these hills "lovely as any that looked laughingly to their maker's heaven, superstition has "ascribed a demoniac origin, the evil one having it is said split one hill into three "to convince Michael Scott of his power."—Border Tour p. 126. Again, "near "Embleton are the ruins of Dunstanbury. When beheld from the sea the castle is a "very striking object and not less interesting when closely examined. Nor has "tradition failed to people the ruins with beings shadowy and terrific"—Sir Guy "the seeker, when employed searching for hidden treasures at the midnight hour "which spirits call their own, the entrance to the innermost recesses was thrown "open and he was invited to enter."

"Sir Guy pushed bravely on till he reached a portal whence swung a sword and "trumpet, with an inscription bearing that the treasures of the castle were to be-"come his who made a proper choice of the instruments. He seized the trumpet "and blew a loud note, when suddenly the lights were extinguished. Cries of "defiance were changed to those of derision and voices were heard in the air, "mocking the craven who called for aid when his own right hand should have "achieved the adventure."—*Ibid* p. 17.

Note 2. "Among the old ruins of Shannon harbour I had witnessed the dread "of the Irish after dusk, at the thought of supernatural spirits; I had now on the "bosom of the beautiful Shannon an opportunity of seeing with what zeal they "can talk of the invisible world on a fine sun shinny day." "In general their "fairies and spirits are known under the comprehensive title of the "good people" "&c. Kohl's Ireland, Scotland and England, p. 34.

Note 3. The jealousy of the Malays is amusingly described by Sir Stamford Raffles (Memoir by his widow p. 348) in his journey to the Menangkabau states in the interior of Sumatra. The whole country was raised by his peaceable invasion, and the whole conclave of chiefs held consultations at each stage of the journey as to allowing his further progress, placing dues and impositions on the most frivolous pretences. At one place he mentions that they detained him at least 6 or 7 times in the course of two hours until he paid them a certain sum by way of customs for the liberty of passing through the country. All hands seemed determined to get something by him. Sometimes no guides could be procured and at other times those procured purposely misled him and his party through difficult paths and circuitous routes. While he speaks in raptures of the fertility and populousness of the country, in summing up the results of his observations he ominously for the independence of the Malayan chiefs, suggests that Menangkabau, whose sovereignty was at one time acknowledged by the whole of Sumatra, may at no distant day rise under British influence into great political importance. These extensive schemes were put an end to by the withdrawal of the English establishments from Sumatra and the possession of the factories being transferred to the Dutch in exchange for Malacca; since then the rise of that fanatical sect called Padries

gave occasion for the interference of the Dutch power with the politics, of the interior of Sumatra and which cost that nation vast treasures and a great deal of bloodshed.

Note 4. Dampier in the year 1683, visited Mindanao or Magindanao which is closely adjacent to the country of the Illanuns, whom he mentions under the name of *Hilanoones* and says that they live in the heart of the country, having little commerce by sea, yet having prows that row 12 or 14 oars a piece. He makes no mention of piratical establishments either there or in adjacent seas or islands, nor would such a circumstance have escaped his observation though he arrived in the same questionable character himself. The Mindanayans who have long been equally piratical with the Illanuns, he describes as friendly, and anxious for intercourse with the English, but to be treacherous after continued acquaintance. The Mindanayans attemped to obtain possession of the piratical vessel of which Dampier formed one of the crew by bringing the ship into the river, in which the sea worm was very destructive, and the general (probably Sultan) expressed much chagrin when he found his knavery thwarted. Forrest who visited the same part in 1775 received much kindness and hospitality, though owing to the weakness of the Government, much circumspection was requisite in his intercourse with the various chiefs of factions, he describes the inhabitants individually in favorable terms, but collectively as highly piratical. Several piratical expeditions arrived and departed during his stay from and to the Phillipines, and the Mollucca islands. He measured one of their piratical prows and found it the following dimensions:—

Stern to tafferel.....	91	feet	6	inches
breadth.....	26	,,	0	,,
depth.....	8	,,	3	,,

It may be interesting to compare these measurements with a Gallang pirate prow lately ascertained by myself

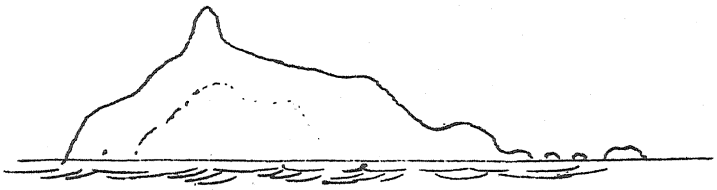
Stern to stern post.....	25	feet	9	inches
keel.....	21	,,	6	,,
breadth.....	6	,,	6	,,
depth.....	3	,,	6	,,

The Magindanao prow carried 90 men, rowed with 40 oars and upwards of a side on two banks. The vessel, Forrest adds, brought 70 slaves into port. The Gallang prows carry 13 men viz: 12 rowers and one steersman. They generally dispatch the prisoners as unsaleable and dangerous as witnesses against them, being contented with rifling the merchandise. How much may not be ascribed to the government under which these races of pirates live. A Magindano pirate by name Si Tundo won the esteem of Sir James Brooke by boldness, courage and constancy, combined in a person tall, elegantly made, with small and handsome features and quiet and graceful manners.—Exped. of H. M. S. Dido vol. 1. p. 205.

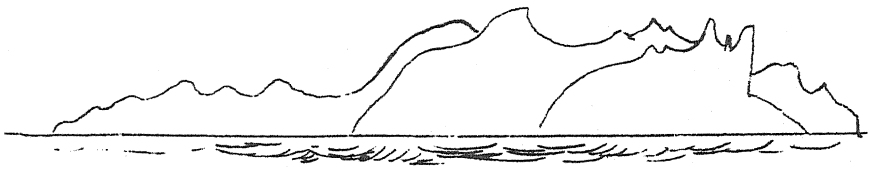
Note 5. That intelligent German Traveller Kohl says of the Irish in 1844. "Even granting then that there may not be a particle of truth in many of these "old tales, the fact is still remarkable enough that the Irish like the Indians should "have built up for themselves a system of traditions that spreads out its roots to "the grayest antiquity. Nor is it less remarkable that a whole people should still "continue to amuse itself with unacquired legends, and invented names and should "tell of them with as much confidence as of events of yesterday. If this be no "historical it certainly is an ethnographical and psychological phenomenon, and "to the best of my belief nothing like it is to be met with in any other part of "Europe." (Kohl's Ireland, Scotland and England.)



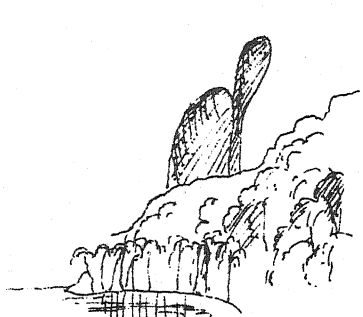
Pulo Aur. dist 3 miles bearing N.E.



Pulo Tinga dist 10 miles bearing E. by S.



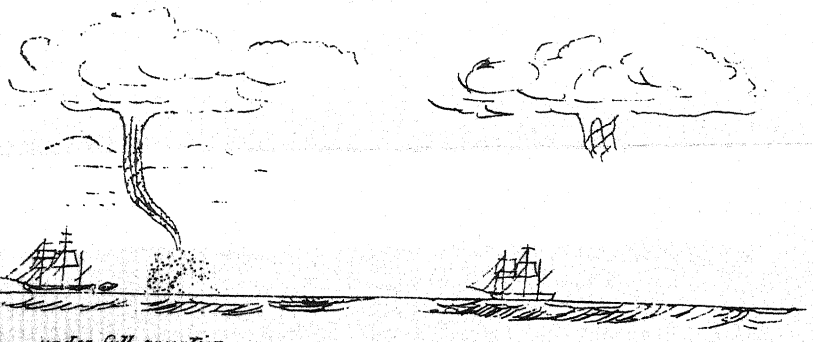
Pulo Tioman dist 20 miles bearing E.N.E



from West



Berala China from North



under full operation Water Spout commencing

NOTICES OF PINANG.*

EARLY in 1800, Sir George Leith was appointed Lieutenant Governor of the Island and arrived here on the 19th April. He was accompanied as his private Secretary and general Assistant by Mr W. G. Phillips, who for the next five and twenty years played a conspicuous part on this little theatre, and who after another quarter of a century of happy retirement from public life has lately gone down to the grave, full of years, and with the affectionate respect and attachment of those who knew him in his days of power in this Island.

The instructions under which Sir George Leith assumed the government of the Island are given below. It was evidently hoped and expected that the high powers conferred on him would suffice to quell the audacious and contumacious conduct of the mercantile body, but subsequent events proved the fallacy of these hopes, for Sir George Leith very soon begins to trouble the government with his disputes and quarrels with this unintimidated body.

Instruction No. 6 is a summary mode of getting over a difficulty and one that would somewhat astound the Indian hierarchy of the present day.

The repeated remonstrances made to government on the subject of the inadequate salary awarded to the Chief Authority on the Island, seem to have had good effect, inasmuch as Sir George Leith's salary was not only fixed at 2,000 Rupees a month, being double that of his predecessor, but all his expenses are to be paid—that is, a house is to be provided for him fully furnished, together with table and conveyances—in fact the 2,000 Rupees a month were merely pocket money.

Sir George Leith's first dispatch to government after his arrival here, is given, following his instructions. The old argument of "the more you spend the greater will be the profit" is here made use of to induce the government to be liberal in providing him with a handsome residence, but he failed on this occasion and his plans and estimates were not sanctioned.

Mr Caunter, the Lay Chaplain, was more fortunate, his salary being sanctioned.

To Sir G. Leith, Bart.
&c. &c.

Sir,

Para. 1. I am directed by the Right Honorable the Governor-General in Council to furnish you with the following instructions for the execution of the Commission which his lordship

* Continued from p. 93.

has issued, appointing you Lieutenant-Governor of Prince of Wales Island:

Power of the Lieutenant-Governor.

2. Your Commission from the Right Honorable the Governor General in Council, vesting you with the whole civil and military government of the Island. All persons in the civil, military and marine service of the Company, belonging to the establishments attached to this Island, are consequently subject to your authority, and are bound to obey all such orders as you may issue to them relating to the public service, and immediately upon your arrival, you will issue a proclamation reciting your Commission and requiring obedience to your Authority accordingly.

3. If any European, belonging to the civil, military or marine establishments of the Island, or any European inhabitant of the Island, shall be guilty of disobedience or disrespect to your Authority, you are empowered to send him to Calcutta, Bengal, by the first opportunity, that the Right Honorable the Governor General in Council, may take such notice of his conduct as he may judge proper.

Civil and Marine Establishment.

4. Mr Caunter, the first Assistant, is to be the first Assistant under your Secretary, and you are to assign such duties to him, the several civil and marine officers under you as you may judge proper.

5. You are empowered to suspend, until the pleasure of the Governor-General in Council shall be known, any of the civil or marine officers, who derive their appointments immediately from his Lordship in Council or from the Court of Directors, for any cause which shall appear to you sufficient. Officers appointed by yourself, are to be subject to dismission at your pleasure.

6. The Ecclesiastical Establishment of Bengal not admitting of the appointment of a Clergyman to Prince of Wales Island, you are empowered and authorized to nominate any person whom you may think proper, for the performance of divine service.

7. It will be adviseable that some European should be engaged to act as your Malay interpreter.

Malay Chiefs.

8. Europeans are to be strictly prohibited from all correspondence or intercourse with the Malay chiefs, excepting such as may be strictly of a commercial nature. Any person engaging in intrigues or improper connections with those princes, is to be sent to Bengal.

9. The prince or chief of Quedah should be required to fulfil that part of the treaty concluded with him, which stipulates for the free export of provisions from his territories to the Island. On the other hand, no time should be lost in liquidating the

arrears of the sum which the Company are bound to pay to him annually as a consideration for the cession of the Island.

10. The Right Honorable the Governor-General in Council trusts, that the liberal and upright conduct which that prince, as well as the other native chiefs will experience in their transactions with you, will enable you to impress them with a due respect for the British government, and to inspire them with a full confidence in its justice.

11. You will report how far it will be expedient to endeavor to obtain a tract of territory on the Quedah shore for the purpose of breeding cattle, and for securing the entire command of the port.

12. The Right Honorable the Governor-General in Council has had before him the several points relating to the internal government of Prince of Wales Island, contained in the correspondence of the late Superintendent.

13. Several of these points are of a nature which do not admit of immediate decision, and as his Lordship in Council is desirous, previous to any final arrangement, of having your sentiments respecting the whole subject, founded on your own personal observation and experience, His Lordship proposes to defer any determination, until he shall have received your report from Prince of Wales Island.

14. Your attention will in the first instance be directed to the following points:

The Administration of Civil and Criminal Justice.

15. The Right Honorable the Governor-General in Council having reconsidered the circumstances which have hitherto prevented the establishment of regular Courts of Justice at Prince of Wales Island, entertains no doubt of its being equally the right and the duty of the British government in India to provide for the administration of Justice to the native inhabitants of that Island.

16. The laws of the different people and tribes of which the inhabitants consist, tempered by such parts of the British law, as are of universal application, being founded on the principles of natural Justice, shall constitute the rules of decision in the Courts.

17. You will accordingly proceed to frame regulations for the administration of Justice to the native inhabitants, founded on the above principles.

18. The regulations should define the constitution and powers of the Courts, the cases in which an appeal is to be allowed to you in the first instance and in the last resort to the Governor General in Council, and they should also specify the fees, which circumstances may admit of your establishing on the amount of the money, or the value of the property for which suits may be instituted, with a view of defraying the expences of the Court, including the salary to be allowed to the judge or magistrate before whom causes are to be tried in the first instance.

19. As the code of regulations for the administration of justice in Bengal may be of material assistance to you, in forming regulations for the administration of justice at Prince of Wales Island, a copy of that code is now sent to you.

20. With regard to Europeans, residing in the island, they should be required to render themselves amenable to the same courts as the native in civil cases, and also in those criminal cases in which the party injured can be compensated by damages.

21. You will furnish a draft of the covenants which you would recommend that Europeans should be required to execute with a view to the application of the above principles.

22. Until the regulations which you are now required to prepare shall have been confirmed by the Governor General in Council, you are to consider the regulations at present in force as the rules for your guidance with regard to the administration of justice.

23. Europeans guilty of murder or other crimes of enormity should for the present be sent under custody to Fort William.

Revenues.

24. The Right Honorable the Governor General in Council conceives that the sources from which a revenue is to be derived towards defraying the expenses of the Government of the island are:

25. 1st. A tax on the produce of the island, such as pepper, cocoanuts, beetle, fruit trees &c., whether it will be expedient to levy this tax on the articles or at a given rate on the ground on which they are produced, will be a question for your consideration.

26. 2dly. The customs, by which is to be understood, a moderate tax on goods landed on the island for Home consumption and the duties on anchorage and port clearances.

27. Were merchandize landed and re-exported to be subjected to a duty, it might operate to discourage ships from touching at the island, and making it a depôt for goods for the eastern trade. On this point however you will of course furnish His Lordship in Council with your sentiments.

Farms.

28. 3dly. These include the opium, arrack, and other farms.

Marine Stores.

29. 4thly. The sale of marine stores and timber for ship building, masts, yards, &c., should be reserved exclusively to the Company. These articles should be sold at a fair advance; care being always taken that the price be not such as shall check the demand for them. A price which would have this operation would both distress the trade and defeat the object of raising a revenue from these articles.

30. You will prooceed without delay to state your sentiments as the best mode of drawing a permanent revenue from these

different sources, as well as from any others which may appear to you likely to be productive, submitting to His Lordship in Council drafts of regulations stating the principles and rules, agreeably to which that revenue is to be assessed and levied.

Landed Tenures.

31. It is the intention of His Lordship in Council to rescind the orders of Government of the 1st August 1794 restricting grants of land to the period of five years and to render all existing and future grants perpetual.

32. This measure is essentially necessary to the improvement of the island.

33. Previous to carrying this order into effect the Governor General in Council will await your report on the restrictions and regulations by which it may seem to you advisable to accompany its execution.

34. It appears however to the Governor General in Council that a general survey should be made of all the lands in the island, that a complete registry of them should be formed comprising all necessary points of information, and that new grants having a permanent operation should be issued.

35. All new grants of land should be made subject to the confirmation of the Governor General in Council. The extent of these grants must be regulated by circumstances, care being taken that too large a quantity of land be not given to any individual, and that no person already in possession of lands obtain a second grant until the lands in his possession shall have been brought into a proper state of cultivation.

36. It can never be advantageous to the public interests that the Government should retain any considerable tracts of land in its own possession. It will be proper however to reserve a sufficient quantity for all public purposes.

Coinage.

37. You will report the state of the currency of the island with such arrangements as may appear to you expedient on this important subject.

Military.

32. His Lordship in Council desires you will report on the sufficiency of the present military force for the defence of the Island, and what alterations you would recommend to be made in the strength of that force.

39. You will state whether it will be practicable to form an efficient Militia, or to raise a Provincial Corps on the Island, specifying the description of which the Corps should be constituted, and the regulations under which it should be embodied.

Marine.

40. You will report what establishment of armed vessels is

necessary for the protection of the trade against the piratical depredations of the Malays, whether it will be expedient that the vessels should be constructed at Prince of Wales Island or in Bengal, and the regulations under which the establishment should be maintained so as to prevent its becoming a burthensome expense.

Water.

41. The Governor General in Council understands that great complaints are made of the expense and difficulty attending the procuring water for ships, and often of the bad quality of the water.

42. Many objections occur to leaving the supply of this article with the Master Attendant; you will report the best means which may occur to you of supplying ships expeditiously with good water at an expense not exceeding what may be necessary to reimburse Government for the charge of the supply.

Fortifications and Public Buildings.

43. The Governor General in Council has ground to believe that notwithstanding the considerable sums which have been expended on Fort Cornwallis, that Fort from its construction, and from the great depth of water close to the Batteries which admits of the largest ships anchoring close to them cannot be defended with success against any ship of considerable force.

44. You will report whether it will be advisable to make any alteration on this Fort or whether it will be preferable to leave it in its present state, as affording sufficient protection against vessels of small force, relying for the defence of the Island on the strength of the positions which might be taken to oppose an enemy invading it with a considerable force.

45. The Governor General being informed, that no House at present exists on the Island sufficient for the accommodation of the Lieutenant-Governor, his Lorship directs your attention to this circumstance, and if you should find it absolutely necessary, you are authorized to erect a Government House of a size and construction which will afford you comfortable accommodation, sending the estimate of the expense to the Governor General and Council for their approbation.

46. A proper Hospital should be erected sufficiently spacious for the accommodation of the sick of the Garrison; and also of any of His Majesty's Ships which may occasionally repair to Pinang.

47. A Chapel for the performance of Divine Service, with an Arsenal, Barracks, Magazine, and a Jail, will also be requisite; all these buildings should be gradually erected on the most economical scale practicable, consistently with the purposes for which they are intended. The estimates of the expense should be previously submitted to the Governor General in Council.

Convicts.

48. A compensation will be made to Mr Hutton for his trouble and expense in attending the sick Convicts and an allowance will granted to him for attending the Convicts in future.

49. You will state what additional number of Convicts can be usefully employed on the Island, and the manner in which it will be advisable they should be subsisted and furnished with the requisite cloathing.

50. The regulations which you are required by these instructions to form for the better Government of the Island, as well as all other propositions with a view to the same object, which you hereafter have occasion to submit to the Governor General in Council, are to be drafted in the form prescribed by the 41st Regulation of 1793 of the Code now transmitted to you. The Regulations when approved by the Governor General in Council will be printed in Bengal.

51. You are authorized to publish such parts of these instructions as you may judge proper.

52. The Right Honorable the Governor General in Council relies on your constant vigilance and attention to prevent any undue expenditure of the public money, and also on your exertions for establishing a Revenue to defray the charges of the Island.

53. You will furnish the Right Honorable the Governor Governor General in Council with such information as you may occasionally deem deserving of his attention, respecting the Commerce and the Natural Productions of the Island, and also the History, Trade and Productions of the Eastern Islands and Countries in general.

I am &c.
[Sd.] G. H. Barlow,
Chief Secretary to Government.

Fort William, 15th March, 1800.

To G. H. Barlow, Esq.,
Chief Secretary to Government.

Sir,

Para. 1. I have the honor to inform you of my arrival here on the 19th April after a passage of 25 days from the pilot.

2. On the 1st April we joined the Convoy under charge of Captain Adam in His Majesty's ship La Sybell.

3. On my arrival here my Commission was read at the head of the troops, and a proclamation issued agreeably to the directions contained in the 2nd paragraph of my instructions.

4. Captain Adam sailed on the 22nd to join the Admiral. The Portuguese ships proceeded on their voyage to China.

5. On the Union, Captain Burgh, which sailed on the 27th April, I sent to the Resident of Bencoolen copper pice to the

amount of Spanish dollars 500, which were not current here. Some years ago the Superintendent found it necessary to prohibit all copper money from passing in the bazar that was not coined for the Island, it having been discovered that the pice of Bombay and Bencoolen had been imported to considerable amount, which though 50 per cent. less in value, passed current on the Island, so that in a few months the copper of the Island was carried off, and none current but that of inferior value, this was the occasion of having so large a quantity of Bencoolen pice in the Treasury. It being useless here I judged it better to send it to the Resident of Bencoolen, requesting him to give credit for the amount to the Bengal Presidency, it has been written off the books of the establishment.

6. I am sorry to observe that it will be impossible for me to comply with the orders I received, respecting the retaining of lands for public buildings, as I find that the land belonging to the Honorable Company in the town and vicinity, to be extremely limited, and much dispersed. The only spot of any tolerable size is a square, where it will be advisable to build the Chapel, I hope there will be also sufficient room for a Cutcherry. There is not a foot of ground on the sea beach from the Fort to the entrance of the harbour (with the exception of the small spot on which the hospital now stands) reserved for government. The whole has been wantonly given away to individuals, who taking advantage of the situation, are most exorbitant in their demands. I have been induced to make a purchase of a very excellent piece of ground on the beach, for the purpose of building the new hospital, it is extensive, dry and airy, and considering the value now put upon lands, very moderate viz, 1,800 dollars, this being the sum offered by a merchant here. I have directed a plan, elevation, and estimate of the Hospital to be made by Captain Stokoe of the engineers, which will be forwarded as soon as possible to be laid before his Lordship in Council. I shall in the meantime, order the materials to be collected, the present hospital being in a very ruinous condition.

7. I found on my arrival that the house formerly rented to the Superintendants, had been purchased by Messrs Scott and Lindsay, who have declined letting it to government, unless upon terms which I think highly unreasonable, and the price they demand for the premises viz. 14,000 dollars, so exorbitant that I could not think of recommending the purchase.

8. I must therefore beg leave to recommend the building of a government house, as the cheapest and most eligible plan which can be adopted, the difference between the house rent, and the interest of money required for building, will in a few years repay the capital, when the Company will possess a valuable property; some small lots of ground must be previously purchased, there not being anywhere ground sufficient belonging to the Company for

the purpose, but as the spot, which I propose recommending, has not been built upon, the expence of purchase will be small. I shall have the honor to transmit a plan elevation and estimate of the house to be laid before His Lordship in Council.

9. I am now using all my endeavours to forward to His Lordship in Council a plan for the Administration of Civil and Criminal Justice.

10. The Revenue to be derived from the taxable produce of the Island, will, I am afraid, fall far short of what has hitherto been held forth as certain, it shall however be my anxious study to increase the Revenue by every possible means, taking care not to oppress the inhabitants or check the rising cultivation. One of the most certain sources of Revenue, and the least objectionable would arise from the sale of Marine Stores, which should be sent out annually on the China ships. I think the most beneficial effects would be felt from this plan. The certainty of meeting with marine stores at stated prices, will induce ship-builders to settle here and as the exclusive sale of ship timber remains with the Company, a double advantage would arise. The original price of the marine stores, may be remitted to China and the whole sum arising from the sales applied to the use of this island, as may be judged most advisable. This and the three farms of opium, gaming and arrack will I fancy form the principal resources of this island for some years to come. The latter have this year sold for near 40,000 dollars.

11. I have appointed Mr G. Caunter to act as chaplain with an allowance of 100 dollars per month, the salary not to be drawn without the sanction of His Lordship in Council.

I have &c.,
(Signed) George Leith,
Lieutenant-Governor.

Fort Cornwallis, 10th May, 1800.

Extract from a letter from Sir George Leith to the Secretary to Government, dated 31st May 1800.

I must request the orders of his Lordship in Council respecting the disposal of those lands reserved for the Honorable Company, in different parts of the Island. To enable his Lordship to form a judgment of them, I shall point out their relative situation, and humbly offer my opinion.

1. There are between twenty and thirty orlongs at the back of the town formerly a mangrove jungle, and at present a swamp, but from its vicinity to the town, when the population encreases, it will become valuable, I would therefore recommend its being still reserved.

2. In Ayer Etam valley there is a fine estate of 200 orlongs, more or less—at present it is uncultivated—after reserving about

50 orlongs for the botanical garden and pasture land, I would advise the residue to be sold.

3. At Sungy Cloan 300 orlongs were kept for the purpose of forming a pepper plantation, the land is now in a great measure overgrown with small jungle, but might be easily cleared, and if planted with betelnut trees, would prove a very valuable estate to the Hon'ble Company. The expense attending this kind of cultivation is not very great, and though the returns are slow, they are certain, in the present condition of the estate the planting every 10,000 betelnut trees, would cost by contract (including three years care) about 400 dollars; at the end of seven years from the first planting, each tree would produce at a very low calculation 6 pice net, or every 10,000, 600 dollars annually,—each orlong contains 16,000 trees, 300 orlongs 480,000 trees, cost of planting 480,000 trees 19,200 dollars annually, revenue after seven years 28,000 dollars. I think I can venture to recommend this plan to his Lordship in Council as one unattended with risk, and as a source of future revenue to the Island. I have not presumed to give my opinion on the subject without consulting those best able to direct my inexperience; should this proposal not meet with the approbation of his Lordship, I would advise the land to be sold.

11. In the course of a few days Mr Mannington, the 2nd Assistant, and who acts as Land Surveyor, will proceed to take a new and accurate measurement of each district, this is absolutely necessary, in order to acquire an accurate knowledge of the boundaries of each estate, previous to the calling in of the old grants and issuing new ones; but before I do this, I must request to be honored with the orders of his Lordship in Council, as to the quantity of land to be granted to one person. It appears to me that 400 orlongs are as much as should be granted to an individual, it is probable there will not be many demands for so large an extent of land; at present there is only one who has so much, a few have upwards of three hundred, but if sugar is cultivated here, a less quantity than 400 orlongs, would not be sufficient. No grant beyond this should be issued without the previous sanction of the Governor-General in Council. The Lieutenant-Governor should be empowered to issue grants for the restricted quantity. In order to prevent improper speculations, a clause must be inserted in all grants issued to those who apply to clear grounds, that if not brought into a state fit for cultivation within a fixed period, the whole shall revert to the Honorable Company.

12. The revenue to be derived at present from this source will not be very considerable, but it will gradually increase, though I am afraid not to the extent which has been held forth as certain. I have deemed it most for the advantage of government to farm the tax upon pepper, betelnut and cocoa trees, for the first year, commencing 1st August next, to one man by private contract for 7,000 dollars, instead of attempting the collection on account of

government; the contractor is bound to furnish government with an exact account of the quantity in each district of taxable produce, as well as of those articles which are not yet taxed, and to give in an estimate of what the taxable produce may be for 1801-2; there will be a check upon the contractor's estimate, as Mr Mannington when taking the survey of each district, will be particularly instructed to procure the most accurate returns in his power of the cultivation, and population of the Island. The tax to be levied is not quite 7 per cent.

13. The plants brought here from Amboyna thrive so well that I think it an object worthy the attention of government; there are now 1,300 plants in the botanical garden, some thousand plants might be easily procured, which I have no doubt, in a few years, would prove a productive source of revenue."

The whole of the suggestions contained in the above letter appear to have been approved of by the government, but there are no traces of any government betelnut plantation on the Island, and probably Sir George soon found out that he had much exaggerated the probable profit of such a speculation on the part of government.

Extract Letter from Sir George Leith; dated Prince of Wales Island, the 16th July 1800.

"Para. 4. On the 29th June arrived the Amboyna, Captain Alms, from Amboyna, with clove and nutmeg plants forwarded by Mr Smith, the botanist, for this Island, and different plants and seeds for Bengal, in a high state of preservation, as nearly as we can ascertain about 15,000 clove and 5,000 nutmeg plants have been received by this conveyance. On the George and Thomas we also received a considerable supply of clove and nutmeg plants and seeds principally of the former. The freight for those brought on the George has been paid here, amounting to Spanish dollars 102, and I understand the freight for the Amboyna is to be settled in Bengal. Mr Farquhar, Resident at Amboyna, freighted the Thomas, Captain Young, at 7,000 star pagodas payable at Madras.

5. It appears to me that our supply of clove plants is quite sufficient; we still require a great addition of nutmegs. I am making every preparation to transplant the different spice trees, and have added a large space to the Botanical Garden, but we feel the want of some person duly qualified to superintend the plantations in their infancy, and to point out the different soils which would suit such plant. I therefore beg leave to recommend Mr Smith's being ordered to come here as soon as possible to take on himself the charge of the Botanical garden and spice plantations. Should his Lordship in Council be pleased to order Mr Smith here, I request to know what is to be the amount of his salary."

The above is the first letter of Sir G. Leith's on the subject of spice cultivation but as we proceed we shall find him a steady and

consistent advocate for the introduction of this cultivation which, though superceded for a time by that of pepper, has now been carried to an extent little imagined by those who have not had the opportunity of witnessing it.

In the following extract from a dispatch to the Court of Directors, the reasons are given for appointing Sir G. Leith to Pinang and for increasing the allowance of the situation. Notice is here first found of the appointment of Mr Dickens as Judge and Magistrate in Pinang—an appointment from which much was expected, and which would have justified those expectations had not all his valuable labour in drawing up Rules and Regulations for the guidance of both Judge and Magistrate, something, in fact, approaching to a local Code of Laws, been frustrated and rendered useless by the institution of a Recorder's Court. Mr Dickens however was some years on the Island before this event occurred, and the undefined powers of his office and those of the Lieutenant Governor seem to have led to intricate and interminable disputes and correspondence between them, with which the records are as full as those of former years are filled with other local disputes.

Extract of Public Letter from Bengal, dated 2d September, 1800.

"Para: 26. The Governor General in Council, in his letter of the 1st of March last, acquainted your Honorable Court that he had appointed Sir George Leith to be Lieutenant Governor of Prince of Wales Island.

27. His Lordship's instructions to Sir George Leith are recorded on our proceedings of the 20th March last.

28. The increasing importance of the Settlement of Prince of Wales Island, its distance from the seat of the Supreme Authority in India, and the factious and disorderly conduct of some of the European inhabitants of the Island rendered it indispensibly necessary that its local administration should be established on a respectable footing.

29. His Lordship in Council therefore judged it necessary to substitute the special designation of Lieutenant Governor for that of Superintendent and to annex to the office the extended powers detailed in the abovementioned instructions.

30. The Governor General in Council selected Sir George Leith for the Office of Lieutenant Governor, from his personal knowledge of that officer's prudence, firmness and integrity, and from his Lordship's conviction, that the services of Sir George Leith will be eminently useful by securing to the Company all the advantages to be derived from this important Settlement.

31. The late superintendent having repeatedly represented to the Governor General the inadequacy of his allowances, for defraying his necessary expenses and his Lordship being satisfied on a full investigation of the subject that those representations were well

founded, the Governor General in Council has authorized the Lieutenant Governor to charge for his table and other personal expenses attending his situation, in addition to the Salary of 2,000 Rupees per month, allowed to the late Superintendent.

32. This arrangement appeared to his Lordship preferable to any increase of the established salary, as the expenses of the office fluctuate with the resort of ships and troops to the Island, and his Lordship can rely on the approved honor of Sir George Leith, that no charge will be made beyond the expense actually incurred.

33. The improvement of the Revenues of the Island, and the due administration of its Government must necessarily depend in a great degree on the integrity and vigilance of the Lieutenant Governor. It is therefore equally just, wise and consistent with the principles of true economy, that the allowances annexed to the office should be placed on such a scale as shall enable the Lieutenant Governor to defray those expenses necessarily connected with the respectable maintenance of his situation, and also to reserve what may be deemed a reasonable remuneration for zealous and honorable service.

34. Considering it to be necessary, that an officer should always be on the Island prepared to undertake the temporary administration of the government in the event of the absence or death of the Lieutenant-Governor, we have appointed Mr William Edward Phillips (a gentleman whose character and abilities qualify him in every respect for the situation) to accompany the Lieutenant-Governor as his Secretary; and we have given to Mr Phillips a rank above the other civil officers on the Island.

35. We have fixed Mr Phillip's allowances, at Sicca rupees one thousand per month, a sum bearing a very moderate proportion to the duties and responsibility of the office and to the unavoidable expenses necessarily attendant on a residence at that Settlement.

36. With a view also of providing more effectually for the administration of Justice on the Island, the Governor-General in Council has appointed Mr Dickens to be Judge and Magistrate of the Island. This gentleman has practised for several years, as a Barrister in the Supreme Court of Judicature at Fort William, with considerable reputation and he is fully qualified for the discharge of the judicial duties of the Island, which are now become laborious and important.

37. The Governor-General in Council has not yet determined on the allowance to be granted to Mr Dickens, his Lordship proposes to take a future opportunity of addressing your Honorable Court on this point as well as on the subject of the constitution of the Court of Judicature, which he proposes to establish at Prince of Wales Island".

In April 1801, the following letter was written to Sir George Leith on the subject of Mr Dicken's appointment:

Sir,

In my letter of the 14th August last, the appointment of Mr J. Dickens to the office of Judge and Magistrate at Prince of Wales Island was communicated to you.

I am now directed to inform you that his Excellency the Most Noble the Governor-General in Council has been pleased to order that officer to proceed to Prince of Wales Island, and to direct him on his arrival to enter upon the discharge of the duties of the office to which he has been appointed and to continue to act upon the principles of the existing laws and regulations of the Settlement until farther orders.

Mr Dickens has received a farther advance of Sicca rupees 10,000 on account of the allowances which may hereafter be assigned to the office he holds, and an allowance of Sicca rupees 2,700 for passage-money to Prince of Wales Island.

I am, &c.
(Sd.) C. R. Crommelin,
Secretary to Government.

In May 1801, the Lieutenant Governor sends up to Government an estimate of the value of the ground which he recommends to be purchased from individuals for the purpose of forming the site of the proposed fortifications and which he suggests should be given without delay as the value of land is increasing every day. The following is an abstract of the estimate.

Proprietor's names.	*Estimated Value.*
Messrs Scott & Co....	9,435
Mr H. Warney.....	4,000
Mr Shepherdson.....	1,600
Mr Machill.....	2,500
Other Europeans.....	8,000
Chinese and other Natives 25 in No.....	4,500
China Baker....	1,600
Lt. Sealey....	2,250
Captain Stokoe (Engineer).....	7,000
	40,885

The Committee who framed this estimate state in their report "that in front of their premises and without the limits of the grants, "the proprietors have carried out embankments of masonry on the "mud flat, and on that constructed by Scott and Co. pucka build-"ings of considerable extent have been erected which as well as "the embankments are not included in the present estimate."

Thus 14 years after taking possession of an uninhabited island, the Government have to pay 40,000 dollars for a bit of ground, on which to build a fort for the general protection! In those days the Government dollars flowed fast and freely.

The following opening paragraph of a letter from Sir George Leith to the Secretary to Government, dated 9th June 1801, must have proved ominous to that officer of a recurrence to the old state of quarrels with and complaints against the European settlers in Pinang, notwithstanding the increased powers and status accorded to the Lieutenant Government of the island.

"I am much concerned to be under the necessity of intruding on "his excellency the most noble the Governor General in Council, "at a period when every hour of his time is occupied by import- "ant business, anything relative to the conduct and behaviour of "individuals of this island; and I trust His Excellency will be "convinced that nothing but an anxious desire to maintain the "authority entrusted to me in a proper manner, would have "induced me to trouble him; but as I find I may write to indivi- "duals for ever without their adopting what appears to me a "proper line of conduct, I am compelled to make this reference "and should I be honored with the approbation of His Excellency "in Council in this instance, I hope it will put a stop to that "litigious and turbulent conduct which has and still continues to "influence the actions of many members of this settlement."

The letter whence this is extracted forwards the voluminous documents connected with, 1st, the refusal of Mr James Scott to comply with the judicial decree of the Lieutenant Governor, before making his appeal to the Supreme Government, and 2ndly the complaint of Mr Machill of having been horsewhipped by Captain Macalister, Commandant the Artillery and the refusal of Captain Macalister to abide by the decision on this matter of the Lieutenant Governor. Neither affair is of sufficient interest or importance to call for any further notice.

It was not till March 1803 that a reply to this reference was sent from Calcutta. It seems that the papers connected with the case in which Mr Scott had defied the Lieut-Governor were submitted to the Advocate General, whose opinion was adverse to the decree of the Lieutenant-Governor, and in consequence, the Governor-General in Council reverses the Lieutenant-Governor's decree but at the same time directs it to be intimated to Mr Scott, "the Governor-General in Council considers the conduct of Mr "Scott towards the Government of Prince Wales Island, to have "been in various instances highly disrespectful and inconsistent "with Mr Scott's duty as a person residing under the protection "of that Government, and that should Mr Scott's future behaviour "be marked by the same exceptionable principles, he will not "be permitted to remain upon the island."

The reference on the subject of Captain Macalister was probably submitted for military opinion and nothing farther is said of it in these records. The cause of the violence on the part of Captain Macalister was a reputed assertion of Mr Machill's that the officers of the Mess sold beer and liquors and that he had purchased some

from them. Mr Machill denied having used words to that effect.

The following letter from Sir George Leith's discloses some of his plans for raising a revenue on the island. The reply from Government (not till November 1802) sanctions his levying an export duty of 2 per cent instead of 3, and also approves of the relinquishment of the tax on island cultivation, but in the extracts from this reply, which alone are given in the records, there is no notice of the plan of making a little profit by a betlenut speculation to China.

To G. H. Barlow, Esq.
Chief Secretary to Government, Fort William.

Sir,

I have the honor to forward the annual books of this Government for 1800-1 and also to transmit you an estimate of the expected receipt and disbursements for the year 1801-2.

2. You will perceive that a considerable addition has been made this year to the Revenues of the Island. The increasing value of the Farms must be attributed principally to our increasing population, and consequently we have every reason to believe they will not in future diminish. The farms have been let for a period of two years from the 1st May last instead of one year as formerly.

3. I am sorry to say the Tax on Island cultivation is not likely to prove so beneficial as I was led to believe it would last year, being the first in which the Tax was levied. The renter had no good grounds on which to form his estimate, it was entirely a matter of speculation and from the very heavy loss the renter will sustain, as well as from the trouble and vexation which has attended the collections, were the Tax to be continued I do not believe it would produce much above one-third of what it did last year.

4. As the mercantile part of the inhabitants of this Island have for many years enjoyed all the benefits which its advantageous situation for Trade and the liberal protection of Government afforded them without contributing in the smallest degree towards defraying its expences; I thought it was but reasonable that they should now begin and accordingly I directed, that an Import duty of 2 per cent should be laid on pepper, tin and betel-nut from the 1st of May last to the 30th April 1802.

5. Finding it impossible to obtain any thing near a correct Statement of the Imports to this Island, and the most favorable accounts not giving me reason to believe the duty would produce about 5,000 dollars, and as this would have barely defrayed the expence of collection, if done by a custom master, on the part of the Government, I determined to sell the duty with the other Farms, but only for one year, that should it prove burthensome on the particular method of collecting the Tax or throw too much

influence into the hands of an individual, it might be altered at the expiration of that period.

6. The house of Messrs Scott and Company became the purchasers, and gave the very unexpected and large sum of 12,360 dollars for the duties; but as I have since learnt, they were determined at all events to become the purchasers in order to obtain an influence in the Trade, no just conclusion as to the real value of the duties can be formed from the present very high prices.

7. To prevent in future any mercantile house acquiring an undue influence in the Trade from their becoming purchasers of the duties either on Imports or Exports, and to prevent a repetition of the partiality which has already been evinced, I would, with respect, beg leave to submit to the consideration of His Excellency the most Noble the Governor General in Council the propriety of appointing a Custom Master for this port.

* * * *

11. An establishment will of course be required for the Custom House. I cannot at present take upon myself to say what the expence may amount to, but his Excellency in Council may be assured it shall be formed upon as small a scale, as the nature of the duties will admit.

12. As there are some objections to an import duty; and as I conceive the continuance of the tax on cultivation should be relinquished for some years at least, I would respectfully submit to the consideration of His Excellency in Council the propriety of subsisting a general duty of 3 per cent. on all exports in place of the above, with an exception in regard to China goods, on which a duty of 3 per cent. should be levied on all imports, and a drawback of one per cent, be allowed on those articles imported into Bengal, Madras or Bombay, which pay an import duty on either of those Presidencies.

13. As I cannot expect that the farms or taxes alone, will ever defray the expences of this government, it becomes my duty to find other resources, and submit them to the consideration of His Excellency in Council.

14. A considerable trade is annually carried on from hence to China in betelnut, the price of which article varies here, from 3 to 4 dollars the picul, and sells in China from 5½ to 6½. The regular chartered ships, which stop here on their voyage from Madras to China, would carry the betelnut without any additional charge for freight, but in order to ascertain at once the quantity which would be required, and to prevent the possibility of any loss on the part of government, I should wish for permission to write to the Chief Supercargo at Canton to enter into contracts there for the ensuing season for any quantity of betlenut not exceeding 10,000 piculs. The whole of the contract price, after deducting shipping charges &c., to be paid into the Honorable Company's Treasury at Canton and the nett difference between the

charges incurred in the purchase &c., and the sum so received, to be carried to the credit of this government.

15. Till within these three years, it was always customary to send down a certain quantity of opium. If his Excellency in Council does not think a continuance of this custom would interfere with the more important consideration of the general public sales, I should be very glad to receive 50 chests annually which could be disposed of with ease and great advantage.

I have &c.,
(Sd.) George Leith,
Lieutenant-Governor.

Fort Cornwallis, Prince of Wales Island, 27th June, 1801.

ABSTRACT OF THE SIJARA MALAYU OR MALAYAN ANNALS WITH NOTES *

By T. BRADDELL, Esq.

2nd Annal.

There is a country in Andelas called Paralembangan[2] whose Rajah was called Demang Lebar Daun[3] and who was grandson of Rajah Chulan[4] (King of Glang Kiu—*See 1st annal.*) In his country there was a river, called Muartatang[5] with a tributary called Sungei Malayu[6] near the source of which is the mountain Segantang Maha Meru[7]. Two young women Wan Ampu and Wan Malin, employed in cultivating hill rice, beheld one night their rice fields glittering like fire. On going out to examine into the cause of this phenomenon, they saw three young and handsome men, one being in the dress of a Rajah, and mounted on a bull,[8] white as silver. On being questioned, one of these strangers answered—"We are neither Jins[9] nor Peris[10] but men. I am Bichitram Shah, son of Rajah Suran, and descended from Secunder Zulkarneini, whose genealogy ascends to Rajah Soleiman[11]; the name of this person is Nila Palawan,[12] and the other Kama Pandita[13]." (The Prince here goes on to relate the story of his descent from Sekunder shewing the damsels his regalia, a sword and lance of miraculous power and the signet used in correspondence with Rajahs.[14]) This narrative so convinced his hearers of the truth of his assertions, when considered in connexion with the glittering on the rice grounds, that he and his two companions were taken home to the house of the fair paddy planters, who shortly after married Nila Palawan and Kama Pandita. From the vomit of the white bull a man named Bat'h[15] emerged with an immense turban, he at once commenced to recite the praises of the Prince in the Sanscrit[16] language, giving him the title of Sangsapurba[17] Trimarti Trib'huvena. The sons of the Prince's two companions by Wan Ampu and Wan Malin were called Baginda Awang and the daughters Baginda Dara, hence the origin of the Awangs and Daras.[18] Bichitram Shah, henceforth called Sangsapurba, was not fortunate enough to obtain a helpmate; all who aspired to the honor of his alliance were stricken with leprosy by reason of his supereminent rank not permitting any of inferior race to mix with him.

After some time Demang Lebar Daun discovered the presence of the three illustrious strangers and on coming to visit the descendant of Secunder was so delighted with the young Prince that he invited him to his palace. A negociation was opened for a marriage between Sangsapurba and Wan Sandaria, daughter of Demang Lebar Daun, which was at last concluded on the following terms and conditions.—Sangsapurba engaged for himself and

* Continued from p. 134.

his descendants that his subjects should receive liberal treatment—that on their committing faults he should not expose them to shame, or use opprobrious language towards them, but that if their faults were great they should be put to death according to law; on the other hand it was agreed that Demang Lebar Daun and his family should submit themselves to their new King and that neither they, nor any other of the people, should rebel or use treasonable practises against the sovereign. From this agreement it is that the Malay Rajahs never expose their subjects to disgrace or shame and that none of the Malay race ever engage in rebellion or turn their faces from their Rajahs.[19]

Great rejoicings succeeded the marriage and Sangsapurba commenced his reign by appointing Demang Lebar Daun to be his Mancobumi.[20]

A Foambell containing a young girl of extreme beauty was one day brought down the river and landed near the palace; on being brought before the Rajah he was so enchanted with the fair stranger that she was adopted as his daughter and called Putri Tanjong-bui.[21]

By his Queen Wan Sundaria (daughter of Demang Lebar Daun) 4 children were presented to Sangsapurba, two daughters of remarkable beauty &c., Putri Sri Devi,[22] and Putri Chandra Devi,[23] and two sons Sang Mutiaga[50] and Sang Nila Utama.[51]

The beauty of these princesses was noised abroad, and the King of China sent an embassy to demand one of them in marriage. Putri Sri Devi was in consequence sent to China, where she was married to the King, and her children and descendants reign in China till this day[52]. A Chinese Prince belonging to the embassy remained at Palembang and was married to Putri Tanjong Bui the King's adopted daughter.

After remaining quietly a long time at Palembang, Rajah Sangsapurba was seized with a desire to view the ocean, and to form new settlements. Accordingly a fleet was prepared and accompanied by his Queen and family with Demang Lebar Daun he set sail. A younger brother of Demang Lebar Daun was left, in conjunction with the Chinese Prince, (husband of Putri Tanjong Bui) to govern Palembang. The present Rajahs of Palembang are descended from the Prince[24]

After sailing to the southward 6 days and nights Sangsapurba with his family arrived at Tanjong Pura [25] where they were honourably received by the Prince of that country. The Bitara[26] of Majapahit[27] on hearing of the arrival of a descendant of Secunder Zulkarnini at Tanjong Pura quickly came there to visit him, and obtained the hand of his daughter Chandra Devi, (the younger sister of the Queen of China) in marriage. From this alliance the succeeding Bitaras of Majapahit derived their descent.[28]

Sangsapurba having resided a long time in Tanjong Pura again

set out on his voyage of discovery,[29] leaving his son Sang Mutiaga, who had been married to the daughter of the King of Tanjong Pura, and had succeeded to the throne. The Royal family of Tanjong Pura derive from this Prince.

On leaving Tanjong Pura, Sangsapurba sailed till he arrived at the Straits of Samboi,[30] near the hill of Linga[31]. The widowed[32] Queen of Bentan[33] Permisuri Secunder Shah, on hearing of the arrival of the illustrious voyagers near her domain, sent to invite them to visit her; the invitation was accepted and Sangsapurba after remaining a short time again set out, but his son Sang Nila Utama was united to Wan Sri Bini the beautiful daughter of the Queen of Bentan and remained to rule that country. Demang Lebar Daun was so much attached to his grandson Sang Nila Utama that he determined to remain at Bentan with him.

Rajah Sangsapurba arrived at Ruco, [34] after a day's sailing from Bentan, and from thence proceeded to the point of Balang, [35] where he observed a populous country at the mouth of a great river the Cuantan [36]. On ascending this river he arrived at Menangkabau where the people were greatly pleased at the grandeur and splendour of his appearance. On hearing from his attendants that the strange Prince was a descendant of Rajah Secunder[37] Zulkarneini, they determined to elect him for their King, on condition that he should destroy the snake Saktimuna, which at that time committed great havoc in the country. A champion called Permasku Mumbang was sent with the sword Chora and easily succeeded in destroying the monster. The sword however received 190 notches[39] in the combat. After this Sangsapurba was established on the throne of Menangkabau and from him are descended all the Kings of Pagaroyang[40] till the present day.

NOTES TO THE SECOND ANNAL.

1. Andelas a name of Sumatra (see Marsden page 5.)

2. Palembang, anciently called Paralembang which probably will be found to be of Hindu origin, as for instance paral and lemba, the first the name of a plant, the latter long.

3. Demang Lebar Daun—Demang is given by Marsden as a Javanese word, chieftain or appointed Governor, but Raffles gives no word like it for chieftain under the head of government.

4. Chulan. This notice is interesting, if it can be substantiated, as pointing out a close connexion between the royal families of Sumatra and the Peninsula previous to the arrival of Bichitram Shah, but suspicion attends it from the evident mania throughout the genealogy for connecting the several persons who figure in the annals, by family ties.

5. *Muartatang* is a compound of Muara and Tatang, the first the outlet of a river probably from Munh and Ara, near the mouth, and the latter is a name of the Musi river near its source, so we may consider the Muartatang to be the main stream of the Musi, a river rising in the Rejang hills and flowing past Palembang, to the sea, at the north end of Banca Island. The annalist says "at the upper part of the Muartatang is a river, the Malayu, at whose source is a mountain, the Sagantang Mahamiru. In Raffles's Map there is a river (nameless) which, rising in Mt. Dempo, flows into the Musi river; this exactly answers the Annalist's description so that we may consider the Gunong Dempo to be the mount referred to by the annalist under the name of Sagantang Maha Miru.

6. *Malayu.* This is the first notice we have in the annals of this word. Several derivations have been given of the term as the Mala Aya, sword bearers of Celebes

and Malaya runaways of Javanese tradition. The word appears to me to be of Indian origin. We know in the early history of the world that men gave their names to countries and to races. In Indian mythology we read that Rishabu had by Iyantee 100 sons—82 of whom became Brahmans—9 hermits and among the remaining 9—their father's kingdom, India was divided; to Malayu, 4th of these 9, fell the portion which took his name Malava or Malwa which at that time included a great portion of western India. Alexander met Malayu's descendants under the name of Malli on the Indus (see note on first annal). The Malli afterwards colonized on the west coast of India to which they gave their name (Malabar) here they turned their attention to commerce and carried on a flourishing trade at several important ports. Is it improbable that such a people colonized part of Sumatra? They may have come as traders and acquired such an influence over the ignorant inhabitants (if they were such) of the Archipelago as to have been called to occupy through marriage, thrones already established, or have themselves founded kingdoms. These kingdoms as well as all the countries subordinate to them would have adopted the name of the tribe to which their King belonged. A system of emigration such as this may have been the basis from which the traditionary account was framed, yet that account, divested of the evident exaggerations common to Asiatic historians, is not improbable. The story simplified is that a Prince sailed from India with 20 ships to found a settlement, the fleet was wrecked, *the* prince or *a* prince and his two companions were saved on the Silebar coast, probably near the river Andalas, they crossed the hills, at that place close to the beach, perhaps finding the shore inhospitable, and, on descending on the Palembang side, came first to settlements of hill planters, whence, after refreshing themselves, they went on to the capital of the kingdom, here they were well received, their chief was married to the daughter of the reigning monarch, and by her he had 4 children; being ambitious, and not content with the kingdom of Palembang, our Prince determined to migrate from that place for the double purpose of settling his children and providing a better kingdom for himself. The fame of a prince of miraculous descent, according to the belief of the ignorant, having preceeded him, the prince was well received at Tanjongpura, Bintan, and Menangkabau. A Mallia himself, if he did not give his name at that early date to all the inhabitants of Palembang, most probably he did to those who chose to follow him in his emigration; and his son Sri Tribuana, who founded Singapore from Bentan, would also give the name in like manner, if not to all the Bentan people, at least to the followers who accompanied him to Singapore. Being evidently of a superior race all who had any connexion with his family would be proud to assume their name, so that in course of time this name, Malayu, would have extended to the countries when we find it *pure* at present, that is the southern states of Sumatra, and the states on the south of the Malayan Peninsula, which were enabled to preserve a distinct nationality against the Siamese encroachments. A further proof of this hypothesis will consist in an examination of the origin of the names of countries &c. given by the descendants of Bichitram Shah as compared with those found in countries with which they had no connexion. This comparison may be made previous to the appearance of the Arab missionaries as we must remember in any reasoning on this subject, a distinction will be drawn between facts before and after that era, as the Arab influence, of habits, laws and literature, affected all the inhabitants of the Archipelago in an equal manner; whereas the Hindu influence of this one family acted only on the places colonized by it. This theory will of course fail if the use of the term Malayu can be proved at a period prior to the arrival of Bichitram Shah; but as far as I am aware we first hear of the word in these seas after that date. It was a well known term on the west coast of India as far back as Arrian's time. Even earlier we hear of the Malayes or mountaineers supposed derivation from the Mount Malens of Pliny (probably the Mount Malayu of Hindu geography from which the Krisna and Godavery descend.) [In our Journal Sketch of Sumatra, *Ante* Vol. III. p. 365, we derived *Malayu* from the *Malaya* of Southern India.—ED.

7. *Sagantang Maha Miru.* I am not aware whether the derivation of this word has been satisfactorily settled. The following is offered as a probable one from Hindu mythology. We are informed that the earth is circular and flat, 4,000,000,000 of miles in circumference, in the centre is Mount Meru 600,000 miles high &c. &c. this mount has three peaks, one of gold, one of silver, and one of iron, the seats respectively of Brahma, Siva, and Vishnu, &c. &c. The Himalaya mountains are called Maha Miru, but whether figuratively, as resembling the general description of that mount, or literally, I am not aware; nor does it appear

to be of much consequence at present. Bichitram Shah is described as descending to the Palembang plains from Mount Maha Miru, and we can suppose that, at the time these annals were written, that event had become traditionary, and would consequently be involved in mystery and fable. The Indian prince, of a superior race, and of a higher degree of civilization, would probably among the simple inland inhabitants of Palembang, be considered as a new Avatara, and the mountain from which he descended, would be holy as the heaven or Maha Meru of Vishnu. At the very place described, as that from which Bichitram Shah appeared, we have the sacred Gunong Dempo and a further similarity will be found in the fact that, in conjunction with Dempo, are two other peaks Lumut and Berapi, the latter as its name denotes being a volcanic mountain, which, among all uncivilized nations, is the object of veneration. These three would form a sufficient likeness, taken in conjunction with their great height, to the original Maha Meru. (The Semiru of the Brata Yudha, see Raffles Java, has most probably a similar origin.)

I cannot give any explanation of the term سكنتغ sakantang or sagantang—it would be no information to say that that word in Malay means a measure (about a gallon) also ginting a tile, gunting scissors and gantong (all in Malay spelled alike) to hang—this last might be applied as the hanging or overhanging mount. Probably however an origin may be found in the Hindu pantheon, the nearest I know of at present is Sakanda the commander of the celestial armies, brother of Ganesa son of a daughter of Himalaya; the term may have been an incorrect quotation of the annalist who be it observed is frequently guilty of gross errors in quoting or applying Hindu and Persian history.

8. This episode is purely Hindu but from the mention of Jins and Peris we may doubt its antiquity, it is probably an interpolation of the Arab era as the words Jin and Peri are respectively Arabic and Persian, and consequently not likely to have been used at the time referred to in the text.

9. *Jins*, Arabic, Demons.

10. *Peris*, Persian, Fairies.

11. Soleiman. Although not received by Mahomedans as one of their prophets Soleiman (Soliman) holds a high position in the minds of the Arabs as the greatest temporal prince who has ever reigned on earth. His history, particularly the maritime portion, including the friendship of Hiram king of Tyre, who assisted in collecting materials for building the temple, and the visit of the Queen of Sheba, are well known and commented on by the Arab writers of old.

12. Nila Palahwan, Nila the Champion, a Persian word.

13. Carna Pandita, Carna the Pundit, Sanscrit.

14. These afterwards formed part of the Menangkabow regalia. See Marsden's Sumatra.

15. Bat'h a kaid or learned man.

16. Sanscrit—this is a clear evidence, setting aside the Sanscrit names and style, of the region of the civilization introduced by the prince.

17. Sangsapurba Trimarti Tribuana, Sanscrit. The first appears to be a compound probably from Sang a stone, and Purb a flat diamond—the second is the Hindu trinity, Brahma, Sivu and Vishnu, and the third is the universe including heaven, earth and the infernal regions.

18. The *seguiter* is not very clear, the annalist neglecting to inform us why the children were called Awang and Dara—the former means a cloud and the latter blood.

19. This agreement between Sangsapurba and his new subjects is a favourite allusion with Malayan writers, it is brought forward on all occasions to excuse any want of spirit in subjects not resisting the tyranny of their sovereigns, and from the tradition being so generally received it doubtless has had an effect on the conduct of kings and subjects towards each other. It is generally said that a Malay cannot rebel but to reconcile facts there is a saving clause added in the original agreement. Very well (said Demang Lebar Daun) if your descendants (the kings) break their agreement probably mine (the subjects) will do so also.

20. Mancabumi. Another, and apparently more ancient, title for Perdana mantri, or prime minister, derived from the Sanscrit Bumi, the earth and perhaps muni a sage or learned man with the possessive particle ka, mani ka bumi.

21. Putri Tanjong Bui—Princess Foam Bell of the Point (or bend in a river) Tanjong, in river geography is the projecting head and lubuk the opposite or hollow side.

22. Sri Devi, Sri, Hindu, auspicious, Devi fem. of Devu a God, one of the names

of Bhawani the goddess of fecundity.

23. Chandra Devi, chundru the moon.

China. The connexion between the Malays and Chinese appears to have been much closer in former years than at present; if we may credit these annals a daughter of the emperor of China was married to the king of Malacca at a subsequent date. Doubtless the introduction of Mahomedanism did much to put a stop to the intercourse, as, the Arabs would have opposed a connexion so obnoxious to their interest. In addition to the Chinese prince who accompanied the embassy and remained at Palembang, there were 100 young men and 100 young women sent, who formed the nucleus of the future Chinese population of Palembang; in the same way as at Malacca. On the arrival of the embassy which brought Li Po the *campong China* was marked off for the Chinese who came with that princess and they increased and multiplied there according to the annalist. It is generally supposed that Malacca and other Malayan states paid tribute to China; and if they were married to Chinese princesses, they were daughters of the slaves of the palace, but the Malays strongly deny this, and in these annals a story to the following effect is to be found, which they produce with great exultation as a proof that the communication between the countries was carried on with the most perfect equality. When the ambassador who brought the princess Li Po to Malacca returned to China they carried with them a letter from the Malacca sovereign which highly gratified the Chinese king, but two days afterwards his Majesty was seized with an unmentionable complaint, which none of his physicians could cure; at last an aged Doctor presented himself, and told the king that his disease was sent as a visitation from God, on account of his receiving from the Rajah of Malacca a salutation as from an inferior; and that the only way to cure the disease would be by drinking the water which had washed the feet and face of the injured king—an embassy was sent to Malacca for such water, and on its arrival in China, by following the prescription, the king was cured. Any comment on this unsavoury story would be superfluous.

24. It does not appear clearly from which of the two princes here mentioned the kings of Palembang descend. On the departure of Demang Lebar Daun with Sangsapurba, the annalist says "the younger brother of Demang Lebar Daun was directed to remain in the government of Palembang, and the Chinese prince, according to some, was made Rajah of the upper country of Palembang and had the command of all the Chinese in Palembang, the present Rajahs of Palembang are all descended of this family." Of which family?

25. Tanjong Pura. From the southern course steered and the time allowed Tanjong Pura will probably be found to be in the Straits of Sunda, it appears to have been a government subordinate to Majapahit. It is singular that Banka is not mentioned in this voyage, they must have been two days in sight of it—could it at such a comparatively late date, have formed part of the island of Sumatra?

26. Bitara is a singular title for a temporal prince, it appears to be the Avatara or incarnation of Vishnu, an account of which has already been given. A curious circumstance in connexion with this is that Sir T. S. Raffles seriously recommended Lord Minto Governor-General, to assume the title of Bitara which he told him was equivalent to Lord Protector in order to preserve a commanding influence with the Malayan states in the event of the Dutch receiving Java at the next peace. See Sir Stamford's famous political letter of the 10th June 1811.

27. Majapahit, one of the capitals of the Hindu empire of Java, Sir S. Raffles visited the rivers in the district of Wirasaba and from his account it appears to have been the seat of a powerful empire. The remains are on a scale of grandeur and magnificence which might well excite surprise.

28. An examination of the Majapahit annals will prove or disprove this portion of the narrative which will be reverted to at a future period.

29. Discovery—Sangsapurba does not appear by any means to have emigrated from Palembang on account of overpopulation in that country; but rather, if we are to believe the annalist, depending on his exalted rank, he felt certain of being well received in whatever country he visited, and of being able to provide a kingdom for himself, and separate inheritances for his children.

30. Sambor. Probably the Straits of Saboyor to the south of Linga.

Cuantan is the name of the Indraghiri at its source.

Bentan an island forming part of the south boundary of the Straits of Singapore. It has since been called Bintang (star) probably from a resemblance in sound to that word.

31. Lingga or Lingen—an island on the Line, 104½ E. Longitude, with a high

peak. It is situated about half way between Banca and Singapore.

32. The annalist says the king of Bintan had been lost at Siam. Could he have been tributary at that early period? In subsequent annals we have frequent accounts of Siamese invasions but none of so early a date as this.

34. Ruco probably one of the Durian Islands.

35. The island opposite to Bentan has been supposed to be Balang but the Point Balang here is described as at the mouth of a great river, the Cuantan (Indraghiri) so that it must be either the point Baru or Bassoh at the opposite sides of the mouth of the Indraghiri.

36. Cuantan. Ascending this river Sangsapurba arrived at Menangkabau—so that it is another name (and I believe now used higher up the river) for the Indraghiri.

37. This descent is of great use to the annalist; he has a set form by which it is introduced on many occasions, but as it is most probably a mere form of words, introduced at a later period, it would serve no good purpose to enter into an enquiry as to how the Menangkabau people heard of the Zulkarncini, before the arrival of Sangsapurba at Pagaroyang.

38. *Sacktimuna,* or Sacatimuna appears to be derived from the Hindu Sacti supernatural power and the ذمونه Damunhe the name of a serpent having two mouths.

39. Sword Chora Samandang Rian—for an account of this sword and the other portions of the Menangkabow regalia, see Marsden's Sumatra.

40. *Paguroyang* the capital of Menangkabow is situated on the hills about 20 miles south of the equator within 40 miles of Priamun and 130 or 140 miles from the East Coast. The chain of hills runs down close to the West Coast 3-4ths of the width of the island to the eastward, a plain through which the Racan, Siak, Campar, Indraghiri and Jambi flow; all of them taking their rise in or near Menangkabow.

50. Sang Mutiaga probably from Sang—stone and muti a pearl.

51. Sang Nila Utama, perhaps—Sang stone, Nila blue—and a compound of at and ama to signify progenitor.

52. This is of course an error as, since the time referred to, a new dynasty has been founded in China.

GENERAL REMARKS.

This annal bears all the appearance of being a genuine document. The style is sedate and business like and it is not disfigured with the improbable fictions which make up the first annal. The notices of the glittering paddy, Bath—the bull &c. are episodical and do not interfere with the general narrative of events. There is no supernatural agency in the chief facts of the annal, the shipwreck, the ascent of the hills and arrival at Palembang, are sober history whether true or not remain to be proved. It is evident however that the annal as it now stands has been written out from a book of an older date as many Persian and Arabic words are used which could not have been known at the time of recital—this quite agrees with the account of the annalist in his preface, that the Hikayet from whence these annals were written came from Goa A. D. 1611 or 12 and to him was entrusted the task of altering that Hikayet according to the institutions of the Malays. In another place a few remarks will be offered on this preface.

THE GEOGRAPHICAL GROUP OF CELEBES.*

CHAPTER III.

THE very secondary interest which has hitherto been attached to the two other peninsulas of Celebes, coupled with the small number of details which we have been able to collect regarding the administration, the productions of the soil, as well as relative to the manners and customs of the inhabitants of the North-East peninsula, induce us to unite the details which have come to our knowledge in one chapter.

The peninsula, which extends in a North-East direction, is administratively divided into two unequal parts; the northern part, which is the least considerable, is a dependency of the residency of Menado, whilst the southern part, the most extensive of the two, as well as the whole of the South-East peninsula, are included under the jurisdiction of the resident of Ternate; at least such was the territorial division under the authority of the Company, although, following a more natural and better contrived disposition, it would have been desirable that they should have been administratively placed under the authority of the Governor of Makassar. When all the surface of this island shall have been explored, when all parts are known and it shall be possible to found there an administration similar to that established on Java, a Governor or Chief will doubtless be installed, under whose authority all the different parts of the island will be united; but it is probable that many years will elapse, before we can hope to see established on Celebes a system of cultures such as exists in Java, and before it will be possible to introduce the administrative organization in force in that island. However, it should never be lost sight of, that in the time of the Company, even at the period of its greatest splendour, above all when it strove to turn to the best account for its treasury, the extensive conquests acquired by its arms, the island of Java, at present so flourishing and so productive, did not offer in any of its aspects, in the incertitude of its future destiny, a more favorable or encouraging prospect, than what the island of Celebes now presents. The introduction of reforms into the social order of the Javanese, of institutions of public utility, as well as the promulgation of laws and ordinances in the civil administration and that of cultures, have powerfully contributed to advance the welfare and augment the prosperity of this capital of the Archipelago. The fundamental base on which the administrative edifice which some day will be established in the Island of Celebes will be erected, will probably be, with some modifications, similar to that on which the Javanese institutions are placed. If these should come to be adopted, there can

* Translated from Temminck's Coup-d'œil vol. III. (Continued from p. 765 Vol. iv. of this Journal.)

be no doubt that Celebes will enjoy a future no less brilliant than Java; for the soil and climate of Celebes promise the best prospects to the cultivation, whilst its geographical position, as well as the natural taste of the greater number of its inhabitants for navigation and commerce, assure to them numerous sources of prosperity.

As a complement to what we have stated, it would be useful and necessary to present here a comparative view of the different elements which these two islands offer; but we are deficient, for this purpose, of the requisite knowledge and this can only be attained by a sojourn and excursions in the different parts of these countries, and as the result of frequent intercourse with its inhabitants.

We have seen that the northern part of the North-East peninsula is dependant on the residency of Ternate. This division of authority in the same island dates about two centuries back; it remounts to the time when the sovereigns of Ternate and Tidor, then very powerful, disputed the authority over the wide surface of the sea of the Moluccas and in the numerous islands which there form a very extensive Archipelago. The power of these despots successively decayed in these latitudes, and suffered rude assaults; at first from the invasion of the Spaniards, attracted from the Philipines towards these regions by the rich productions of the soil of many of the islands; then by the commercial and armed excursions of the Portuguese, whom the same spirit of conquest, and an equal thirst for amassing riches drew towards these countries, which the Portuguse charts of the period designate under the name of the Archipelago of St. Lazarus. The no less enterprising character and the equally adventurous spirit of the first Dutch navigators who penetrated into these seas, gave occasion (as the consequence of their exaggerated accounts of the richness of the vegetable kingdom in these islands) to the formidable armaments which the Dutch Company sent against the possessions of Spain and Portugal. The flag of three colors, after many years of struggles against the naval forces of these states, at last gained the ascendancy over these powerful adversaries, who had planted their flag in the principal islands in the large Archipelago of St. Lazarus, of which a part at present bears the name of the Moluccas. The Company having conquered and subdued the Sultans of Ternate and Tidor, established civil and judicial authorities in the first of these islands, with the forces necessary for their defence; then it conceded to princes, henceforth reduced to the subaltern rank of vassals, the right of governing in its name the people whom the despots, their predecessors, had brought under their power. The two great peninsulas of the East of Celebes also formed part of the conquests which these Malay princes had made from the indigenous Alfouras; their reunion under the sway of the Company arises from the right of sovereignty

which it never ceased to exercise over the Sultans of Ternate and Tidor, and who at the present date remain tributary to the Dutch power.

The portion of the North-East promontary, dependant on the residency of Ternate, and which is separated from the north shore by a mountainous chain, is very little known; it is inhabited by idolatrous Alfouras, amongst whom are found many individuals who have adopted some of the precepts of the Koran, such as those of circumcision, ablution, &c. The country is mountainous: the ground, beginning from the shore, becomes gradually elevated towards the interior where it forms a chain of high mountains, in which are found iron, steel and *pamor*, which the inhabitants use in forging those beautiful damasqued arms of an excellent temper, which are found throughout the Archipelago. The knowledge acquired respecting these countries, is based upon the details furnished by the nomadic Malays of the race of *Orang-baju*, who from time to time visit these coasts in their vagrant voyages. The inhospitable character and the sanguinary habits of the natives, have always been a bar to any kind of regular traffic, and we may state for certain that no European has ever hitherto visited this part of Celebes.

We are indebted to the Sub-Resident Vosmaer for more satisfactory details regarding the South-East peninsula of this island. Mr Vosmaer, charged in 1831 with the hydrographical exploration of these coasts, acquitted himself in the most satisfactory manner. This functionary discovered and made known the bay of Kendari, since called in his honor Vosmaer's bay; in 1835 he published a correct chart of it, accompanied by a most interesting memoir. By his efforts the elements of a permanent factory were established in this bay, and the way for commercial relations was opened by him in this little known portion of the island of Celebes.

Although this peninsula is not covered with high mountains, the ground is nevertheless mountainous; but it is also interspersed with beautiful plains, many rivers intersect it and produce a remarkable fertility, which is not inferior to that of the most productive localities of the Archipelago; yet, viewed from the sea, it would not be thought that the interior of the country contained a productive soil, seeing that the shore is covered with rocky heights shaded by forests, and that the eye cannot discover the slightest trace of habitations or of cultivated ground. Beyond this wild looking and altogether savage rampart, are found beautiful tracts watered by numerous rivers some of which are navigable, and this country, hidden from the view of the passing mariner, only requires a more numerous population with the advantages which civilization brings in its train, to leave nothing to be wished for by the industrious man who should establish himself there. Should the ground be wrought and turned to account, the intercourse which will follow with the other parts of the

Archipelago will cause its agriculture to be appreciated, and through it promote the trade. But the population, although they are sufficiently numerous, and although they cannot be reproached with idleness, do not turn the soil to account except to supply the necessaries of life: the miserable condition to which they have been reduced from time immemorial, the plague of piracy which has always been turned against them, the state of neglect in which they have been left for more than two centuries, joined to the sanguinary customs which exercise their fatal and exterminating influence upon them, have made this people, by nature mild and hospitable, ferocious savages, whose principal occupation is to pursue their fellow men in order to procure as many heads as possible, for the purpose of ornamenting their dwellings with these hideous trophies. What we have mentioned in another part of this work relative to the custom of the Dyak and Alfouras *head hunters*, is confirmed by the testimony of Mr Vosmaer, especially that it is not an innate vice, an imperious necessity, a thirst of blood, or the desire to feed upon human flesh, which is the motive for committing this barbarous action. Mr Muller and others of our countrymen who have resided for a longer or shorter period in Borneo, Mr Vosmaer and some others who have visited the countries peopled by natives of the Alfoura race, unanimously assure us that superstitious ideas, a motive somewhat religious, induce them to commit this infamous action; that otherwise, it is rather a custom, a usage transmitted from father to son, and to which they do not attach any anthropophagic appetite. It is generally thought that it would be easy without employing coercive means, to make them adopt a different opinion on this point. We may cite two remarkable instances which tend to confirm this opinion, first the Banjercse Dyaks of the South-East Government of Borneo, and next the Alfouras who form part of the population of Menado, the north peninsula of Celebes; the barbarous custom which we have been noticing no longer exists amongst these peaceable inhabitants, and the hideous trophies of human skulls no more serve to decorate their hospitable dwellings; from time to time perhaps homicidal forays of *head hunters* may be revived in distant districts; but the occurence is becoming more and more rare. For the rest, it would be unjust to accuse the Alfouras of Celebes of anthropophagy. Humanity requires us to come to their aid with all the means which civilization furnishes; the degradation in which they have been plunged for centuries, ought to have an end; their internal quarrels ought to be put a stop to, for these people have a claim on the efficacious care of the masters of the Malay Archipelago.

This peninsula, Mr Vosmaer in substance informs us, is divided into a number of states, continually at war with one another. On the western coast are those of Ussu, Lellewau and Bai-konka. In Lellewau the dialect of the inhabitants differs from that of the two

other states, and it has some affinity to the idiom of Tabunku. The ground is cultivated with more care in Ussu than in the two other districts; very rich mines of iron exist there and much wax is collected. The state of Bai-konka forms the southern point of the Peninsula; the interior is covered with high mountains said to be uninhabited. The residence of the *rajah* is situated at the bottom of a bay which forms a large basin covered with a great number of islets, and into which many rivers discharge themselves, some of which are navigable. The cultivation of the soil occupies a great many hands; rice is abundant and the forests produce sago and cocoanuts. The inhabitants are inveterate *head hunters*. They exchange the productions of their soil for other goods with Bugis and the islanders of Salayer. The inhabitants of the districts of Poleang and of Rumbia, tributaries of the Rajah of Buton, continually commit hostilities against Bai-konka.

The productions of the soil consist of rice, maize, sago, &c. They are bartered at Buton for cloths manufactured in that island; very extensive forests of teak wood are found in these districts. To the east are the states of Laiwui and Tabunku; many rajahs, chiefs of districts, unceasingly engaged in hostilities with each other, exercise the power there; this source of continual dissensions, as well as the murders which are perpetrated to obtain human skulls decimate the population. These very fertile countries, watered by many beautiful rivers, are generally well cultivated. The resources are sufficient to maintain a very numerous population, and the great number of navigable rivers, some of which flow from an extensive lake in the interior called by the natives I-opa, furnish easy means for transporting the productions of the country; many of these rivers have their embouchure in the large bay of Kendari (Vosmaer) where there is a harbour which might become the entrepôt of a very considerable commerce if only order and tranquillity were guaranted to the settlers who should establish themselves in this bay. All the necessaries of life are here found in abundance, and the cultivations which demand more care would undoubtedly succeed, for the natives cultivate for their own use sugarcane, tobacco, siri &c. The forests, independently of timber, offer sago, coconut and betelnut. The country abounds in large game and the sea swarms with fishes, crustaceæa and molluscs. The houses, raised upon piles, are never collected in hamlets or villages but are dispersed here and there, according to the extent of the cultivated tract comprised in the enclosure with which each property is surrounded The effectual protection of European power, would assure to this agricultural and laborious people an existence free from the devastating incursions which the pirates of the neighbouring coasts frequently make on their solitary retreats. To break up the soil and plant rice, the inhabitants follow a very simple method of culture as they do not practise rice culture by irrigation (sawah.) They set fire to

the tract which they propose to cultivate. When they proceed to plant the rice, a superstitious usage requires them to kill a dog; they pretend that by means of this sacrifice, which is preceded by many formalities, the land acquires a higher degree of fertility and that the labourers will be exempt from calamities and sickness. When the harvest is finished, rejoicings and festivities commence; at the end of the time consecrated to rejoicings, the most notable men quit their abodes and go to fulfil by murder a religious duty, or rather they commit it to render homage to their deceased parents. The *head hunter*, furnished with his klewang (sword) alone or accompanied by some other individuals, sets out, directing his steps by preference to a hostile district. He often also goes in quest of a victim along the shore, in the hope of meeting a stranger whom he may slay; the sex and age of the victim are indifferent to him; all means are good which can be put in operation to obtain the coveted head. When he has succeeded, the murderer immediately returns but before entering his dwelling, he suspends his hideous trophy at some distance. Three days are passed in rejoicings and then the head is carried beneath his roof, the upper part of the skull, garnished with hair, is taken off; then commence rejoicings in which the less fortunate neighbours are invited to participate; all then walk thrice round the house in procession taking care to sacrifice at each time as many fowls as there are individuals who have taken part in the murder. Then custom requires that the scalped part of the head or a portion of the cranium should be suspended at the gate or placed at the parental tomb. They terminate the ceremonies with the discordant sounds of musical instruments, cries and rejoicings which often last many days. They often divide the skull into many parts taking care to offer a morsel to the chief. When the capture has been made by the chief this partition does not take place.

To the north of the district of Laiwui is found that of Tabunku; its extent is very considerable, the country is more mountainous than in the state of Laiwui, and it is watered by fewer rivers; a physical constitution from whence arises the aridity of the ground, and the little attention which the inhabitants give to its cultivation. The dialect not being at all the same as that of the neighbouring people, and their religious ideas presenting some difference, these are thought to offer grounds for not attributing the same origin to them; it is certain that these disparities give rise to incessant discords betwixt the inhabitants of these adjoining states. The chief place of the state of Tabunku it a town of the same name, situated on the shore, on the slope of the mountains which come down to the sandy coast; this is covered with deep holes and sand banks which make the access difficult; the shallow water even in the port, only makes it accessible in light vessels. The coasting trading on the neighbouring coasts and on those of the island of Bongai is carried on by a great number of native boats, such as *kora-kora, jerangkan,* and *padewakan.* This port would be

more regularly visited by the Malay trader if he were certain of finding shelter and protection there against the pirates. Notwithstanding the unprotected state in which the coasts are left, many Bugis and Makassar boats come to Tabunku to purchase the productions of the country, amongst which tripang, tortoise-shell, shark's fins and wax are the most valuable. This trade would become much extended under a protecting power, which, uniting the will with the means, should compel the rajah to give more safety to the peaceful trader and should destroy, by its steamers, not only the prahus of the pirates, but annihilate piracy in the haunts of these robbers, where the pirates of the eastern islands, known under the name of Tobello, also find a refuge. The districts of this coast noted for their participation in piratical acts, are those of Losernareh and Tomori; they are at the present time, as they were formerly, the asylum of a collection of vagabonds, who come there to commit all kinds of depredations, and whose lawless exploits as well on shore as at sea, disturb the repose of the other states, endanger the slight degree of prosperity which they enjoy and place a barrier to the development of commerce in these countries. The rajah himself, should not be allowed to encroach upon the rights of neighbouring states, as he has done by wresting from that of Laiwui the power over the district of of Lasolo formerly dependant on that state.

The absolute power at Tabunku is hereditary in the two sexes. Mahomedanism counts a few followers, very remiss in the performance of their religious duties, but the greatest part of the population is idolatrous. Murder and robbery are carried on under less concealed forms than in the neighbouring states; attempts of this nature are not only made individually and by ambuscade; but expeditions, the chief object of which is to obtain human heads, are made by large armed bands, often embarked for this purpose in prahus; these murderers carry desolation wherever they fancy they will obtain heads to cut off, and furnished with this bloody booty they return in triumph. The authority of the rajah extends to the bottom of the gulf of Tolo; it also comprises the state of Tomaiki, a part of Celebes respecting which no trustworthy information exists, but which is said to be rich in gold, iron and *pamor*; a lake of large size and at a considerable height above the level of the sea, exists in the interior; a large river runs out of it which is said to be navigable to a considerable distance inland.

The rajah of Tabunku, although exercising absolute power in his states and asserting an unlimited authority over his subjects, nevertheless in 1826 recognised the Sultan of Ternate as his feudal superior; an armed expedition supported by some vessels of our Government, imposed this obligation as well as that of paying an annual tax to the Sultan; since that time an *utussar* (envoy) of the Sultan of Ternate is charged to superintend the conduct of the rajah. This method of exercising surveillance may proba-

bly be recommended on the ground of economy, but its efficacy may be doubted in a moral and political point of view.

The bay of Kendari, now called Vosmaer's bay, of which we have made mention above, is situated in a country watered by two beautiful rivers; the ground is elevated, and very well cultivated by a population scanty in proportion to the extent of the country which they occupy. The coast is covered with wood adapted for ship building and carpentery purposes. Rice as well as all the other articles of first necessity, are very cheap; the climate is temperate and the air salubrious; from the month of April to August which Mr Vosmaer spent in this bay, the thermometer ranged from 70° to 89° Fahr. The road offers an anchorage and the necessary resources for trade; ships of large tonnage can enter and will find all naval requisites. For the rest, the following are the terms in which Mr Vosmaer expressed himself in 1831, relative to the importance of his discovery.— "A crowd of circumstances combine to make Kendari an establishment of extreme importance to us. As under the management of a clever administrator, this point of the coast could not fail to become one of the principal markets of our possessions, our influence on Celebes would be largely increased. When the trade shall have been fixed at Kendari the advantages which will flow from it will unite more closely to us the native tribes under the authority of the Government. A great number of prahus, which, in the present state of things, shun our ports while nevertheless visiting the richest parts of our possessions, and which carry on the most active relations with foreign possessions, would come and establish themselves here and be principally dependant on us. The trade, well regulated, as well as the establishment of a regular power, would act favorably on the condition of the population of these distant countries, and above all it would have a beneficial influence on the safety of the navigation in these latitudes, by furnishing the natives with more numerous means of an honest livelihood. If, as has been proposed by Government, it is wished to try by means of gentleness and persuasion to reform the pirates and to bring them to a better state of life, there could be no better point on the coast chosen for such an experiment."

Vosmaer's bay is large and beautiful, and well situated for trade. It stretches from east to west. The entrance is in 3° 52' 20" South Lat. and 122° 31' East Long. The best anchorage is about two cables length from the shore in 10 fathoms with the fort bearing North East. The principal village is called Kamdong Tiworo. The country is healthy, hilly and agreeably diversified with heights and valleys; further in the interior there are extensive plains where the country is well adapted to the rearing of cattle; the country is moderately wooded with more extensive forest in the interior.

(To be Continued.)

ADVICE TO INVALIDS RESORTING TO SINGAPORE.*

Those who only purpose making the trip for the benefit of the voyage and a few days stay at Singapore can be tolerably well accomodated, at two respectable Hotels; where if they do not obtain luxuries they can at all events get good wholesome necessaries, for such sojourners Hotel accomodation is sufficient, but for individuals or families who wish to avoid some of the hottest months in Calcutta by a more continued residence here it will be preferable to rent a House. These are generally procurable of a sufficiently commodious description, in eligible situations for from 30 to 40 Dollars a month, they can be readily furnished from the shops of the Chinese carpenters at trifling expense, probably realizing by auction on the departure of the owner within 10 or 15 per cent of original cost. Good fish and poultry are abundant. Fowls full grown are to be had at about $3 the dozen, Turkeys $2 per pair, Ducks $3½ per dozen, Geese $1 each, Mutton is procurable two or three times a week of excellent quality, an hind quarter costs $3, Beef is tough, lean and generally unfit for use except as soup-meat, of vegetables and fruits I have already spoken. I would recommend persons leaving Calcutta to bring all their household servants with them, those they will find here are of the very worst description, and exorbitant in their demand for wages, Chinese are to be procured for out door work, but are not safe to be trusted where there is temptation, particularly by strangers, when good they are about the best class of household servants, but when bad they are clever and dangerous rogues. There are numbers of palankeen carriages for hire in the Bazaar, but they are dirty, unsightly vehicles and for the most part quite unfit for a Lady's use. The hire per month is about 25 Dollars for one of the best, so that persons intending to make this their place of residence for some months had better bring with them a Light Pony Phæton if they wish to be comfortable, good Ponies are generally procurable for from 50 to $100 each. If the visitor be particular about his wines he had better lay in a stock at Calcutta, those procurable here are always inferior. Europe articles such as Hams, Jams and all Oilman's stores are generally abundant and reasonable. The visitor must not expect to find many external resources here, the Community being composed of working busy people, they have no time to throw away upon idlers, who left to themselves are apt to complain of neglect, this is not altogether fair or reasonable, a man's business must always be paramount to the gratification of cultivating new acquaintances. The roads are pretty good and the drives about Town numerous, the longest Road from Town is about 12 miles. Pleasant little excursions may be made to neighbouring Islands or round the Island of Singapore itself, a trip that must afford full gratification to the lover of the picturesque, the waving outline of the Island with its pretty little coves, and occasional sandy Beach, the varying tints of foliage from the small hills which stud the Island being placed at different planes of elevation and covered with various sorts of Trees, the jutting headlands which on the northern side project so far as to give the voyager the idea of sailing through a series of beautiful Lakes, so completely do you appearto be shut in by them, the smooth clear water, all contribute to form a scene calculated to soothe the irritability of the invalid and gratify the admirer of nature's loveliness. So far the Invalid can enjoy the best exercises for the recovery of health, in occasional boating, or riding and driving in the open air during the cool mornings and evenings which he can remain out with perfect safety until 7 o'clock unless on some particularly hot morning. May and June are less agreeable than the rest of the year from the prevalence of the southerly winds and it is rather remarkable that the stronger these winds blow the more enervating they are, strangers are very apt to sit in this wind and call it a fine breeze, old Residents cannot do so with impunity, on the contrary they carefully avoid its influence. I would strongly advise all who are desirous of keeping their health to carefully exclude it, even at the expense of temporary heat and discomfort. There are no public amusements or even Library† in the place and the only lion is the Chinese Temple at Teluk Ayer, which as a specimen of Chinese taste and rich carving is not unworthy of a visit. Although the heat during the day is frequently oppressive the nights are always sufficiently cool to allow of refreshing sleep and this alone to an invalid is of vast importance and is perhaps upon the whole the greatest avantage to be derived by a change from Continental India to the Straits.

* From Dr Oxley's valuable report on the Medical Topography of the Island to which we are already so much indebted, but which we may remind our readers was not written for publication.

† A Library has since been formed.

THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

NOTICES OF PINANG.*

THE arrival and long residence of Mr Dickens in the island as Judge and Magistrate was not attended with the permanent benefit which no doubt was contemplated. It seems that his functions were not confined to the administration of Civil and Criminal Justice, but that he was to legislate for the island, and from the documents here published the reader who feels an interest in the question will be enabled to form an opinion as to whether the island would have benefitted more by the introduction of the system proposed by Mr Dickens than it has done by the establishment of a Recorder's Court, which event it was that in 1805 superseded Mr Dickens altogether and necessitated his return to Bengal.

Mr Dickens arrived here on the 7th August 1801, and shortly after a dispatch from which some extracts here follow was addressed by him to the Governor-General, the Marquis of Wellesley.

25th October, 1801.

My Lord,

1. In obedience to the orders of your Excellency in Council having embarked on board the Clyde, I arrived at this Settlement on the 7th of last August. After my arrival the Lieutenant-Governor, Sir George Leith, notified my appointment by proclamation, and thereupon I assumed the duties of the magistracy, and pursuant

* Continued from p. 172.

to your Excellency's commands I have acted, and shall continue to act on the principles of the existing regulations until further orders.

2. I have the honor to enclose for your Excellency's perusal a copy of a letter which I found it necessary to address to the Lieutenant Governor of the Settlement, who has been graciously pleased to tell me as far as lies in his power, he will be happy to attend to my suggestions in aid of the Police establishment, and for the full elucidation of this subject, I have now submitted for your Excellency's perusal, a return of the Magistrate's establishment and an abstract return of the state of the Gaol, on the day of the date of my arrival at this island.

3. As the property in houses and cultivated lands on this island is of considerable value, some local law is requisite for the guidance of the Judge in the complicated questions that frequently arise in the Court of Adawlut, and from several recent instances of apparent fraud, I cannot too strongly recommend to your Excellency the enacting of some law, for the security of titles to purchasers &c., and to prevent fraud and imposition in the sale and mortgage of houses and lands on this island and its dependencies. I take the liberty of enclosing the draft of a regulation, which I humbly submit as effectual for the aforesaid purposes.

4. It is also necessary that the Magistrate or some other person should be empowered as Ordinary to take possession of the real and personal property of persons dying intestate on the island or where they leave executors, and these are absent from the Settlement, to hold the same, in usum jus habentis, till such persons, or those they appoint administer the same in due course of law. Great frauds are said to prevail in this respect, and the creditors on the island at present find it impossible to make the assets of the deceased available to the payment of their debts, no one being resident in many cases whom they may call to account for the distribution of such assets.

5. I forbear to trouble your Excellency with any other observations of a less important nature, well knowing the want of leisure which your high avocations will not allow of being bestowed on objects of little relative importance, but all such other remarks as local experience has enabled me to make, when called upon I shall be happy to submit to your Excellency's consideration.

Sir George Leith, Baronet, Lieutenant-Governor, &c. &c.

Sir,

Since my arrival at this Settlement, I have inspected the public records, and find the law and regulations for the administration of justice, to be contained in a letter dated the 1st August 1794 from the Governor-General in Council, addressed to Mr Light the then Superintendent of the island.

* * * *

I confess, that I cannot readily conceive it to have been the intention of His Excellency the most Noble the Governor-General in Council to appoint me Judge and Magistrate of this Settlement, and at the same time to withhold from me judicial and magisterial authority, and I am also fully aware of my inability to render the government or the public much service, under the existing regulations, which I lament were not made known to me prior to my departure from Calcutta. But I will cheerfully exert myself in performing my share of the public business, so as to lessen the public inconvenience as much as the personal labours of an individual can effect it, and when it is considered that the current business of the Court of Adawlut is managed through the medium of Portuguese, Chinese, Malay, and Siamese interpretation, that the proceedings of every case criminal and civil are reduced into writing, that there is not a single officer attached to the Court, but the Provost or Gaoler, that the Judge or Magistrate had neither register, clerk nor assistant of any kind, and that the business civil and criminal is considerable, independent of the Police, it will be apparent that little of it can be well performed, that much of it must be delayed, and that until the aforesaid regulations are entirely abolished, justice cannot be effectually administered to the inhabitants of this populous island. To establish a regular Court of Justice for this Settlement, is a work that may easily be effected, and I hope will not any longer be delayed.

As I am of opinion that the power given to you by the aforesaid regulations, of demanding of British subjects to account with their creditors, and in certain cases of summoning them before you &c. &c., is not such a power, as could be delegated by you to me, I have been under the necessity of declining all interference in complaints against British Subjects of either a civil or criminal nature, but as I had the honor of personally declaring to you, that I was at all times ready to give you my opinion as a Lawyer, when you should think proper to call for it, permit me now to repeat that declaration, at the same time guarding it with this proviso that the opinion be not privately required in any case, wherein I may be afterwards required to examine in my official capacity, that is in any case wherein a British subject may be the complainant and when the defendant may plead a set off or other counter claim to the British subject.

I consider it as part of my duty as Magistrate to Superintendent the Police, and when I state that I am assisted only by the acting Provost Mr John Brown, that I have only two peons, ignorant illiterate men, and that the Provost (who acts also as Sheriff, Goaler, Coroner, Constable, Bailiff and Officer of Police) has under him only 1 Jemadar and 5 Peons, that the prisoners in Gaol are upwards of one hundred persons, and that the state of society among the mixed population of the island, requires a

vigorous superintendence by day, and a strict watch and guard by night, it will be self-evident, that no means of preventing offences can be taken with any hope of success under such an inefficient Police. The Captains of the Choolias and Chinese have, it is true, each 5 peons to go their rounds, but it does not appear to me, that this force can in any respect be relied on for the security of the town, its harbour and environs. I am of opinion that a very considerable addition of the police establishment is immediately requisite and that two or more Tannahs or night guards should be established, that patroles should go every two hours of the night round the town and harbour, and that one boat at least during the night should be in constant readiness, for the use of the police establishment, and if I am to have the Superintendance, I shall want people to bring me intelligence from all quarters of the island to enable me to perform my duty in this department.

Abstract of the pay &c. of the officers under the Judge and Magistrate of the Settlement of Prince of Wales Island for the month of September 1801.

To Andrew McIntosh Interpreter of the Portuguese, Malay and Moor Language.....	25	
To a Mussulman officer to administer oaths.....	8	
To two Peons attending the Judge.....	10	
To John Brown, Provost, his Salary.....	45	78
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To Salary of one Jemadar and 4 Peons attending the Provost.....	24	
To one Extra Peon to oversee Prisoners when at work.	4	
Spanish Dollars	136	78

(Signed) J. Dickens,
Judge and Magistrate.

Fort Cornwallis, October 1st, 1801.

Previous to quitting Calcutta, Mr Dickens had been called upon by the Supreme Government for his sentiments as to the nature of the law and the mode of administering it, best suited to the circumstances of this island at that time. The paper drawn up and submitted by Mr Dickens on this occasion, though lengthy and not applicable to present times, may be read with interest, as the opinion of a talented Lawyer of the day on the best mode of introducing both the forms and substance of justice into Prince of Wales Island. From this document also may be gathered an insight into the mode of administering justice which existed at the time of Mr Dickens' arrival on the island, but the bulk of the paper is occupied with suggestions for the establishment of a more

efficient system both Civil and Criminal, which were subsequently matured by time and local experience and finally submitted to government in a definite shape, but at the time this was effected the Home authorities had determined on the establishment of a Recorder's Court.

On the Civil Jurisprudence of Prince of Wales Island.

When Mr Light as before stated took possession of Prince of Wales Island for the East India Company, he was appointed to its government, under the title of Superintendent. I have not learnt whether he was furnished from the Governor-General in Council, with a commission giving him judicial authority on the island; but I have rather understood that he was not so armed.

It appears that in August 1794 Regulations for the Administration of Justice at Prince of Wales Island, in a letter signed by Mr Secretary Barlow, were conveyed to the then Superintendent. I have not had the benefit of perusing that document as it was not among the papers received by me from the office of Mr Crommelin, and I am ignorant whether any subsequent regulations have been enacted by the Governor-General in Council.

It appears however from sundry papers, which I have perused, that there now is, and for some time past has been, an European gentleman acting as Magistrate on the island and that he holds a Court for the trial of civil cases in the first instance where the matter in dispute exceeds in value a certain sum. This Court is also in other cases a Court of Appeal from three subordinate Courts, wherein three persons preside respectively, under the appellation of Captain of the Chinese, Captain of the Malays, and Captain of the Chooliars. These subordinate Courts take cognizance in such cases only where the matter in dispute is under a certain value, and the Captain of each subordinate Court is assisted by a certain number of his class, who are all called assessors. The Court of the European Magistrate is held on Tuesdays and Fridays, that the suitors may have the benefit of an immediate appeal from the Courts of the Captains, which are held on Mondays and Thursdays. It does not appear from the papers I have perused, whether any criminal cases, wherein either Europeans or Armenians were *defendants*, have been decided in the Court of the European Magistrate.

Prince of Wales Island being first peopled under the flag of the English East India Company, must I apprehend be accounted a colony planted by British subjects, and it seems to be the only establishment belonging to the Company in the East Indies, which can be properly called a British Colony. It is the only place in India, where Britons in common with Asiatics, have acquired, under the Grant of the Company, property in the land which they cultivate. In this island, there are not any aborigine owners, or possessors of the soil.

There could not be any Laws in force on this island at the time of its cession, as it was not inhabited.

Now it is a maxim of the Law of England when an uninhabited country is planted by British subjects, that they carry with them so much of the Law of England, as is applicable to the situation and condition of their infant colony.

And this maxim would apply to Prince of Wales of Island were it not for the several Acts of the Legislature and Charters of the King delegating to the East India Company and their representative the Governor-Geueral in Council Sovereign Power to direct, control, and order the civil governments established, or *to be established* within the limits of the Company's exclusive trade.*

In the exercise of this power these are facts, which may be properly submitted for the consideration of the Governor-General in Council, viz.

That the several inhabitants of Prince of Wales Island entertain very different religious persuasions, that they possess distinct and various prejudices, have peculiar manners, and have brought with them from the several countries from which they have emigrated many local usages and customs.

In enacting regulations for the Civil Jurisprudence of the island, it must be of importance that the peculiar prejudices of all classes of the inhabitants are known, so far at least as to enable the Governor-General by a reasonable accommodation to enlist and call these very prejudices in aid of the Laws. This effected, the regulations will acquire a vital principle not otherwise to be communicated to them.

With a view to this accommodation it appears advisable to preserve to each class its religious rites and ceremonies, and all their civil laws, usages, and customs, in all cases of contract *where the classes are not mixed*, either respecting property in moveables, money or other matter, in all cases of succession or inheritance to *moveable* property and in all the rights and duties, which appertain to individuals in each class respectively in their several subordinate civil relations of master and servant, husband and wife, parent and child, guardian and ward, and if any dispute arises *between members of the same class* respecting these matters, the case should be decided according to the laws, usages, and customs of that class.

But if any dispute arises between individuals, *who are not members of the same class*, respecting any of these last mentioned rights, or duties, the case must be decided according to the principles of natural justice and equity, as there could not be any peculiar law, usage or custom common to both parties; but in the case of contracts where the plaintiff and defendant are not members of the same class, the law of the defendants should

* Vide 33 Geo. 3 Pr. Sec. 40 consolidating all former powers.

decide the case, unless the parties have agreed in contracting what law shall decide any dispute that might at any time arise between them respecting the construction of such contract.

In questions of succession to moveable property as before mentioned, the law, custom and usage of the class to which the deceased appertained, should decide the controversy, but if the question arises upon the construction of a will or written instrument, such question should be determined by the intention of the party, to be collected only from the *will or instrument and not from any parole evidence* of that intention.

In cases of personal actions from wrongs such as assaults false imprisonments, trespasses upon either person or moveable property, nuisances and defamatory words, the peculiar local law or usage of either class could not furnish a fit rule to decide them. In these cases a complainant in a civil action merely asks a compensation in damages for a civil injury done to him, and the Magistrate in such cases is fully competent to apportion the damages according to the circumstances of each case, and the relative situations of the parties.

I have hitherto remarked only on Jurisprudence, as it affects *moveable* property in contradistinction to immoveable property.*

By moveable property is meant all sorts of things which a man may carry with him wherever he goes, and by immoveable property is meant land, houses, or whatever is fixed to the soil.

I think the civil Jurisprudence regulating the right to immoveable property at Prince of Wales Island in cases of disputed titles, either by succession, devise, gift, grant, contract, mortgage or judgment, should be general and universal among all classes of the inhabitants of whatever description or colour whether European or Asiatic.

I propose to shew that the Governor-General by enacting a regulation to this effect, would not infringe any law, custom or usage of any class of the inhabitants, nor any contract express or implied on the part of the Company, and afterwards I flatter myself, I shall make it abundantly apparent that sound policy requires such a regulation.

I shall assume it as an uncontrovertible position, that all the land of Prince Wales Island belongs to the Company, as Lords paramount, subject to such legal and equitable rights as the present possessors may derive under the implied or express grants of the Company. The following statement will, I apprehend, establish this position.

In 1786, when all the island was uninhabited and ceded, in that

* A regulation is necessary empowering the Judge to determine all disputes among Mariners respecting wages &c. This at Prince of Wales Island has heretofore been a matter of much litigation. It might be framed with analogy to the proceedings on the Admiralty side of the Supreme Court under a Libel against the Ship owners and Commanders.

state, to the Company, by the cession the property in the soil became vested in the Company. Afterwards Mr Light invited Chinese, Malay and other colonists, to settle on the island, and for encouraging them to remain, permitted each individual to occupy a particular spot of land which he assigned to him, in exclusion of all others. The new colonists having bestowed their labour in clearing the spots so assigned to them, assumed it afterwards, as a necessary consequence, that they, their heirs and assigns, had an absolute and exclusive right to this portion of the island; and under this title, some of the first occupants, their heirs or assigns now hold divers parcels of land. But there are others who hold land by virtue of written and registered grant from the Superintendent of the Island, in which grant there was not any limitation of time, and therefore they were disapproved by the Governor-General in Council, and in 1794 the then Superintendant was directed not to issue any more grants of land, unless there was inserted in each grant, a limitation of its duration for a certain number of years. Now admitting, that those who hold under either of the before mentioned titles, are entitled to the full extent, of either what is expressed in the grant, or what is fairly to be implied from the circumstances attending their first occupancy of the land, yet this matter is indisputable,—that not a single possessor, or owner of land at Prince of Wales Island can derive his title, under any peculiar local law of the place from which such possessor emigrated, for each and every possessor, owner of the land, or those under whom he derives, gained their right by one general mode, that is, by the express or implied grant of the Company, the Lords paramount of the island; and then as such a regulation as is recommended would not be repugnant to such grants and would not interfere with any local law, peculiar usage or custom of either of the classes, it is clearly competent for the East India Company through their legal representative the Governor-General in Council exercising legislative authority, to establish one general universal law for all classes, as the law of the land, the Lex rei sitæ, to govern and determine all questions of right to the land of Prince of Wales Island.

Having thus established the competency of the Governor-General in Council to enact such a regulation, it remains to prove its expediency.

And I think the civil policy of such a regulation is shewn, if we consider, that it would furnish a certain rule, and readier means of determining all disputed questions of title to land, by any of the modes by which a right to the possession of land may be acquired or lost, than if the Judge was laid under a legal necessity of referring to various, and perhaps discordant, intricate, and to him unintelligible laws, customs and usages, brought by various classes of men from the different countries, from which they emigrated to Prince of Wales Island.

One general universal law respecting the acquisition or alienation of land, would also have more publicity and stability than a variety of local laws, usages and customs culled from all the countries from which the new colonists had emigrated. Such local laws, usages, and customs, could not give the rule where the litigating parties came from different countries and were of distinct classes, and this inconvenience must constantly attend the introduction of such local laws, usages and customs, viz.—The law that is to govern the disposition of land, must follow the *person* of the tenant, and must change as the land by alienation shifted its owners from one class to another class of the inhabitants. Then the law of the land would be as various as the several classes of its inhabitants, and each new comer would bring his own law of the land along with him. But the policy of all the civilized part of the world has determined otherwise. In England and on the Continent of Europe while the law of transitory actions follows the person of the owner, and while it has in most countries been settled that when a stranger dies in a foreign country leaving effects there, the right of succession is according to the law of the place where he was domiciled, the law directing the succession to immoveable property has been emphatically called " the law of the land" that is the " Lex Rei Sitæ" and is the same for all men, owners of land in all those countries, which are considered as civilized.

The civil policy of such a regulation will be also apparent, in as much as by furnishing a certain rule or ready means of determining all disputed cases of title to land, it must necessarily lessen litigation and prevent fraud, and it will also furnish to the government some security for the fidelity of the land-owners of the island; for then, the land-owners however divided in interests by their peculiar prejudices, manners and customs, will have one common tie, one bond of union with the State, all holding under the East India Company by the same general universal law; they will be all interested in the support of the established government; and by thus opposing their general interests as land-owners, to their peculiar interests as members of a class, a proper balance may be preserved between all classes and a check be given to any combinations against the government.

The civil policy of such a regulation will also be found by its furnishing to government a ready knowledge of the fact who is the real owner of every spot of land on the island and particularly if the possession of landed property to a given value should be made an indispensible qualification for any Asiatics holding any office of trust, such as Captain of a class, assessor &c., and if such a qualification in England is necessary, " a multa fortiore" is it at Prince of Wales Island where you cannot have any firm reliance on the morals or fidelity of the Asiatic colonists to the government there established.

Such a regulation would undoubtedly accelerate the transfer and circulation of the landed property of the island, and this is a very important point if it is considered that Prince of Wales Island may be made an emporium and the medium of a commerce extending to India, the Coasts of Arabia, Africa, America and Europe from China and the whole Eastern Archipelago.

Such a regulation would quiet every land-owner in his possession of the land and would thereby occasion larger capitals to be laid out on its improvement.

The whole island would by necessary consequence be brought into cultivation at the earliest period which its population could effect; and finally the island would thereby afford to the Company an ample revenue through the medium of an equal and moderate Assessment according to the value of the land; a revenue sufficient to provide for the expences of its civil government and without such Tax in any manner operating so as to prevent the full population of the island or at all interfering with its commercial prosperity.

With respect to what may be called the form and "figura Judicis" to be hereafter established in the Court of the Judge of the Settlement of Prince of Wales Island, perhaps, it would be proper that this Court should not in the first instance entertain *original* jurisdiction in *some particular cases*, where the parties were of the same class of the inhabitants, or in actions of debt or on promises among people of the same class, where the matter in dispute was under a certain value, and therefore I beg leave to submit, whether it would not be proper to preserve the Courts of the Captains of the Chinese, Malays, and Chooliars, under proper checks and regulations. These Courts, perhaps, might be allowed to have cognizance in the first instance of all disputes, where the litigating parties *were of the same class*, and that should hereafter arise between masters and servants, husbands and wives, parents and children, guardians and wards; and also in matters of contract where the matter in dispute was under 10 dollars, and the disputants were of the same class. An appeal however in all cases should be allowed to the Court of the Judge from the Courts of the Captains, if it was prosecuted within a given time. The Court of the Judge might entertain *original and exclusive* jurisdiction of all actions, or causes of action between *members of different classes*, even where the litigating parties were in the beforementioned relative situations of masters and servants &c., and where the cause of action was not a matter of debt, promise or contract, but a matter of wrong or injury, such for instance as actions where a reparation was sought in damages for a trespass and assault upon the person or goods, for a nuisance or defamation, and particularly in all matters of disputed title to land either by contract or succession; and also in cases of disputed succession to moveable property; and in all actions of contract

where the matter in dispute was above a certain value.

A form of process being established, some discretionary power might be given to the Judge to vary it if necessary, in particular cases, in compliance with any prejudices, that might be found to exist in any of the classes; and with respect to those defendants in civil suits, who neglected or refused to appear or absconded to avoid answering the plaintiff's demand, when regularly preferred, some regulations, analogous to the exparte proceeding to a Judgement through the medium of the sequestration of the defendant's lands and goods, as practised in the Supreme Court of Judicature, might be adopted at Prince of Wales Island in the Court of the Judge of that Settlement.

Previous local knowledge is however indispensibly requisite to form an exact judgment on what should be the process of the Court of the Judge of the Settlement of Prince of Wales Island; and perhaps summary proceedings might in most civil cases be more conducive to substantial justice than a plenary suit. However in plenary proceedings, where an appeal is to be allowed to the Sudder at Calcutta it will become a question whether the mode practised in the Zillah Courts, of sending the depositions of witnesses taken down by way of question and answer shall be followed in the Court of the Judge at Prince of Wales Island, or that practised in the Supreme Court upon an appeal to the King in Council by sending only the depositions of the witnesses, as written from their mouths by the clerks, who blend together the questions and answers, and where each deposition is afterwards signed by each witness. Or the mode followed in England where the Jury find a special verdict of the facts thereby exercising their judgment on the evidence, and leaving only the law to the Court that is ultimately to decide. In favour of the latter mode the great difference between written and oral evidence may be urged, and against it that by such a mode all control would be removed from the Judge, who if he was corrupt might securely effect his wicked purposes in the perversion of justice.

It is for the wisdom of the Governor-General in Council to determine the nature and mode of appeal from the Court of the Judge of the Settlement of Prince of Wales Island to the Court of the Sudder Adawlut at Calcutta.

On the Criminal Jurisprudence of Prince of Wales Island.

It appears from the papers of the office of the Secretary to the Public Department that a Court of Justice for the Trial of all Criminals (except Europeans) has been established at Prince of Wales Island. The members of this Court appear to have been the Superintendant or Acting Superintendant, and the Magistrate or Acting Magistrate for the time being; to these a third person was added who was stiled Assistant to the Superintendant. This Court seems however to have observed no regular form of proceeding, nor practised any of the established rules of evidence. It

proceeded so far in capital cases, as to pronounce sentence of death, but the judgment was not executed till confirmed by the Governor-General in Council.

The right to inflict punishment for crimes and misdemeanors committed on Prince of Wales Island, being vested in the Governor-General in Council, under the Statute which authorizes him to direct and control its civil government, 33 Geo. 3 Ch. Sec. 40. it may be superfluous to consider whether this right would not belong to him independent of Statute but as I have no doubt of its being necessarily vested in the Governor-General in Council (independent of all Charters, or Statutes) as the Sovereign executive power of the island, I will beg leave to state my reasons for writing so decided an opinion on this subject, on which I have heard other opinions have been entertained.

In a state of nature, the right of inflicting punishment for an injury done to him by another man is vested in every individual. But when individuals, as at Prince of Wales Island, enter into a state of society, such right for the general good and by the implied consent of all is transferred to the Sovereign executive power of that society; and this cannot be denied without reverting to the law of nature and making every individual who is injured by another, the Judge and Avenger of his own wrong; and what would this be but to dissolve all the bonds of society. If then Prince of Wales Island is in a state of society, and not in a state of nature, the right of inflicting punishment for all crimes committed against the persons or property of individuals on that island must be necessarily vested in the Governor-General in Council who now is the legal representative of the Company, the Sovereign executive power of that society, and in confirmation of this Doctrine (if it needed any) it may be urged that as crimes commited in one State of Society, are crimes immediately against that state and against that alone, the cognizance of them can only belong to the Sovereign executive power of that state of society, for it is a maxim of the law of nations, that one state will not take cognizance of crimes committed in the territories of another state and then it necessarily follows, that (except British subjects, who by statute are made amenable to the King's Court of Fort William, &c.) all the other inhabitants of Prince of Wales Island are amenable only to the Court of Criminal Jurisdiction established on that island under the authority of the sovereign executive power, that is the Governor-General in Council, and cannot be brought before any other Court *in any* other place,* for any crimes by them committed on Prince of Wales Island. It is generally the place where a crime is committed, that determines the jurisdiction. The Court of Criminal Jurisdiction for the Settlement of Prince of

* A Scotsman, or an Irishman cannot be tried in England for a crime by him committed in Ireland or Scotland, and though apprehended in England, they are sent for trial to the place where the crime was committed.

Wales Island must however in one instance entertain jurisdiction, although the offence be not committed on the island, or within the limits of its dependencies, and this is allowable by the laws of nations, which is the law of all countries in the instance alluded to. "In the case of piracy," a crime I am sorry to say of frequent occurrence in the seas adjacent to Prince of Wales Island. A pirate is defined as the "hostis humani generis," and the crime of piracy consists in committtng acts of robbery and depredation upon the high seas, which are the road of the universe, it too often unites with it murder and other crimes, and cannot be so easily guarded against as other robberies. It therefore demands exemplary punishment on a well known principle of Criminal Jurisprudence.* In all countries of Europe, it is punished with death, and considering the Malay neighbourhood, and the great propensity of these people to piratical pursuits, perhaps it is at Prince of Wales Island that the crime of piracy should be more severely punished than at any other place. As to the punishment of other crimes, I know not of a more perfect Criminal Code than that of England. Then I humbly submit that it would be proper to establish (by a Commission to be issued by the Governor-General in Council) a Court of Criminal Jurisdiction for the Trial of all Crimes and Misdemeanours committed at Prince of Wales Island or its dependencies, and the trial of all piratical acts committed on the high seas, by any person or persons whatever (except British subjects) who may be brought before this Court.

Such Court might consist of three members, two of whom (the Magistrate being one of the two) should in case of the sickness, or absence of the third, be sufficient to form a Court.

The Lieutenant-Governor of the Island, the Judge and a third person to be selected from any of the civil officers of the government might perhaps be thought fit persons to be named in this Commission.

The Lieutenant-Governor, when present, to preside, and in his absence the Judge who might act also as Recorder to the Criminal Court. In capital cases if there were but two members present and dissentient opinions, the case should be adjourned to a full Court and no judgment given. And if in a full Court there should not be an unanimous opinion in the capital cases, the case should be referred to the Sudder at Calcutta. In other cases, the majority of voices should decide unless it should be where there were but two members present, in which cases also, the judgment should be suspended, and the matter referred to a full Court for its determination by the voices of a majority of all the Judges.

A Session might be held on stated days every three months in the year, and the following method of proceedings might be observed in the stages of a criminal prosecution from the arrest of

* "Ea sunt peccata maxime, quæ difficillime procaventur."

the party accused to the execution of the sentence pronounced against him, viz.

All persons whatsoever (except the Lieutenant-Governor) should be liable to arrest by the warrant of the Magistrate when legally accused before him of any crime but no person should be arrested unless he was previously charged upon oath before the Magistrate with such crime as would at least justify the holding him to bail when taken in the very act of committing the crime or upon hue and cry after it, in which cases no previous charge could be necessary. When the person accused should be brought before the Magistrate, he should proceed without any unnecessary delay to examine into the circumstances of the crime alleged against the prisoner and if it manifestly appeared that no such crime had been committed or that the suspicion entertained of the prisoner was wholly groundless, then he should be discharged; but otherwise according to the circumstances of each case, the prisoner should be either committed, or admitted to bail. In what cases bail should be admitted of right, might be determined by the principles, which guide the Magistrate in England, or by any particular regulation to be for that purpose enacted by the Governor-General in Council.

When a prisoner is brought to trial, that is called to answer the matter charged upon him, the accusation should be read and explained to him, in such manner that he may clearly apprehend of what he is accused. This accusation should have been previously framed according to the evidence before the Magistrate, by an officer of the Court, and it should set forth the name, degree and class of the accused, the time and place where the fact is charged to have been committed, and it should describe with perspicuity and certainty, the offence charged upon the prisoner. Previous to the trial, the prisoner should have had due notice when it was to take place; and the assistance of the Magistrate to enforce the attendance of any witnesses whom the prisoner desired to call, should be offered to him, and the goaler should take down in writing a list of the names of such witnesses for the prisoner and their places of abode, and deliver such list to the Magistrate a day or two previous to the trial. At the trial, if the prisoner openly and voluntarily confesses the fact of which he is accused, such confession being the best evidence thereof, the Court has nothing to do but to award judgment, humanity however might perhaps make it desirable that it should be a rule with the Court never to record such confession, without advising the prisoner of the fatal consequences thereof, and permitting him to retract the confession, and in such case the Court should proceed to try the case, the same as if no such confession had been made. If a prisoner obstinately refused to answer to the accusation perhaps the better way would to be proceed exactly the same as if he denied the charge, but in England, such refusal is considered as tantamount to a confession of the fact.

The mode of trial must be by the suffrages of the Judges, whose duty it will be to pronounce upon the fact,* and upon the Law arising therefrom, and the Criminal Law of the Island should be promulgated by a regulation to be enacted for that purpose, that all people may strictly watch over the conduct of the Criminal Court in the exercise of such great powers as must necessarily be entrusted to them. The office of the Court will be to find the fact and to *declare* what punishment has by the regulations been annexed to the crime. It should be the strict duty of the Court to construe the Criminal Law by the *Letter* of the Law, and by no means to assume to construe the Criminal Law by what to them may appear the *spirit*. The power of softening the rigor of the general Law, in such criminal cases as merit, from their particular circumstances, an exemption or mitigation of punishment, might be entrusted to the Sudder at Calcutta, and for this purpose the Court at Prince of Wales Island should be authorized to suspend the execution of the sentence, which should nevertheless be pronounced after conviction, as its necessary consequence.

The power of pardoning offences after conviction, should not rest with the Court of Prince of Wales Island, because it is irreconcilable to polity, that the power of condemning, and the power of pardoning should center in and be exercised by the same Court.

Montesquieu has justly remarked, that this would be to oblige a Court to make and unmake its decisions, this would tend to confound all ideas of right among the mass of the people, as they would find it difficult to tell whether a prisoner was discharged from circumstances requiring it, though convicted, or obtained a pardon through favor which he did not deserve.

If the Court at Prince of Wales Island see no reason for recommending a convicted prisoner for mercy to the Sudder at Calcutta, the execution of the judgment will follow as its consequence, and in case of murder, it is of importance that the execution of the sentence should not be delayed. This is every where of great necessity, and no where more so than at Prince of Wales Island. The prospect of revenge, or gratification of another passion, which too often has tempted a Malay inhabitant of that island to commit murder, should, if possible, be attended with the idea of its immediate punishment; nothing can tend more to awaken that salutary idea at the instant when passion tempts, than the punishment immediately following the conviction of murder. Delay of execution serves only to separate this idea, and then the execution itself affects the minds of the spectators, rather as an horrible sight, than as the necessary consequence of transgression.

* A trial by Jury in Criminal cases is not practicable at Prince of Wales Island, the minds of the colonists are not prepared for the exercise of the functions of a Juror; a previous habit of performing all the moral duties, and a disciplined judgment, with sentiments of public duty, are indispensible qualifications for a Juror; the rude mind of a Malay agitated by passion, and the callous craft of a Chinese, little accord with the dignified character of an impartial Judge.

There appears to have been a person officiating at Prince of Wales Island in the character of a Coroner, and Provost or Goaler. And it would be very useful that a person fit for the Judicial office of a Coroner, and of the Ministerial office of a Sheriff (both of which the Coroner is competent to perform) should be appointed to perform those offices, and this person under the denomination of a Coroner might appoint a Provost or Goaler and other subordinate officers, for whose conduct the Coroner should be *civilly responsible*, as the Sheriff of Calcutta, or the Nazir is in the Zillah Court in Bengal for his subordinate officers.

On the Police of Prince of Wales Island.

It appears that for some time past the European Magistrate of Prince of Wales Island, has been at the head of a department of Police, in which he has been assisted by the before described Captains of the Chinese, Malays and Chooliars, by the Provost and by other subordinate and inferior officers. It has been also the duty of each Captain of a class to keep Register of the births and marriages, of all those of their class who are resident on the island and to report all new arrivals of people of their class, to ascertain how many of their class are house-keepers, and to report the exact number of their family and the names of all strangers who should lodge for a night or longer at their houses, to regulate all assessments upon their class and all their civil and religious rites, ceremonies and public exhibitions, and in the performance of these duties they have been assisted by writers, and others paid by the Government. The reports of these Captains have been copied by writers in the pay of Government in the office of the Magistrate and filed there of record.

As preventative justice upon every principle of reason, of humanity and sound policy, is preferable in all respects to punishing justice, too much care cannot be taken in establishing an active and efficient Police at Prince of Wales Island to prevent the commission of crimes; and as preventative justice operates chiefly in deterring men from the commission of crimes through a steadfast belief that if committed they will not escape detection and punishment whatever lessens this belief, therefore should if possible be removed.

Now at Prince of Wales Island the facility with which a person after the commission of a crime may escape its punishment by crossing the narrow channel which divides it from the Malay Peninsula, must unavoidably lessen the belief of inevitable punishment following the commission of a crime, and the Police cannot more effectually administer to the end of justice than by rendering it very difficult for any person to cross that channel, without permission from the Magistrate or his subordinate officers of Police. In another point of view, this matter is of great consequence if banishment is to make a part of the punishment in the criminal code of that island, for it is equally necessary to the certainty of

punishment that a man banished the island should not have ready means of clandestinely returning, as it is important, if he has committed a crime that he should not have the means of absconding to avoid its punishment. In England to prevent such return the legislature has had recourse to the *severity* of punishment and has made it capital to be found in England before the time has expired for which the culprit was transported. The commission of this crime of returning from banishment is however by nature much more guarded against in England, than it can be at Prince of Wales Island. The distance of Botany Bay from England seems in itself almost an insuperable difficulty, to the return of a poor convict, and if it is a just principle of criminal jurisdiction that among crimes of equal malignity, those should be most severely punished, which cannot be so easily guarded against as others, the punishment of returning to Prince of Wales Island before the time of banishment was expired, should be capital, but on the contrary there is reason to suspect that it has hitherto escaped any kind of punishment whatever at Prince of Wales Island. Some regulation is certainly requisite on this subject to render the means of escaping from the island, or of returning there from banishmant, equally difficult for offenders to accomplish, guard boats appear requisite to effect this desireable end. The crime of perjury at Prince of Wales Island appears to be very commonly committed by the *Malays** and it has occurred to me that some measures of prevention might be taken to restrain this vice and if we can determine from its commission, through a steadfast belief that it will not only be punished by the deity, but also by the Magistrate, we shall render the greatest assistance to the laws and to the ends of justice—so far however from any regulations being put in practice at Prince of Wales Island with this view, the crime seems to have been committed there with perfect impunity and owing to the following causes. In their own country among the Malays a strange custom of giving evidence seems to have prevailed and which no doubt among them has greatly contributed to the commission of perjury by making it a crime of difficult proof and detection. It should seem that in their *courts* (if this term can with propriety be applied to such barbarous assemblies) evidence is not given on both sides of the question. The witness (for either the accusation or the defence) who is to establish a fact is told before the judge what fact he is to prove and if he chuses to confirm this fact by his oath, and if the party interested also deposes to this fact, it is then legally established in proof and no evidence is admitted to encounter this proof, nor is any cross examination allowed. But the great cause of the frequent occurrence of perjury among them will be found in the impunity with

† But after experience proved that this crime was less committed by Malays than other classes of a more civilized sort.

which it is committed, it being contrary to their customs ever to attach any infamy to the crime, the cognizance of which according to their prejudices belongs alone to the deity, and is not a subject of punishment before any human tribunal.

With respect to the commission of perjury by the Chinese colonists of the Island, the Chinese language it is said does not contain a single word synonimous to those which in other languages express the existence or attributes of God. Their morals hinge only on the doctrine of *nature* and *reason* as taught by Confucius, and the form of their oath is to place a China plate on the head of the witness who imprecates evil on himself if he speaks an untruth. They appear to be little infected with superstition; therefore as religious awe will conduce nothing to check this vice of perjury among the Chinese, it is the more necessary that human laws should punish it severely when detected, indeed it has been observed of these people "Le baton est le souverain de la Chine" and it would be well applied if it could extract truth from a Chinese. The measures that might be taken to prevent the commission of perjury among either the Chinese and Malays as well as the other classes, seem to be these. First to discover (for it does not appear to be yet discovered) that mode of affirming solemnly to a fact which in the minds of the witnesses of each class of the inhabitants of the island would be obligatory on their consciences and operate most powerfully on their fears, prejudices and superstition. Then the oath should be administered with great ceremony and solemnity, and the mind of the witness should if possible be impressed with awe,* and lastly, certainty of punishment operating more powerfully to prevent the commission of crimes than severity, it should be the invariable practice never to pardon the commission of this crime. A regulation is requisite to declare the penalty and punishment attendant on a conviction of perjury.

The crime of murder at Prince of Wales Island has been very often committed by the Malays. The punishment of this crime among themselves in their own countries is by fine similar to the Saxon "Weregild," "Des amendes qui se partagent entre la "personne offensee ou ses heritiers et le Magistrat, sont l'unique "punition du mentre." Neither the certainty nor the severity of punishment therefore have operated so much as they might have been made to have done among these people to prevent the commission of this crime. At Prince of Wales Island the Malays do not immediately on their coming there, acquire better habits. It is indispensibly necessary therefore, with a view to prevent the commission of murder, that no Malays on the Island should be

* The summary mode of administering oaths in the Courts of Justice in England has certainly occasioned much perjury; if the hurry of business is urged as some apology the consequences of the crime of perjury if duly considered will completely destroy that excuse: for loss of time is an evil of infinitely less magnitude than the fatal effects of perjury.

allowed to wear or possess creeses or any kind of *offensive* weapons; and those who are house-keepers, if they are permitted to possess *defensive* arms, (which scarce seem necessary) should register these with the Captain of their class, and be responsible that they were not used by any one for other purposes. The sale of Opium (which drug by its peculiar qualities has been thought conducive to the commission of this crime by those Malays who use it to excess) should be strictly regulated and if a murder is committed by persons unknown, the house-holders of the district where the body was found, or if it should appear that the body had been removed out of the district where the murder was committed, should be heavily amerced, each householder being obliged to pay in proportion to his property, of which the Magistrate should be the Judge and the fine to be paid into the Company's Treasury.

The island being divided into districts the inhabitants should be classed under an officer of Police and each householder should be the security for the behaviour of all and every one of his class who were householders, unless the class repudiated for cause any householder from this class, and if the cause of the objection of the class to such particular householder, after hearing both parties was established before the Magistrate unless such householder was a land-owner or could give security for his good behaviour, he should not be permitted to remain on the island but should be sent away by the Lieutenant Governor on a representation being made to him by the Magistrate for that purpose.

The criminal cases of a slighter degree, such as trifling thefts, riots, drunken excesses, misconduct of servants to their masters, deceits practised by the bazar tradesmen, cheating &c. &c., an immediate punishment being requisite, it would not be fit to refer the decision of such matters to the Criminal Court. The Magistrate might be entrusted with this duty and the plain and easy proceedings before Justices of Peace would be his model. The Magistrate might for the commission of such offences, be empowered to inflict small pecuniary mulcts to be paid into the Company's Treasury, and corporal punishment by sitting in the stocks, flagellation and imprisonment with hard labour for the service of the Company, for a small period of time. The proceedings before the Magistrate necessarily must be summary. However it should be always made a rule to summon a party accused before he is condemned. If he absconds prior to being summoned the Magistrate might seize his effects to enforce appearance, but should not in criminal cases proceed to condemnation, or even trial. After a summons however has been served, of which service the Magistrate should take evidence on oath, although the party did not appear, the Magistrate might go on to examine the witnesses upon oath, and to acquit or condemn according to the evidence. The conviction should always be made in writing and filed in the

office of the Magistrate, upon conviction the Magistrate should have power to issue his Warrant to apprehend the convicted offender in cases where corporal punishment is to be his punishment, and in cases where a penalty is to be levied, to issue his warrant to levy the penalty by distress and sale of the moveable property of the offender, unless he voluntarily pay the penalty adjudged against him.

Thus I have endeavoured to render the foregoing observations as fitting, as my abilities permit, to meet the eye of the most Noble the Governor-General, and I cheerfully submit them though not confidently, trusting in the indulgence which will be shewn to him who endeavours to deserve well, although he may fail in the end proposed.

(Signed) John Dickens,
Judge and Magistrate of the Settlement
of Prince of Wales Island.

Calcutta, 1st October, 1800.

C. R. Crommelin Esqre. Secretary to the Government in the Public Department,

Sir,

I request that you will be pleased to present the enclosed to the most Noble the Governor-General, and I am, with great consideration and respect,

Sir &c.
(Signed) John Dickens,
Judge and Magistrate of the Settlement of
Prince of Wales Island.

Calcutta, 22nd Jany. 1801.

Since I had the the honor of submitting to the consideration of the most Noble the Governor-General in Council some observations written with a view to the enacting of certain regulations by the Governor General in Council for the administration of Civil and Criminal Jurisprudence at Prince of Wales Island, I find that I had been misinformed as to the fact that Prince of Wales Island when ceded to the Company was without any permanent Inhabitants.

It is therefore that very respectfully I now venture to submit to the consideration of the most Noble the Governor General, some further observations grounded on the circumstances that Prince of Wales's Island, was neither desert nor vacant, when it was ceded by the Quedah Rajah to Mr Light and when actual possession thereof was taken by him for the East India Company.

By virtue of that cession the sovereignty and dominion of the island was transferred from the former Sovereign and under their charters, confirmed by Parliament, became vested in the East India Company.

But the Governor-General in Council as the representative of the East India Company is by Parliament invested with the actual possession of that Sovereignty and dominion and particularly by that 33 Geo: 3, Chapter 56, Sect. 40 he is empowered *to direct, control and order* the Civil Governments established or to be established within the limits of the Company's exclusive trade.

If Prince of Wales Island when ceded to Mr Light as aforesaid had not been included within the territorial possessions secured to the Company by their charter confirmed by Parliament, in consequence of the cession thereof by its former Sovereign to a British subject the sovereignty and dominion of the island would have been transferred to the Crown of Great Britain and Ireland. It would have become a distinct though dependant dominion of the Crown, subject to the control of Parliament but not bound by any Act of Parliament unless particularly named; and as it would not have been any part of the Kingdom of England, so the common Law of England, as such, would not at Prince of Wales Island have had any binding authority.

All the rights, prerogatives, and privileges, which under other circumstances would by the transfer of the Sovereignty of Prince of Wales Island have been vested in the political character of the king (had they not been granted to the East India Company by charter confirmed by Parliament) are now and for a time yet to come vested in the Company, but the exercise of these rights, prerogatives and privileges by statute belongs alone to the Governor-General in Council as the legal representative of the East India Company.

And with respect to the nature of these rights, prerogatives and privileges, there is clear, express and high authority.

If putting aside the Company's charter, as I have before mentioned, the sovereignty of Prince of Wales Island when ceded would have been transferred to the Crown, and if it then had possessed laws of its own, these would remain in force till they were changed by the king. The king however *without the concurrence of Parliament*, under such circumstances would have had prior and legal right to alter the old laws and to introduce new laws. Lord Mansfield in the celebrated case respecting the island of Grenada, after four solemn arguments had been heard at four different times, thus delivered the unanimous Judgement of the Court of King's Bench. "We think it quite clear that the King "*without the concurrence of Parliament* has a power to alter "the old and introduce new laws in a *conquered* country, "this legislation being subordinate to his own authority in "Parliament" and Blackstone in his Commentaries observes "That in conquered or ceded Countries that have already laws of their own the King may indeed alter and change those laws but till he does actually change them the laws of the Country remain."

What under other circumstances would have been the rights,

powers and privileges of the King, under the existing circumstance of the King's grant confirmed by Parliament, are the rights, powers and privileges of the Governor-General in Council. The right therefore of the Governor-General in Council to legislate for Prince of Wales Island is too clear to be controverted.

And it is equally clear that all such laws as shall be enacted by the Governor-General in Council for the Government of Prince of Wales's Island will be binding on all the Inhabitants indiscriminately. British subjects as such cannot claim any exemption from the obligation to obey those laws. In the before mentioned case of the Island of Grenada, the judgement of the Court was thus given. " The Laws and Legislative Government equally affects " all persons and all property within its limits and is the rule of " decision for all questions that arise there; whoever purchases or " sues there, puts himself under the law of the place, thus an " Englishman at Minorca, the Isle of Man, or the plantations has " no privilege distinct from the natives."

At Prince of Wales Island however there is indeed one privilege given to British subjects by Statute, namely the privilege of being tried by a jury before either of the King's Courts of Record at Bombay, Madras or Fort William, when accused of committing any crimes or misdemeanors, within the limits of the Company's exclusive Trade, and hence it may be inferred that British subjects thus accused cannot legally be tried before any other Courts of India. But this enactment by statute must be considered only as an exception, pro tanto, and then like other exceptions it proves the general rule, namely that in all other cases, British subjects, whether English, Irish, or Scotchmen born, are with all the rest of the Inhabitants of Prince of Wales Island amenable to the laws and Courts of Justice there established.

I understood that it has been proposed to the Governor-General in Council to take Bonds from British subjects residing at Prince of Wales Island in a penal sum conditioned for their submission to the decisions of the civil Courts of Justice there to be established. I cannot therefore avoid the observation that such a measure appears to me not only unnecessary, but derogatory to the dignity of the Governor-General and to the majesty of Justice.

(Sd) John Dickens,
Judge and Magistrate of the Settlement of
Prince of Wales Island.

Calcutta, 22nd January, 1801.

ETHNOLOGY OF THE INDO-PACIFIC ISLANDS.

By J. R. Logan.

LANGUAGE.*

Chap I.

GENERAL CHARACTER OF THE INDO-PACIFIC LANGUAGES.

Sec. I. Phonology.

Elementary Phonology. The insular languages present similar contrasts of harsh and soft phonologies to those that are found in every considerable region in other parts of the world. But their prevailing character is vocalic, harmonic, and flowing. This is

* *Introductory Note.* As the publication of the various sections of my review of the ethnology of the Indo-Pacific islands must necessarily occupy a considerable period, I thought it advisable to proceed at the same time with the separate notices of each tribe. After some trials I found it would be impossible to convey a clear idea of the ethnologic results afforded by the languages of particular tribes, without the constant repetition of references to the general characteristics of the insular languages. In order to avoid this I propose to take a rapid review of all the known languages of Oceania, and to compare their leading traits with those of other families of language around the eastern Ocean. I hope to be enabled at some future period to offer a more complete view.

The following arrangement has been adopted. A brief sketch of the general characteristics of the Oceanic languages is first given. This might perhaps have been advantageously enlarged, but it has appeared to me sufficient for ethnological purposes. It would be difficult, without undesirable amplification, to give a more exact view, while continuing to avoid any anticipation of ethnic comparisons and conclusions. When I endeavour to trace the relations of the insular languages to those of the continent, the comparative character of the former will be more clearly indicated. The second chapter is a general classification of the Oceanic languages according to their leading phonetic and ideologic characters. The subdivisions must be postponed until we come to glossarial comparisons. In the third chapter each of the groups established in the second, is separately considered, not with the object of observing its structure fully, but to seize on its more prominent peculiarities and affinities. This is followed by a comparative view of the formatives, definitives, pronouns, possessives and directives. I have thrown into the form of a Supplement to chap. III. a multitude of details and illustrations which if incorporated in the text would have defeated my object in making it brief, but which are necessary to convey more precise notions than can be obtained from general description. The foreign alliances of the insular languages are next considered. I commence by examining the general characteristics of the languages of the basin of the Indian Ocean,—the Lau-Chinese, Burmese, Tibetan, Himalayan, Archaic Indian and African. Before adopting any conclusions respecting the connection between the Africo-Semitic and Oceanic languages I considered it necessary to examine the former as fully as the data within my reach allowed. The results are too extensive to form a portion of the present paper, but they will be given separately. In the meantime I have indicated very briefly the character of the African families. The relations of the Oceanic languages to the different continental alliances are examined and a view is given of the affinities between the formatives, definitives, pronouns, directives and numerals of the former and those of the latter. The bearing of the results on the ethnology of the Indo-Pacific islands are adverted to in this last chapter. That no room may be left for doubt as to those continental families with which the insular languages are most closely connected, I have added brief general comparisons with the Fino-Japanese and American alliances.

I have already remarked on the great deficiencies in our knowledge of the Indo-Pacific languages.—Journ. Ind. Arch. vol. iv. p. 445. The list at the end of this

fully developed in the middle languages of the region, those of Eastern Indonesia, in most of which the proportion of consonantal finals is small, and in some of which the vocalic tendency is so great that all final consonants are rejected. This phonology has largely influenced the languages of Melanesia and Micronesia, and it has degenerated in Polynesia into an extreme softness and weakness. Polynesian has not only, like some of the E. Indonesian, lost the power of pronouncing final consonants, but even that of maintaining the distinction between surds and sonants, and the phonetic elements are reduced to a smaller number than in any other known language. In N. E. and W. Indonesia the vocalic phonology is accompanied by a greater love for consonants and a tendency to nasal terminals. In the ruder dialects it becomes harsh, without entirely losing the vocalic tendency; strong nasal and guttural sounds abound; and the pronunciation, instead of being pure and distinct, is smothered and intonated. The pronunciation of some of the more cultivated languages of the West is open and agreeable, retaining however a considerable degree of intonation; that of many of the East Indonesian tongues is highly rythmical and harmonious; while the Australian is extremely hurried and abrupt.

The Melanesian languages in general partake of the prevalent insular phonology. The western New Guinea, the Australian, Tasmanian and New Caledonian are in general highly vocalic, the Tasmanian and some of the Australian being purely vocalic in their finals. But some languages in the Melanesian region, particularly those of N. Australia and Torres Strait, have preserved a highly consonantal phonology, possessing some compounds which are unknown in Indonesia. In Micronesia the prevalent phonology is intermediate between this high degree of consonantalism and that of N. Indonesian. The latter has peculiarities which connect it with Micronesian phonology, and some of these are found in a few of the languages of Borneo.

The insular intonations have not the complexity and variety which distinguish those of the Chinese and Ultraindian phonologies. In general each language has a prevailing tone which is consequently of no phonetic value. There are, however, some

paper of all the authorities from which I have derived any data, presents, I believe, a tolerably accurate view of the contributions that have hitherto been made to this branch of the ethnography of the region.

In the ethnographic notices of the different tribes, the characteristics and affinities of each language will be separately considered.

I ought to add that in the use of certain terms, and in the general mode of treating the subject, I assume that the reader has perused my previous papers on insular ethnology, or at least three of them,—entitled "a System of Classification and orthography for comparative vocabularies," Journ. Ind. Arch. vol. ii. "Preliminary remarks on the generation, growth, structure and analysis of languages." Ib. vol. III p. 637, and "the ethnology of the Indian Archipelago, embracing enquiries into the Continental relations of the Indo-Pacific Islanders." Ib. vol. iv p. 252.—J. R. L.

exceptions. The substitution of the abrupt tone for *k* is common in the West, and the same tone forms a principal characteristic of Polynesian phonology.

It results from the vocalic tendency of the Oceanic languages, that the powerfully articulated and complex consonantal sounds of archaic times, still preserved to a considerable extent in N. and N. E. Asia, in the uncultivated Tibetan dialects, in S. India and S. Africa, in Rakhoing and some of the ruder languages of N.W. Ultraindia, and, in a less degree, by the ruder tribes along the more southerly portions of the W. mountain chain into the Malay Peninsula, have become softened by ejecting, abrading or vocalising the consonants. In the middle of the Oceanic region however there are remnants of a highly consonantal phonology with Tamulian and Hottentot traits. Although this archaic phonology appears to be now chiefly confined to N. Australia, it probably prevailed in Melanesia before the vocalic influence of the E. Indonesian began to operate in that region. In N. E. Indonesia and Micronesia also some allied consonantal phonologies are preserved, and this, combined with other reasons, leads to the inference that the oldest Oceanic phonologies were highly consonantal.

The variations in the phonetic character of languages which have so much in common are perhaps best illustrated by the terminals.* Those of Polynesian, it has been already remarked, are purely vocalic. In E. Indonesian this is the case with the languages of Gorontalo in Celebes, Ende in the S. Chain, Saparua and Halmahera in the Moluccas; the others have a small proportion of consonantal endings, e. g. in *Celebes*, Kaili about 5 per cent, Buol about 7, Parigi and Tojo 10, Mandhar, Mangkasar and Bugis 25, Buton 5; in the *S. chain* Tenimber 16, Letti 10, Savo 3, Sumba 14, Bima 5; the others exceed the highest Celebesian ratio, Kissa 40, Timor 38, W. Timor 34, Belo 40, Roti 37, Solor 36. The Ceramese gives 16 for one dialect and 28 for another. A few W. Indonesian languages have the E. Indonesian phonology in a much larger measure than the others. This is the case with some of the languages of the islands to the W. of Sumatra. That of

* It must be borne in mind that languages easily pass from consonantal to vocalic terminals. Hence we sometimes find that allied languages, spoken by adjacent tribes, differ in the terminals. Many instances of this are afforded in those parts of Asianesia in which the vocalic system meets the consonantal or penetrates into it. Thus in Australia we find some dialects with numerous and varied consonantal finals, others with nasal and liquid finals, and others purely vocalic. Some languages are neither decidedly consonantal nor decidedly vocalic. This must be the case where the existing phonology differs from the original one. The Vitian seems to be an instance of a language primitively consonantal having become vocalic from interpenetration with Polynesian, but still retaining a consonantal tendency, the final vowel being frequently indistinct and hardly perceptible.

The ratios are drawn from 300 words in the W. and N. E. Indonesian languages and 100 in most of the others. These numbers are too small, but they are sufficient to shew the tendencies of the different languages. More exact phonetic results will be given when we come to glossarial comparisons.

Nias has only about 9 per cent of consonants and that of Tilanjang (Engano) about 5. The Daya' tribe who occupy the river Sandol in the S. W. of Borneo have 31 per cent of final consonants, and it is remarkable that amongst these *d* and *g* occur, thus presenting a combination of N. E. and E. Indonesian phonology.

In W. Indonesian the final vowels and consonants are in general in about equal proportions, e. g. the consonants are in Malay about 65 per cent, Batta 57, Achin, Lampong, Javan, Sundan, Bali 50 per cent, Komring, Bawean, Ngaju about 40. In the N. E. Indonesian the proportions are nearly the same as in W. Indonesian or about 50 per cent. But some dialects of the Formosan appear to be more consonantal than any other Indonesian language, having as much as 70.

The W. Micronesian languages are in general as consonantal as the N. E. Indonesian. Tobi has about 50, and Pelew 66 per cent; the Marian and the Caroline are probably similar to the latter. The E. Micronesian present in Mille (Radak) a language still more consonantal, for it has 70 per cent of final consonants, a ratio only found elsewhere in Formosa and Torres Strait. The Tarawan, near Polynesian, has only 13 per cent. The Melanesian languages vary from a consonantalism greater than that of W. and N. E. Indonesia, to a vocalicism as great as that of the most vocalic of the E. Indonesian dialects. New Caledonian has about 20 per cent of terminal consonants of a W. Indonesian character. The Tasmanian and S. Australian languages in the S. and the Limba Apiu in the N. W. are purely vocalic. The western, eastern, middle and a few of the northern languages of Australia are vocalic, but most have a proportion of consonantal terminals nearly the same as the W. Indonesian. In the E. and S. W. languages the vocalic tendency is very decided, for although the proportion of terminal consonants is large in several of the dialects, the consonants are few and all of the most vocalic kind,—the nasals *n* and *ñg* and the liquids *l* and *r*, e. g. Wiradurai 63 (*n* 23, *ñg* 20, *l* 14, *r* 6) Kamilarai 39 (*n* 16, *ñg* 17, *l* 6.). The western languages are more consonantal. The S. W. Australian has the same variety of terminals as the W. Indonesian with the exception of *s*, the nasals and liquids predominating. This trait, with the possession of *j* as a substitute for *s*, both being wanting in E. Australia, connects the S. W. with the N. W. Australian dialects, and leads to the inference that the intermediate western languages will be found to have similar characteristics. The northern languages present remarkable contrasts, but the prevailing character is a much higher consonantal development, and a greater proportion of terminal consonants, than the more southern languages possess. In the N. W. dialects the consonantal terminals vary from 65 to 50 per cent, while one at least is purely vocalic. The N. E. languages, have the eastern phonology as far N. at least as Endeavour River. The dialects of the Torres Strait islands are

highly consonantal, having about 70 per cent of final consonants. They are distinguished from all the Australian languages by their possession of sibilants. The N. W. languages however are phonetically allied to them. The western New Guinea languages are in general E. Indonesian in their phonology. Utanatan has 4 per cent, Lobo 14 per cent and Waigiu 9 per cent of final consonants. These languages are chiefly insular. That of Point Dory is highly consonantal, having about 65 per cent of final consonants, and it may be inferred that this represents the archaic phonology of New Guinea better than the dialects that have become vocalised at the line of contact with E. Indonesian.

The most common consonantal finals are the nasals *n* and *ng*; *t* ranks next; then *s* and *r*; the others are comparatively rare. *ñg* and *n* are in nearly equal proportions in most of the W. Indonesian languages, and both united form from 20 to 30 per cent or about one-half of all the consonantal finals. In the more consonantal of the E. Indonesian there is about 20 per cent of nasals, but it is remarkable that while the Mangkasar and Bugis affect the more sonant and musical *ñg*, the Eastern and Southern languages use the surd *n* almost to the exclusion of *ñg*. In the vocalic Australian languages the nasals are in larger proportion than in W. Indonesian, some having upwards of 40 per cent. In the Torres Strait dialects they are almost wanting. The Micronesian vary, Tobi having only 5 per cent and Mille 28 of which *n* forms 23. The final *ñg* of W. Indonesia becomes *kn* in several of the Borneon dialects, and is sometimes replaced by *g* in the N. E. Indonesian. In Kayan *kn* is also initial. K is a frequent terminal in several of the W. and N. E. Indonesian such as Batta, Malay, Pontiana, Tagalo, in some of the E. Indonesian, such as Roti, Timor, Bclo, Kissa, and in the more consonantal Melanesian and Micronesian languages,—S. W. and N. E. Australian, Torres Strait, Tobi, Pelew, Mille. T is also common in most of these languages, and the majority of the W. Indonesian, unlike the E. Indonesian, affect it in preference to *k*. D does not occur in Indonesian save in some rare instances in Malay, Sandol and N. E. Indonesian. It forms 2 to 8 per cent in Torres Strait, N.E. and S.W. Australian and 1 per cent in Mille. In W. Indonesian *g* occurs very rarely and in a few languages. In N. E. Indonesian it is more common, reaching in Formosan to 14 per cent. In E. Indonesia and Australia it does not occur. In the Torres Strait dialects it is as common as in most of the N. E. Indonesian. In the Micronesian languages, which have so much phonetic affinity both to the N. E. Indonesian and Torres Strait, it appears to be rare. The liquids *r* and *l* are not common finals in W. Indonesian, but in Malay, Javan and a few others, and in the N. E. Indonesian, they form about 8 per cent. In W. Indonesian *r* predominates and in N. E. Indonesian and Micronesian *l*. In most of the E. Indonesian these liquids are rare, but in some, such as Ceramese and Kissa, *r*

forms about 8 per cent, which is the highest W. Indonesian ratio. In the Australian languages *r* and *l* are the most common terminals next to the nasals, and indeed are the only other consonantal ones in some of the E. Australian. L predominates in the latter and in N. W. Australian, and *r* in S. W. Australian, as it does in the Torres Strait dialects also,—e.g. Wiradurai *l* 14, *r* 6; Kamilarai *l* 6; S.W. Australian *r* 19, *l* 1; Cape York *r* 11, *l* 5; Murray I. *r* 15, *l* 2. The sibilant *s* forms about 6 per cent in W. Indonesia, but in some languages it is only from 2 to 4, which is also the N. E. Indonesian ratio. Several of the E. Indonesian have the same per centage as the majority of the W. Indonesian, and Roti has as high as 22. In others it is rare or wanting. In the Torres Strait dialects *s* is more frequent than in W. Indonesia or 7 to 11 per cent. Two W. Micronesian languages, Tobi and Pelew, give 3 and 7 per cent. Of the labials, *m* is the most common terminal. It forms 2 to 4 per cent in W. and N. E. Indonesia, 1 to 2 in E. Indonesia, 1 in S. W. Australian. In Torres Strait and Micronesian it is much more common,—Murray I. with Erub and Maier 10, Tobi 15, Pelew 7, Mille 6. The labials *b* and *p* are from ½d to 2 per cent in W. Indonesia, *b* being generally ½d. In some of the E. Indonesian they are in about the same proportions, but in most, labial finals are wanting. F and *v*, take the place of *p*, *b* in some. In the Torres Strait dialects *b*, *p* form about 12 per cent, in Micronesia 6 to 9. In Tobi *b*, *p*, *v*, and *f* occur. Pelew has a terminal sound written *tb* which appears to be a peculiar pronunciation of *t*. It thus appears that the large proportion of labial terminals is a peculiar bond between the Torres Strait and Micronesian languages. The compound terminal *dj*, *tj* is also common to these groups and to N. W. and S. W. Australian.

The only simple sounds that are wanting in the majority of the languages are the labials *f*, *v*, and the sonant sibilant *z*. F and *v* are found in some of the E. and N. E. Indonesian, N. Borneon, in Polynesian, and in some of the Micronesian languages, and *z* occurs as a pure sound in Formosan, Tobi, Banabe and Rarotongan, and enters into the compounds of some the Torres Strait dialects. The distinction between dental and palatal is fully established in some of the W. Indonesian languages, but it has only a local prevalence. In other respects the W. Indonesian phonology is well developed. The N. E. Indonesian wants the strong *r*, and often substitutes *g* for it. The E. Indonesian, on the contrary, has a decided tendency to *r* in many of its languages. In several the aspirate is wanting, but others affect it in preference to the sibilant. G and *ch*, are also absent in some. Polynesian, as I have before remarked, confounds the surds and sonants.

Australian and New Caledonian are distinguished by the want of *s*, which is possessed by other Melanesian alliances. The allied *h*, appears to be absent in Australian although found in N. Caledonian. S appears to be wanting in Mille (*th* is probably

substituted for it) and Tarawan. The latter is a remarkable combination of Polynesian and Micronesian phonologies, the former predominating. With a great deficiency or want of distinctness in its elements and a proneness to vocalise its finals, it possesses consonantal combinations and is very guttural. Most of the Melanesian languages and that of Mille affect the vibratory *r*, and, as we shall see, frequently combine it with other consonants. Some of the N. W. Australian dialects have a cluck like that of the Hottentot.

The junctions of consonants are chiefly of the labial *m* with other labials, and of the liquids *l*, *r*, *n*, and the sibilant, with other consonants. The former are rare in W. Indonesia, but common in some of the E. Indonesian languages, Formosan, Viti &c. The liquid combinations are found in the greatest number and variety in Melanesia and Micronesia. In W. and N. E. Indonesia they occur in most languages, but are rare in E. Indonesia. In Micronesia *nt*, *nr*, *mr* Tarawa; *rt*, *dr*, *rn*, *rh*, *rht*, *dj*, *th*, Mille; *dr*, *rt*, *tb* Pelew; in Melanesia *nr*, *ndr*, *nd*, *mb* Viti; *br*, *ts*, &c. Malicollo; *kn*, *nk*, *nt*, *nd*, New Caledonia; *rt*, *rk*, *lk*, *lt*, *dl rn*, *rnd*, *rp*, *tp*, &c. Australian; *rk*, *rt*, *rs*, *rb*, *pr*, *lk*, *kl*, *nt*, *sm*, *dm*, *mk*, *pk*, *zh*, *dz*, *tz*, *rz*, &c. Torres Strait; *mp*, *np*, *nt*, *pr*, *kr*, *rb*, *mbr*, *st*, *nts* Waigiu.

Combinations of more than two vowels, and reduplications of the same vowel, are very rare in all save the most emasculated languages. They are common in Polynesian and occur frequently in some of the southern languages of E. Indonesia. In W. and N. E. Indonesia *au*, *ao*, *ai*, *ia*, *iu*, *io*, *oa*, *eu*, *ua*, *oi*, are found.

The permutations of sounds are numerous in the different languages, and allied sounds often replace each other in the same language. There is much dialectic variation in vowels, and taking the phonology as a whole, little ethnic weight can be given to them. *A*, *o*, *e* and *u* are constantly interchanged. *I* alone has considerable individuality, so that we might almost say there are essentially two vowels, a broad and a slender. The consonantal changes are seldom purely organic. They are more often organic and acoustic or purely acoustic. The organic depend on a slight change in the articulation, or in the articulative energy, in the muscular action and the strength of the breathing, by which a sonant becomes a surd of the same class, or a surd or a sonant of one organic class is substituted for a surd or a sonant of another, e. g. *k* for *t*. The acoustic changes are dependent on the kind of harmony which characterises each language, and to the laws of which every exotic word is subjected before it is incorporated. It may have a surd or a sonant, a broad and open or a liquid, tendency, a love of the most simple sounds, or a predeliction for some of the many kinds of compound ones, such as guttural, aspirate, sibilant, liquid &c. It may delight in the harmony of resemblance or in the harmony of contrast, and may exhibit the first in the

repetition of the same or the reflection of an allied sound. The following are the most common interchanges of the elements of sounds in the insular languages. *K, g, h; k, t; k, s, h; g, r; g, y; ch, y, h, s, j; j, d; j, n; s, t; t, d, r, l, n; n, tn; l, m, n, ñg; f, v, p, b, w, m; ñg, kn, g.* The aspirate and liquids *h, r, n, l,* are easily substituted for most other consonants.

The following examples will shew the glossarial effect of the variable phonology. The form first given is the nearest to that which each word had when introduced into Indonesia from Madagascar, India &c.

Moon,—Aru *fulan,* Timor *funan,* Lobo *furan,* Solor *wulan,* Ceram *wulana,* Savo *weru,* W. and N. E. Indonesian (most languages) *bulan,* Tringanu *bulang,* Achin *bluan,* Roti *bulak,* Kaili *bula,* Kandayan *boran,* Batan *bughan,* Tilanjang *buda,* Utanata *uran,* Magindanau *ulan,* Bima *ura,* Bugis, Kissa *ulang,* Mille *allang.* Hot,—Polynesian *fana,* Buton *mapane,* Bima, Bajo *pana,* W. Indonesian *panas,* Ende, Tagalo *banas,* Mangkasar *banan.* Fire,—Polynesia, New Caledonia, Ceram *afi,* W. Indon. *api,* Bima *ape,* Kaili *apu,* Madura &c. *apue,* Kayan *apui,* &c. &c. Burn,—Bugis, Landa, Bali &c. *tunu,* Binua *tune,* Mang. *tunan,* Sumba *tunang,* Mag. *tunungan,* Pol. *tungi,* Kandayan *tinu,* Buton *tinnua,* Sassak *tulu,* Pampangan *duluk.* Dead—Indon. Pol. (general form) *mati,* Haw. *maki,* Paser *muti,* Bima *made,* Silong, Pagai, Iloko *matai,* Ende, V. D. Land *mata,* Bisaya, Tagala *patai,* Pelew *maatbey,* Batta *mago.* Hard,—Binua *kra,* Achin *karo,* W. Indon. *kras,* Komr. *kuras,* Bajo *kuli,* Mand. *tiras,* Mang. *tirasa,* Tagalo, *tigas,* Sulo *tugas,* Mag. *tras,* Sunda *tuas,* Sumbo *tara.* Hog,—Silong, Lampong &c. Pagai, Sulu *babui,* Iloko *babue,* Tajo *babo,* Parigi *babu,* Kaili *bavu,* Common W. Indon. form *babi,* Roti *bafi,* Timor *fafi,* Aru *fafu,* Komreng, Bugis &c. *bawi,* Bima *wawi.* Lightning,—*elato* Tajo, *ilato* Sandol, *uhila* Tongan, *silo* Paser, *nakila* Kaili, *nakili* Balignini, *ilang* Kissa, *uila, uira* Pol., *hilap* Batta, *kilap* Binua, *galap* Sambawa, *glap* Bajo, *kilat* common W. and E. Indonesian form, *kulit* Sabimba, *kilak* Lampong, *kila* Tidori, *kilato* Buol, *kaleat* Solor, *kane* Totong, *kimat* Iloko, *kuilat* Pani, *kuirlat* Tagalo, *huildap* Pampangas, *chalirit* Java, *kadip* Bali. Rain,—*ura* Ende, *uran* Mandhar, Tidori, Magind., *oran* Pamp., *ulan* Timor, Sulu, Bisayan, Tagalo, *udan* Roti, *uda* Kaili, *utha* Viti, *oda* N. Caledonia, *ut* Tobi, Mille, *ujan* common W. Indon., *ujang* Tringano, *ungang* Kissa, *unano* Onin, *ulanu* Bual, *urana* Ceram, *ajat* Landa, *hujan* Sandol, *usan* Kayan, *usa, uha, uas* Polynesian.

Structural Phonology. The Asianesian languages have some structural characteristics in common, but they also present great contrasts. In all, words and particles are compounded and united

by the accent, dissyllables prevail, reduplication of words and syllables is commom, euphonic augments, elisions and permutations frequently accompany the junction of formative particles with words. On the other hand the contrasts are striking. While the Polynesian has little fluidity and its phonetic processes are few and seldom exercised, the Indonesian languages that approach nearest to it in vocalic tendency, are distinguished for their phonetic vitality and power. This is particularly the case with most of those of E. Indonesia, which are highly agglomerative, although within narrow limits, compared with the Australian, which has a power in this respect coequal apparently with that of suspending the breathing. The N. E. and the W. Indonesian have somewhat more phonetic power than the Polynesian, but are greatly inferior to the E. Indonesian. On the other hand, the combinations of formative prefixes are carried to an extraordinary extent in N. E. Indonesian, while the E. Indonesian formatives are few and simple.

Euphony is a distinguishing quality of the phonetic structure of the Oceanic languages, and that it is an archaic and fundamental one is proved by the extent to which it prevails in the formation of roots. It is true that comparative analysis can resolve a large number of words into still more rudimental monosyllabic elements, and that many monosyllables exist, but the structural basis of the insular phonology, as a distinct development, is harmonic, vocalic and dissyllabic. The fundamental law of dissyllabic harmony has made biconsonantal roots of one syllable dissyllabic by the prefixing, infixing or postfixing of vowels, and under its operation monoconsonantal roots have added a vowel before or after the consonant, according to its position, or have been reduplicated. The love of euphonic echo shewn in these reduplications, which are very numerous, appears also in the purely vocalic augments, and in the accomodations which take place when different roots are united. To the same law may be attributed the great use that is made of reduplication of entire words or of single syllables as a structural process. By this means plurality, intensity, repetition, and reciprocity are very generally expressed.* In the junction of

* All the vocabularies of the Oceanic languages that I have examined, shew that in their primary era, reduplication was largely used, both in a purely phonetic mode to give effect to that almost universal euphonic principle from which the dissyllabic character of these languages has arisen, and also ideologically to express indefinite multiplication of substantives in number and quantity, of qualitives in degree, and of verbs in repetition, combination or intensity of action.

a. As an expression of plurality of number. In the Malay, and in the Javan &c. occasionally, a substantive becomes plural by reduplication, or rather, since substantives are in themselves indefinite as to number and perhaps in general indefinitely plural rather than singular, the reduplication is a more specific and distinct expression of plurality. In most of the Polynesian languages, as in the Vitian and Javan, the substantive may be pluralised by the repetition of a syllable (the first apparently) of the adjective, or of the entire adjective,—*Sam. lau utele*, large tree, *lau utetele* large trees; *Rar. maki* sick, *maki maki* sick persons. *Jav. homah gede* large house, *homah gede gede* large houses.

b. As an expression of intensity in qualitives.

particles with words, the changes are always euphonic. Thus the prefix *men*, in the W. and N. E. Indonesian languages, becomes *mem*, *meng*, *me* according to the initial of the word, and when the initial is a surd it is elided. Other illustrations may be seen in the various forms of the Polynesian passive particles, the S. E. Australian directives, &c

Sec. 2. Ideology.

All the Asianesian languages are crude, and all have formative particles, prefixual and postfixual. The general character of the ideology is similar to that of the Fino-Japanese, Archaic Indian and African, that is to all those languages which have phonetic combination without decided flexion. The differences are great and are chiefly connected with the different degrees of phonetic power and activity which have been traced in the preceding section. There are others resulting from the collocation of words, from number and variety of relational particles, the mode of using and the capacity of combining them &c.

The more important of the characters common to all the groups may be briefly stated as follows,—crudeness, most words being capable of a substantival, adjectival, verbal, or adverbial use; prefixual and postfixual formatives, active, neuter, passive, qualitive, substantival, personative &c.; absence of flexion to distinguish number, gender, person, time, mood, &c.; general want of formative particles to distinguish number, gender, and time; and the want of union between the pronoun and verb. The principal exceptions are the flexional indication of time in the N. Indonesian, and the union of the pronoun and verb in several of the E. Indonesian

Pol. the superlative degree is formed by reduplication of the qualitive.
Vit. ib., also by reduplication of the adverb, *levu sara sara* very very great.
Jav. the superlative degree in adjectives may be thus expressed, *duwor duworre* the highest. Adverbs are also doubled *genti genti*, by turns.

c. as an expression of intensity of action.

Pol. *Tong. tete*, to tremble; *tete tete* to tremble much. N. *Z. kai*, to eat; *kakai* to eat much. *Rar. kati*, to bite, *kati kati* to bite much. *Haw. lawe* to take; *law lawe* to handle.

d. as an expression (1) *of repetition, frequency, continuance or permanence* (2) *plurality, combination, or* (3) *reciprocity of action in itself, and in relation to the subject or object.*

Pol. *N. Z. inu*, to drink, *iinu* to drink frequently. *Rar. kati* to bite *kati kati* to bite often; *Tah. amaha* to split, *amahamaha* to split repeatedly, *Haw. lele* to jump, fly, depart, *lelele* to jump frequently, *lelelele* to forsake repeatedly (as a man his wife) *Nuk. pepi* to strike, *pepehi*, *pehipehi* to strike hard and often. Sam. *fefe*, to fear, *na fefefe i latau* they were afraid; *moe*, to sleep, *momoe* to sleep together; *tufa*, to divide, *tufa tufa* to share out; *tala* to speak, *tala tala* to talk; *Tong. nofo*, to dwell, *ke mau nonofo*, to dwell together; *Rar. tae* to come, *e tatae atu ra raua* and they two arrived, *eke* to descend *eeke*, to descend together. *Tah. taoto* to sleep, *taoôto*, to sleep together.

Jav. hambedil bedil continuing to shoot; *bali* to return, *balabali* always returning; *hanggundurhunduraken* constantly to replace.

Vit. ravu to kill, *sa vei raravui* they are killing one another.

Examples of other applications.

Vit. Kamba to climb, *kamba kamba* a ladder.

Pol. *Tong. lolo* oil, *lolo lolo* oily; *Rar. paka* stone, *paka paka* stony.

Vit. loa dirt, *loa loa* dirty, black: *Sombu* down *sombu sombu* steep..

languages. Other flexional traits occur, but they are not numerous. Glossarially there is a large agreement in definitive and formative particles, in pronouns and numerals, and many words of every class may be traced in all parts of the region. The permutations caused by the varying phonologies tend to disguise the extent of the agreement.

Definitives are much used in Polynesian, in which the definite article occurs more frequently than in any other language in the world. It is found also in N. Indonesian. Definitives for personal names and pronouns occur in both these groups, and they are partially used in E. and W. Indonesian for personal names. The common definitives are not used in the latter groups as the article, but largely as demonstratives. In some of the E. Indonesian and Australian languages they are preserved as prefixed syllables to substantives. *Segregative or generic particles* are numerous in W. Indonesian, much less so in Polynesian, and rare or wanting in the other groups.

The distinctions between *rational and irrational, animate and inanimate, male and female*, are little indicated by particles. The chief instances are the distinct definitive articles for common and proper nouns in Polynesian and N. Indonesian, the definitives for proper names in Australian, the masculine and feminine and the human definitives in some of the E. Indonesian languages, the masculine and feminine forms of the third personal pronoun in Tarawan and E. Australian, the gentilic feminine postfix in one at least of the Australian languages. In some languages there are distinct words for male and female when applied to human beings, and some of the E. Indonesian further distinguish in the several words between different classes of animals, and in the case of females whether they are mothers or not. Some of the substantival formatives are personative and some abstract.

The *plural* number may be indicated in most of the languages by reduplication of the word or a syllable. In Polynesian and Javan the adjective is reduplicated. A plural definitive occurs in N. Zealand and appears to have been at one time a common possession of Polynesian. A plural postfix occurs in some of the Tarawan and Australian pronouns. The companionative plural definitive is a flexion of the singular in some of the N. Indonesian languages. The companionative is a peculiar plural found in Polynesian and N. E. Indonesian. In the possessive of Polynesian the prefix of the plural *a, o* is simpler than that of the singular *ta* (the definitive article.)

The pronominal system in almost every language presents various forms. The Australian, Polynesian and N. Indonesian are complex. The Australian has 6 forms, separate, agentive prefixual, objective postfixual, oblique, dual and transition. Full, separate and contracted postfixual forms are common. A dual form occurs in Polynesian and N. Indonesian as well as in Australian.

Inclusive and exclusive forms of the plural of the first person are found in nearly all the groups. The pronouns unite with nouns in the postfixed contracted forms in all the groups; in some of the E. Indonesian the postfixes are quasi flexional, the full forms being also preplaced. In Polynesian the agentive pronouns unite with the time particles to a certain extent, and also with the agentive particles. In Vitian the pronouns are preceded by particles. In some members of the E. Indonesian alone is there an incorporation of the pronoun and verb.

*Formatives** are found in all the languages; substantival occur everywhere and attributival very generally, but in some of the E. Indonesian the substantive and attributive are to a certain extent confounded. The more minute distinctions are not thus universal, although some are nearly so. The passive is a very general formative, and it is much used. It occurs in all the groups, but to a small extent only in the E. Indonesian. It is closely allied to the transitive, the same particle being passive in some Polynesian dialects and transitive in others. In some of the Indonesian languages it is used both transitively and passively. Causatives occur in all the groups, but partially only in the E. Indonesian. Transitives and intransitives prevail in the

* The idea involved in every principal word may be determined from its primary concreteness into several limited meanings. That is the attention may be fixed on one or other aspect or portion of the whole, to the exclusion or subordination of others. Thus take a person (or other subject) striking an object. The mind grasps the whole phenomenon concretely, as all language must have originally done. But the attention may be fixed on any part or aspect, which has the effect of subordinating every thing else for the moment. If the attention be chiefly directed to the action, or the subject be considered as subordinate to the action, the word under this view assumes a pure action—form, he *strikes* it. This is the verb. If the action be subordinated to the subject, or viewed as an attribute of it, the participial form is produced; he is *striking* (active) it is *struck* (passive); and if the attention be fixed on the action itself as the principal part of the phenomenon, the general or abstract substantival form emerges,—the *striking* (active) the *being struck* (passive). It is evident that it is difficult to fix the attention principally on the action without making it substantive, and that it depends upon the mode in which, by the form of expression, the act is related to the subject, whether it assume a purely substantival, a qualitive or a participial character. If the attention be fixed entirely on the subject, we have a personal substantive, the *striker* (active), if on the object, the *person-struck* (passive). If other elements of the phenomenon be considered, we may fix our attention on the place, and thus locative substantives be produced. All this is exhibited with much simplicity in the insular languages, and from the particles which express the different relations remaining free, a high amount of power and applicability is given to them.

But besides the expression of the different forms yielded by the analysis of a phenomenon of action, the same particles are applied to indicate ideas either closely connected with those contained in the primary concrete, or having an analogy to it either real or fanciful. The particles are far more frequently used to express specific objects thus related to the primary word, than as abstract action—names. As the number of substantival particles is very limited, and no variations take place to distinguish between the most direct connection and the remotest association, and to mark the various kinds of analogy and relation that are expressed by them, it is generally impossible to know a priori what the effect of any given particle will be on a particular word. The kind of change may be indicated, the specific meaning cannot be anticipated. With the particles that confer and modify the attributival forms (verbs and adjectives) it is in general otherwise.

N. and W. Indonesian, the latter including qualitives. Reciprocal forms are used in these groups and in Polynesian. The Polynesian has an agentive particle, and Australian has agentive forms of the pronouns. Intensitives occur in Polynesian and E. Indonesian, and the transitives have an intensitive force in N. and W. Indonesian. Desiderative, distributive, habituative, multiplicative, complicative, and associative forms occur in Polynesian and N. Indonesian; and potential in Tongan and N. Indonesian. A great variety of other forms are produced in N. Indonesian by compounding the particles. Some of the Polynesian distinguish between the action and the result of the action. The active agent, the passive object or recepient, the instrument, the place are indicated, but not regularly and consistently, in N. E. and W. Indonesian and in some languages of E. Indonesia. The Australian distinguishes the actor, the habitual actor, the act abstractly or generally and particular acts, the place of the act, and the object or patient. The direction of the action in relation to the speaker is indicated by particles in Polynesian, N. E. Indonesian and E. Indonesian. Traces of this are also found in W. Indonesian.

Time is indicated by prefixes in Polynesian, flexional changes in the attributival particles in N. Indonesian, and postfixual compounds in Australian. In the latter, time is minutely indicated. The present and future are confounded in most of the Polynesian and in one of the N. E. Indonesian dialects, and the same particle is used for present and past in most of the latter, the present however, being distinguished by a reduplication of its first syllable. In Polynesian the time particles are largely united to the agentive pronoun or agentive particle.

In *structure* there are some extensive agreements and some striking differences. The Australian stand apart as postpositional. The Polynesian and Indonesian are in most respects prepositional, the directives being preplaced; the qualitive and possessive follow the substantive, the modal or adverb the verb, and the object is placed after the subject and action. The subject is generally preplaced, but in Polynesian it is possessive or preceded by the action. In Australian the object precedes the action. When the agent is a pronoun, it generally precedes the action in Polynesian and follows it in N. Indonesian. In W. and E. Indonesian it usually precedes, but may follow it.

I postpone any remarks on the lexical character of the Oceanic languages until we enter upon glossarial comparisons. Like all other crude languages,—the American, Turanian, African &c,—they are rich in concrete, and exceedingly defective in abstract, words. Honorific words are used in Polynesian and Indonesian, and in the former, words are substituted for those that enter into the name of the king &c.

Sec. 3. Recapitulation.

Viewing the region as a whole, we observe that it presents

certain distinct systems or tendencies in its phonology, which in some places maintain their separate characters and in others operate together with different degrees of power. The most important is highly vocalic, harmonic and assimilative. It permeates the whole region; but it chiefly prevails in E. Indonesia and Polynesia. Its tendency to emasculation is checked in Indonesia by the influence of more consonantal languages. Isolated in Polynesia, it has degenerated. It operates largely on the phonology of S. and E. Australia, Tasmania and New Caledonia, and probably on all the Papuanesian languages between Australia and Polynesia. It pervades the western portion of New Guinea and the western islands between New Guinea and Australia, but is abruptly and completely stopped by a totally opposite phonology in Torres Strait. It does not prevail along the northern and western coasts of Australia, although the vocalic languages of the S. islands of E. Indonesia are near them. It does not prevail in Micronesia. It appears therefore to sweep from the line where E. Indonesia rests on the southern Indian Ocean, over Celebes and the Moluccas, and thence eastward and southward round New Guinea to Polynesia, E. Papuanesia and Australia. Whether it pervades New Guinea is unknown. But the main line of connection is evidently through New Guinea or along its northern coast, and not through N. Australia and Torres Strait. It predominates in the western and eastern extremities of Asianesia, in Nias and Easter island, and it deeply influences the phonology of W. and N. E. Indonesia.

The other systems are consonantal. One is distinguished by the prevalence of nasal finals, and the almost total absence of the final sonants *d* and *g*. It has taken possession of W. Indonesia, and affected several of the vocalic languages of E. Indonesia, such as the Bugis. Another system is closely allied to the preceding, but is distinguished from it by having less repugnance to the final sonants *d* and *g*, and less predeliction for final nasals, by possessing *f*, *v* and the sonant *z*, and by its shewing less of the vocalic influence. This system is found pure in Formosa and Tobi only, but it has evidently at one period spread over N. Asianesia including at least N. Indonesia and Micronesia. In the Philipines the Indonesian influence has considerably modified it, and in Micronesia it has been blended to some extent with the consonantal Melanesian phonology. Like the latter it has a proneness to final *m* (Tobi, Pelew, Mille) and affects consonantal combinations not known in Indonesia. The consonantal Melanesian is represented by the Torres Strait dialects, and by the less primitive N. Australian languages, which have been somewhat influenced by the transmitted vocalic tendencies of southern Australia and by those of the adjacent E. Indonesian region.

In the progress of vocalicism we remark that the liquid terminals *ñg*, *n*, *l*, *r* are retained longest, that there is a tendency to surds in

preference to sonants, and that the more aspirated labials, or rather dento-labials, *f*, *v* are substituted to a great extent for the non-aspirate or pure labials *b* and *p*.

The primitive Melanesian phonology, of which strong traces are preserved in Australia, is associated with a peculiar postpositional and inverse ideology, which has not been discovered in any other part of the insular region, although it has a great range on the continents. The more essential traits of Indonesian ideology are common to the vocalic Eastern and the consonantal Western and Northern languages. The last have a very complex system of prefixes and postfixes, but important remnants of the same formatives are found in the other groups and particularly in the Western. The Eastern have fewer formatives, but they present in the union of the pronoun and verb, a peculiar and highly flexional trait, and besides having strong affinities of their own to Polynesian, they retain some characteristics in common with N..E. Indonesian and Polynesian which are wanting in W. Indonesian. There are other traits again common to N. E. Indonesian and Polynesian, and the latter has many peculiarities. As a whole, the ideology of the region is more complex and remarkable than that of any of the continents. Languages almost as crude as the Siamese, are connected with others that exhibit traits of the highest development, and yet retain much of the common crudeness. The more crude are clearly not tending to a further development that will bring them nearer the latter. On the contrary the ideology, like the phonology, appears to have degenerated. In its more archaic condition it was evidently possessed of powers and forms which are now only preserved in a state of fixity or decay in some languages, while in others they have been nearly lost. On the other hand, the consonantal languages have no inherent vocalicism capable of explaining the transition of a phonology like that of the Torres Strait dialects, into one like that of the adjacent dialect of Endeavour River in Australia or of Utanata in New Guinea, nor do the complex ideologies exhibit tendencies capable of explaining the transition of a language like Tagalan into one like Malay. There are several strongly contrasted and independent developments in the region, which have not sprung from a common source, but have greatly influenced each other. There are mixtures, assimilations, and less extensive changes caused by tendencies received from contact, but if we confine our observation to the Asiatic islands, the extraordinary combination of connections and contrasts is inexplicable.

We can understand how wandering tribes so extremely low in civilisation as the Australians, might be gradually displaced by superior races, until they and their languages disappeared from the genial islands of the eastern Ocean, and obtained shelter only in the dreary and boundless wilds of the southern continent. We can understand how, through the influence of vocalic Papuanesian or

Indo-Polynesian, their consonantal phonology might become vocalic, but we cannot detect in Australian any native tendencies capable of transmuting it into Papuanesian, Polynesian, or any form of Indonesian. So also we can understand how the higher ideologies, represented by numerous traits in N. E. and E. Indonesian and in Polynesian, might be gradually impaired by a continued influx of more powerful and civilised people with comparatively crude and simple ideologies. In this way only can we reconcile the striking affinities of all the non-Australian languages with their not less striking differences. There has been a succession of predominating systems of language. The Australian type has been followed by others, which we may term the Papuan, having a different but equally high, and in some respects a higher, development, and strongly distinguished from it by their vocalic and prepositional character. These have been succeeded by a very crude type, which has greatly influenced the Papuan and been influenced by it, and which has the more readily amalgamated with it from having a similar prepositional and direct collocation. In W. Indonesia this type predominates. It has deeply penetrated the E. Indonesian and Polynesian, but in N.E. Indonesia, Micronesia, and probably in some parts of Papuanesia, the older Papuan ideology is still the more powerful element. By the blending, under very variable circumstances, of these systems, and of the mixed systems thus induced, it appears possible to give a satisfactory explanation of the structure and composition of every known language of the eastern ocean. How these systems arose in the insular region must remain a mystery, unless it can be discovered by an examination of the languages of the adjacent continents.

CHAP II.

CLASSIFICATION OF THE INDO-PACIFIC LANGUAGES.

While all the languages of the Oceanic region are intimately connected with each other, they admit of being provisionally divided into seven groups, several of which possess decided traits.

These are, 1st, the Polynesian, 2nd, the Micronesian, 3rd, the Papuanesian, 4th Australian, 5th, the Eastern Indonesian, 6th, the Western Indonesian, and 7th, the North Eastern Indonesian. Although the linguistic limits do not coincide with the geographical, I have given to the groups the names of the regions in which they chiefly prevail, because while we remain ignorant of the languages of many tribes, we cannot obtain correct ethnic names.

The Polynesian group is characterised by its vocalic and emasculated phonology, its great crudeness, the number of its separate particles, its great use of the definite article, the paucity of its formatives, and its habit of placing the subject after the action.

The Micronesian can only be discriminated at present by its phonology, which, as we have seen, connects it both with N. E. Indonesian and Melanesian. The characters of the different classes of Papuanesian are too imperfectly known to be described. The Torres Strait dialects form a strongly marked class, for they have the most archaic and consonantal phonology in Asianesia. The other known languages are highly vocalic. The language of Tanna has been stated to be inflectional, and it is probable that there are others between Indonesia and Polynesia that resemble it. The Australian is distinguished by its agglomerative power, and its postpositional particles; the E. Indonesian by its vocalic and cohesive phonology, its paucity of formatives, and its union of the pronoun and verb; the N. E. Indonesian by the extent and variety of its formative combinations; and the W. Indonesian by its possession of most of the formatives of the N. E. Indonesian without the power of compounding them. The classification of the languages in the larger groups belongs to the glossarial part of our enquiries.

It is obvious from the remarks in the 1st chapter that it will always be difficult to classify the Asianesian languages. The phonetic, ideologic and glossarial characters of the same language have often separate affinities. Languages that agree in most of their phonetic traits, sometimes differ in everything else. Some that have a considerable glossarial connection are divided by their phonologies and ideologies, and many that are almost identical in the latter have comparatively little that is common in their vocabularies. Neither ethnic nor geographic divisions can help us to an exact classification of the languages. On the whole however we find that the geographic are the best. It appears that when one system of languages has taken possession of a region, it rather tends to absorb foreign elements, and to become gradually modified by actual additions and substitutions and by the working of new tendencies received from without, than to be displaced. Hence even when some portions of such a region have long been subject to foreign influences, while others have retained a comparative isolation, the linguistic connection is still maintained. The relations of the foreign to the native tribes are sometimes such as to lead to the extinction of the languages of the latter, but this does not appear to have happened on a great scale in the later eras of Asianesian history, and in all eras inguistic changes must have taken place very slowly, so that at any given time there must have been a certain geographical distribution of languages as at present. Bearing in mind that each group has complex connections with the languages of other parts of the Oceanic region, that in the larger groups some languages have peculiar connections with those of other groups, and that where two groups meet assimilations take place, we may provisionally assume the seven principal groups which we have indicated. The chief uncertainty is caused by the Microne

sian and Papuanesian languages. They are evidently connected, but the extent and nature of the connection can only be conjectured. The former are also more closely connected with N. E. Indonesian, and the latter with E. Indonesian, and probably to a certain extent with Australian. The languages of Tasmania, New Caledonia and Tanna (New Hebrides) appear to be connected. The two former are highly vocalic, and New Caledonia in its phonology and glossary is E. Indonesian, W. New Guinea and Polynesian and not Australian, Torres Strait or Micronesian. The Papuas of Torres Strait again have very consonantal dialects, which are phonetically allied to the N. Australian and the Micronesian. Glossarially they are very archaic, and well distinguished from other Oceanic languages, although they have some affinities to New Guinea, Viti, E. Indonesian &c. They appear to have very few with the adjacent Australian dialects. Before proceeding to give a more full account of the characteristics of the different groups, I shall mention the known languages, and advert to the probable number of undescribed languages, comprised in them.

The POLYNESIAN includes the dialects spoken in Polynesia, that is, those of the Samoan, Tongan, New Zealand, Tahitian (Society), Rarotongan, Mangarevan (Gambier), Paumotuan (Low Arch.), Waihu (Easter), Nukuhivan (Marquesas), and Hawaiian (Sandwich) islands; those of the detached islands of the Fakaafo group, Vaitupu and Rotuma; the Viti (Figi) group; and some of the eastern islands of Micronesia, as Tarawa. To the same division belong the languages of the Polynesian tribes of Tikopia and the negro tribe of Vanikoro in Melanesia. The languages of the Solomon Ids., the Louisiade, New Britain and New Guinea, and the numerous islets fringing Papuanesia on the north, from Vanikoro to the western extremity of New Guinea, are unknown, with the exception of some lists of western New Guinea words, but it is probable that dialects will be found along the northern skirts at least of this band, closely allied to Polynesian on the one side and E. Indonesian on the other. Indeed I anticipate that the Papuanesian languages as a whole will prove to belong to the E. Indonesian system.

The PAPUANESIAN group comprises the language of the negroes of Tanna and probably that of Malicollo, those of all the other islands of New Hebrides, those of New Caledonia (said by Cooke to resemble that of Tanna) and some others spoken in the western groups of Papuanesia. From the number of islands in this region, the barbarism of the tribes and their low maritime skill and enterprise, a large number of distinct dialects must exist, although it is probable that most of them have been greatly influenced by Polynesian and E. Indonesian. It is impossible to indicate any line of division between the Papuanesian languages and the E. Indonesian and Polynesian.

The AUSTRALIAN group comprises all the known languages of

Australia and the languages of Tasmania, which appear to connect the Australian with the E. Papuanesian. The undescribed languages of Australia probably belong to the same group. The languages in my vocabulary are for Tasmania, Bathurst, Wellington (Wiradurei), Mudgee, Peel River, Muruya, Liverpool, Sydney, L. Maquarie (Kamilarai), Moreton Bay, S. Australia, S. W. Australia, and in the N. W.* those of the tribes of Jalakura (Mt. Norris bay and E. coast of Cobourg Peninsula), Bijna Lumbo (S. coast of Cobourg P.), Trusan (Croker's I. and N. E. of Cobourg P.), Limba Apiu (N. W. part of Cobourg P.) and Limba Karadj (Port Essington), and in the N. E. the dialect of Endeavour River.

The E. INDONESIAN group comprises the languages of the chain of islands extending from Aru to Sumbawa, the western languages of New Guinea, those of the Papuan islands between New Guinea and the Moluccas, the indigenous Moluccan languages, and those of Celebes and the adjacent islands. To the same group the languages of Pulo Nias and Tilanjang, and perhaps of some other islands off the west coast of Sumatra, may be referred. In this large insular region there are numerous languages and dialects undescribed. In phonology all the known languages agree so much amongst themselves, and differ so decidedly from the N. and W. Indonesian groups, that there is no room for doubt that all the undescribed languages belong to the same alliance. Whether the principal ideologic trait, the union of the pronoun and verb, will be found to prevail extensively, may be doubted. It is connected with the adhesiveness of the phonology, and in dialects where that is lessened by the influence of the W. and N. Indonesian languages, it is probably wanting. The languages and dialects of this group for which I have data are those of Wokam (Aru), Kai Dulan, Kissa (2 dialects), Letti, E. Timor, Belo, Timor, T. Kupang, Roti, Savo, Solor, Ende, Deret mountains in Ende, Manggarai, Tambora, Bima, Sambawa, in the *Aru-Sambawan* chain; Buton, Tumia, Kalidupa, Wanchi, Bunerati, Sangir, Menado, Buol, Goron Talo, Parigi, Tojo, Tidori, Kaili, Mandhar, Mangkasar, Wugi (Bugis) in and near *Celebes;* Ceram and Saparua in the *Moluccas;* Waigiu, Koyway or Utanata, Lobo, Mairassi of Lobo, and Onin, in and near the west peninsula of *New Guinea;* Tilanjang and Nias in the chain *W. of Sumatra.* The number of undescribed languages in all parts of this region must be great.

The W. INDONESIAN languages comprise those of Lombok, Bali, Java, Borneo, the Malay Peninsula and Sumatra. I have data for the languages and dialects of Sassa' (Lombok); Bali; for Javan, Sundan, Maduran, and Bawean in and near *Java;* for Paser, Banjer, Kapuas, Murung, Bajo, Ngaju (Kahayan),

* I am indebted for the important N. W. vocabularies to the kindness of my friend Mr EARL.

Sandol, Kandayan, Landa, Pontiana', Sambas, Malo, Tatau, Kayan, Sarawak, Seribas, Millanau, Meri, Totong, and Brune in *Borneo*; Lampong, Komreng, Palembang, Sirawi, Rijang, Malayu, Batta* (2 dialects), Pagai, and Achin in *Sumatra*; and Binua of Johore, Besisi, Mintira, S.Sakai, Jakun, Udai, N. Sakai, and Simang (2 dialects) in the *Malay Peninsula*.

The N. E. INDONESIAN embraces the Philipine and Formosan languages. It probably includes some of the W. Micronesian languages, and on the south the division between it and the W. Indonesian is not ascertained. The language of Tobi has strong N. E. Indonesian traits. The indigenous languages of the N. of Borneo and the islands between Borneo and the Philipines probably belong to it. I possess data for Solo, Balingini, Magindanau, Ilanu, Palawan, Bisayan (Panay, Zebu) Bikol, Tagala, Iloko, Pampangas, Batan, and Formosan. In this region there must be many undescribed dialects.

The MICRONESIAN languages are only known from short vocabularies of Tobi, Pelew, Carolinian, Mille, and Radak. The Marian and Caroline languages have been described as closely related to the Philipine. Lutke gives a list of Ualan words which I have not seen.

In describing each group I shall notice those languages in which its characteristics are less decided. Here it is only necessary to remark that the evidence of mutual influence which is strongly impressed on the languages of the region as a whole, is exhibited by each group, and by every one of its members. There is not a single known language that has not complex affinities. The causes of this have been already pointed out.†

CHAP. III.

Sec. 1st. COMPARATIVE CHARACTERISTICS OF EACH GROUP.‡

I. POLYNESIAN.§

The Polynesian agreeing in much with the Indonesian languages, differs from most of them in its greater simplicity, crudeness, incapacity of phonetic union of its particles, its highly vocalic The abrupt tone found in the Chinese and Ultraindian languages, and which is especially frequent in Kasia, also characterises

* The Batta has traits which connect it with Nias and the S. E. Indonesian languages.

† The Ethnology of the Indian Archipelago and Eastern Asia. Journ. Ind. Arch. Vol. IV p. 315 &c.

‡ I have made this section as brief as possible. To prevent the mind of the reader being filled with details, to the obstruction of the general comparative impression which it is my object to convey, I have thrown many facts relating to the principal languages into a Supplement. Those who desire fuller information are referred to it.

§ In the following remarks on Polynesian and in some other parts of this enquiry, I have availed myself of a paper which was intended to be read at the last meeting of the British Association, but which arrived in Edinburgh too late.

character, its abundance of monosyllables, its greater number of separate particles, its abundant use of them, and in its collocation. Polynesian, and prevents it vocalicism possessing the harmonic fluent character of the E. Indonesian vocalic languages. In the latter group, save in Letti and a few other languages, a consonant is always interposed between vowels. The Polynesian frequently attenuates the consonant into the abrupt tone or catching of the breath. The same contrast between the open, sonant and harmonic character of the E. Indonesian and the surd and clipping tendency of the Polynesian, is seen in the whole phonetic field of the latter. The endency we have noted is in such excess that the surds and onants have ceased to be phonetically distinct, and the predeliction or the surds is so great that the missionaries have decided on rejecting sonant symbols altogether, so that *g*, *h*,* *d*, and *b* are not used in books. *L* and *r* again are used indiscriminately, and in Hawaii at least a sound which partakes of both is sometimes substituted. Weak vowels appear to occur frequently, and the broad, full, sonant vowels of Indonesia are seldom heard. † Even the Aru-Sambawan phonology, with its decided approach to the Polynesian, preserves most of the sonants as distinct phonetic elements, allows liquids and consonants to meet, and does not carry the meeting of vowels to such an excess.

The Polynesian agrees with the Indonesian languages generally in vocalic character, possession of the moveable accent and its position in the penultimate, dissyllabic tendency, use of particles which do not become flexions but are sometimes phonetically connected with the principal words, rarity but not absence of flexions,‡ the use of definitive and segregative particles and words, the expressions of sex by distinct sexual words, of number by reduplication, by separate numerical or quantitative words or by pronouns, the use of reduplication to express intensity and frequency as well as plurality, in the number and variety of the pronouns, the exclusive and inclusive plural of the 1st personal

* *b* is preserved in the Tongan which has a more Indonesian character than the other dialects.

† I speak here chiefly from the impression which I derived from hearing Hawaiian spoken. It was at once distinguishable from Indonesian by its surd, clipping character, the number of vocalic meetings with a catch of the breath between them, the constant recurrence of univocal words, the general paucity of long vowels and the want of that dwelling on the full toned *a*, *i*, *u*, *o*, which constitutes one of the chief beauties of the Indonesian phonology. It struck me as being phonetically the poorest and most degenerated and attenuated language I had heard in Singapore.

‡ These, like all the other characteristics, have nothing peculiar in them taken singly. Such terms are found in many languages. Their use in Indonesia and Polynesia may perhaps be primarily referable to Tibet or Mid-Asia, in which the Polynesian custom of temporarily disusing words that enter into the king's name also prevails. Remnants of this and many other Mid and North Asian characteristics are preserved in China. On the recent occasion of the accession of the present emperor, the character *chú* which enters into his name was ordered to be written in a mutilated form whenever it requires to be used for common purposes. This custom began 249 B. C., but it was probably an imitation of that of disusing words, the antiquity of which is vouched by finding it in Asia, Polynesia and America.

pronoun, the contracted postfixual forms of the pronouns, in the use of particles for the indication of time, mode, &c., in the use of ceremonial and honorific words* &c. &c.

Glossarially there is much and close affinity, particularly in the most generic, primary and relational words,—articles, formatives, pronouns, directives, &c. A number of these are mentioned in the 2nd sec. of this chap. and in the glossarial division of this paper.

With particular Indonesian languages Polynesian agrees in many remarkable traits. Like Javan it pluralises the substantive by a partial or entire reduplication of the qualitive. Like S. and N. E. Indonesian it indicates the direction of an action with reference to the speaker, an idiom of which traces are still to be found in the W. Indonesian family.† The ancient Indonesian habit, now wearing out in Malay and Javan although preserved in Philipine, of using a definite article, is in full force in Polynesia. In the distinction made between the definitive article for proper names and that for common names, some of the Polynesian dialects agree with the Philipine. Thus the Tongan always, and the New Zealand and Raratongan occasionally, use *a* in the first case; while the Philipine languages use *si*. This distinction is observed in Arabic and in those members of the Indo-European family which use a definite article, for they confine it to common nouns. The other Polynesian dialects use the same articles before proper names and pronouns.

Some tendencies found in Indonesia receive peculiar directions in Polynesia. The idea of personality and particularly that of the speaker, *I*, has a great sway and produces nice distinctions in Polynesian ideology, as in that of all crude national minds and languages. It gives rise to some remarkable and interesting idioms that are not common in Indonesia. Such is the double possessive, in which we detect a new and flexional expression of the distinction between transitive and intransitive which reigns in Asianesian philology. That which is mine attributively, or to possess merely, is indicated by the vowel *o*, while that which is mine objectively or instrumentally, to act on or with, takes the stronger vowel *a*.‡ The same distinctions enters into *na, no; ma, mo*. As further illustrations of the same supremacy of the *I*, we may notice the dual and plural idioms, common to Indonesia and Polynesia, which distinguish those who are really or ideologically subordinates of the speaker from those who are not. *Ma*ua, we—two i. e. I and my associate, not you, *ta*ua, we—i. e. I and you.

* *e. g. maráma* moon, *márama* light; *tanáta* man, *tánata* men Rarotongan. The same language lengthens final *a* in the possessive, ru*a* vai, well water. Ideologic distinctions are in several instances expressed by a mere change of the vowel.

† It is found in the Chinese *lai* (Asianesian *mai*) incoming and k*hiú* out-going e. g. mai poú *lai*, mai poú k*hiú*, I buy not sell not.

‡ I think this is the correct explanation. Mr Hale says the *o* is "general and indefinite" and that "the proper meaning of *a* seems to be in the sense of belonging to."

*Ma*tou, we (not you); *ta*tou, we (with you). Aku berdua (Mal.) I [with mine] two, I twain (e. g. husband and wife).* The two plurals are the same in Malay with a euphonic transposition of vowels—*kita* we (not you) *kami* we (with you). This idiom is not confined to the first personal pronouns in Polynesian and Philipine. Any personal name may be attributively pluralised by adding the companionitive plural particle e. g. Hongi *ma* (Pol.) here Hongi is clothed with plurality by having other persons with him. *Sa* Pedro (Philipine, Zebu) Peter and his family, companions, &c. Other Philipine dialects have *a, na,* &c.

The expression of the time and place of action is in some respects peculiar. Nearness in *time* and *place* are in many crude ideologies the same, for the speaker is the centre of being and action. The past is, and always will be, inaccessible. It agrees with the idea of distance. The present is with me, subject to my desires and my will. It agres with the idea of nearness in place. The past is dead, gone, remote. The present and future, are living, come or coming, and near. Hence the present and the future tenses are both indicated in Polynesian by the definite article, which is an assertion of existence. The past is indicated by the same particle that expresses distance in place both in Polynesia and Indonesia, *na, ra,* &c. The remote verbal locative is the same. E mea atu *nei* ahau kia koutou. The speech outgoing here [of] I to the you; I say unto you. Te tuatua nei au, the speaking here [of] I; I say. Te tuatua ra au—the speaking there [of] I; I was saying.

Amongst the peculiarities of the Polynesian we may remark the excess to which it has become emasculated. As we have seen, it has not only lost the distinction between surds and sonants, and the power of enunciating consonantal terminals, but its phonology has become still further impaired by the frequent elision of consonants even when they are vocalised. The excess to which the abrasion of consonants is carried, frequently gives the language the aspect of a return from the dissyllabic to the monosyllabic form. Thus, to take an illustration selected by Mr Hale for a different purpose, *kaha* Tong. burning, *'asa* Sam. *ka* Mangarevan, *'a* Hawiian; *'ese, kehe,* other, is in New Zea. *ke,* Tah. *e.*

The Polynesian collocation, although in most respects Indonesian, has one striking peculiarity in the position of the nominative, which

* The Malay attributival particle *ber* elucidates the idiom. I become clothed with duality and plurality when I have with me a person belonging, or subordinate, to me. The idea of association and subordination is at the [illegible] all these idioms. *Ma* is the general Polynesian connective and is hence used for many kinds of connection, like the sTibetan and Philipine particles hereafter noticed. It is conjunctive, instrumental, locative, collective &c because connection is involved in each of these relations. In different phrases it is translated *with, by, and, in, at. Ma* carries the same radical meaning into the Philipine plural particle manga, which is a combination of *ma* and the purely plural *nga* still used in Polynesia. It appears also in the Malay *bania'*, many.

generally follows instead of preceding the action,—e. g. e moe ana te tamaiti, is sleeping the child. The Indonesian collocation is generally, but not invariably, the reverse.*

The main ideologic peculiarity of the Polynesian, as compared with the Indonesian, is that, though equally crude, it is more discriminative and indicative, and indeed carries this to an excess of pleonasm found in few other languages, but to which approximations occur in Australian, Kasian, some African languages and in the groundwork or archaic form of the Indo-European and Semitic languages, the flexion of which is frequently a disguised pleonasm. The pleonastic discriminativeness of Polynesian is chiefly seen in the use of separate particles of different kinds, which occur far more abundantly in Polynesian speech than in that of any other insular race. Thus the Malay generally leaves the indication of the agent and object, the time and direction of the act &c., to be suggested by the sense or context. The Polynesian, with a minute discrimination, particularises each. A sentence will shew the effect of this in speech. *Ko-e* hotua *ko* Tangaloa mo enne foha *toka*ua nowa nofo gi Bolotu,—the [agentive] god, the Tangaloa with his son they two did they dwell at Boloto. The particles in italics might be omitted in most of the W. Indonesian tongues. In some of the E. they would be partially retained.

The use of the agentive particle in addition to the definitive is a striking peculiarity. Each is used separately in some Indonesian as in many other languages.† The formative distinction between an action and its result, is another peculiarity arising from its greater discrimination.

In some respects Polynesian has a closer resemblance to Malayan than to Eastern Indonesian. It is greatly distinguished from the latter by its comparatively crude phonology. In its low degree or absence of fluency and adhesiveness, it is nearer the Malay, while it possesses many traits of E. and N. E. Indonesian ideology which are not found in Malay, as well as some very striking ones which are peculiar to it. It exhibits no trace of the complex formative agglomerations of N. E. Indonesian, and in speech a far larger proportion of words are used without prefixes or affixes, than it most Indonesian languages. It contains a considerable archaic element which is now nearly obliterated in the prevalent Indonesian types, but which can be partially recognized in them. Its insular affinities are mainly with the eastern and southern

* In Polynesian, as in Indonesian, the possessive is placed after the object possessed, and recollecting the very archaic character of the former it appears possible to explain this collocation by considering all verbs as pure substantives. The above idiom would then be correctly translated,—The sleep is [of] the child. So *e kite ana akau i te tangata*, the seeing is [of] I to the man i. e. I see the man. So the passive,—*e kitea ana te tangata e au* the seeing is [of] the man by me. In Chinese, in which words are as crude as this translation assumes the Polynesian to be, the idea of possession runs through the whole ideology, just as the allied participial idiom pervades the Tartarian.

E. Indonesian. Its Indonesian words have chiefly the eastern form, and its vocalic and contracted phonology is the emasculation of some of the E. Indonesian phonologies carried to excess. It possesses many E. Indonesian words that are not found in W. and N. Indonesia. But it differs from E. Indonesian in too many traits to admit of our considering it simply as a dialect of that group modified by separation and long isolation. Its affinities of all kinds prove it to be essentially an Indonesian language, and as it is neither a simple derivative of modern E. or N. E. Indonesian nor a simple mixture of both, and it appears to differ from the adjacent Melanesian, we must regard it as a representative of one ancient condition of language in E. Indonesia, possessing traits some of a N. E. Indonesian and others of a different kind, which have subsequently been lost or greatly modified in the mother islands by the continued influence of the present prevailing E. Indonesian type and that of the adjacent W. Indonesian. Its location may have been near the junction of the E. Indonesian and N. E. Indonesian, or it may have acquired its N. E. Indonesian traits from mixture with a language of that type in its progress to the eastward. The present language of Tobi appears to shew that the N. E. Indonesian had at one time a greater extension to the southward than it now has, and in the Micronesian languages we can trace its influence far to the east. It must also be observed that N. E. Indonesian has left abundant traces in W. Indonesia and even in E. Indonesia, of its having prevailed at one time over a large portion of Indonesia, and the traits preserved in Polynesian may therefore be simply an evidence of its having been derived from E. Indonesia at an ancient period, when the N. E. element was still comparatively strong in that region.*

The extent to which the same formatives prevail in Asianesia will be best seen in Sec. 2. Here it may be noted that Polynesian agrees with Australian in having an agentive particle *ko*, and a dual formed in the same way; with E. Indonesian in the passives in *na*, *ina*; with E. and N. Indonesian in the particles of direction, and in the attributival *ma*; with N. E. Indonesian in the dual, the companionative, and the use of the def. article for common names; with N. and some of the languages of E. and W. Ind. in the def. art. for proper names; with W. and N. E. Indonesian in the causatives *ka, kan*. Amongst the peculiarities of Polynesian are the causative use of *ta*; the assertive use of *ku, ka, kua*; the desiderative *fia, via*; the possessive use of *ta, to, a, o, &c.*; but the latter appear to be the same with the possessives of Tobi and Formosan. It has, of course, the particles common to all the

* In speaking of the Polynesian language I do so without reference to the Polynesian race. It is a question for ethnology whether that race did not find a Papuan language established in Polynesia as in E. Indonesia, and to what extent they modified it.

groups, the most important being the substantival *ka* (in the Marquesan postfix); the passive *I*; and the substantival—*an*.

The Polynesian dialects differ to a certain extent amongst themselves. To enter fully on this would be to anticipate our enquiries into Polynesian ethnography, and I shall therefore only notice some of those that have been pointed out by Mr Hale. K is ejected in Sam. Tah. and Haw., L freqently in Tongan. H is S in Sam. and Fak.; F is W or H in New Zeal. H. in Haw.; V. becomes W. in N. Z., Haw. and Paum.; R. is L. in Fak. Sam. Tong. and Haw.

Mr Hale has shewn that the more eastern dialects have been derived from the western and have lost or changed some of the forms of the latter. This is particularly observable in the plural of the possessive and demonstrative pronouns, and the passive, desiderative and reciprocal forms.

The New Zealand dialect appears to be the most primitive and entire. It differs as widely as the Tahitian from the Samoan, and has therefore existed for a long period as a separate dialect.

The great mass of Nukuhivan or Marquesan is Tahitian, but it has also Tongan traits (Hale 127.) The Hawaiian has the strongest affinities to the Nukuhivan (Hale 135.) The Raratongan like the Hawaiian is most closely related to the Tahitian, but in some respects it differs from it and resembles the Samoan. Mangarevan is similar to Raratongan but has some slight Tahitian traits that are wanting in Raratongan. The language of the Austral group is Raratongan and Tahitian.

The Tongan and Samoan dialects have received modifications from western languages subsequent to the first importation of the Polynesian language into the eastern islands. The Samoan group is considered by Mr Hale as the first location of the Polynesian, whence it spread S. to New Zealand and W. to Tahiti. The Tongan is Polynesian with many Vitian traits not found in other Polynesian dialects. The passive particles of Polynesian are transitive in Tongan and Viti. The Polynesian definitive *te* is obsolete in Tongan, the Vitian *a* being used in its place. Tongan like Vitian substitutes *chi* for the Polynesian *ti*, and in many words which have *th* and *s* in Vitian the Tongan has *h*, while the consonant is wanting in the corresponding Polynesian words. Mr Hale does not derive the Tongan from the Samoan or *vice versa*, but assigns to both a common western source.

The languages in and near Polynesia which have decidedly foreign elements mixed with Polynesian are of much ethnic interest. These are the Paumotuan or language of the Low Archipelago, the Vitian, the Rotuman, the Tarawan and probably the Polynesian dialects spoken in some of the eastern Melanesian islands, as in Vanikoro, Tikopia, Immeri, A. d. Espiritu Santo &c.

PAUMOTUAN differs in its numerals and much of its vocabulary from the other dialects (Hale 245), but it has a considerable

resemblance to Tahitian. Mr Hale considers it to be a primitive tongue partially corrupted and destroyed by an infusion of Tahitian. The structure, so far as it is known, is Tahitian, just as in Vitian the structure is mainly Polynesian. I find some of the non-Polynesian words to be peculiar, but the majority are recognizable as Indonesian and Indian words, and I believe it will prove to be the original Tahitian of Paumotu modified by the vocabulary of Micronesian emigrants.

The language of ROTUMA, although essentially Polynesian, is, like Vitian, somewhat less removed from Indonesian. It has some traits in common with Vitian, but it is distinguished from both it and Polynesian by a fluent and cohesive phonology that approximates to E. Indonesian. As in many of the languages of that region, related words are connected by elision, transposition and change of sounds. Consonants may meet, but its general character is vocalic. Another peculiarity is the postfixing of the definitive and possessive uth*an* th*ata*, father-*of* man-*that*, which is an Indonesian collocation (Javanese.) The future particle *la* corresponds with the Vitian, Tarawan and Indonesian *na*. The vocabulary is described by Mr Hale as "a mixture of Polynesian words, with those of some other language, unlike any which has been elsewhere found." "Some words shew traces of communication with the Vitians."

VITI. This language is vocalic like Polynesian, but as its consonants are nearly complete and it has a few compounds, the phonology is stronger and richer. It has a tendency to nasalise dentals and labials and even gutturals. The Polynesian *p* generally becomes *mb; t* frequently *nd; k, ñgg; r* or *l, ndr* or *nr*. It has fewer monosyllables and a greater tendency to compounds. Ideologically it is closely allied to Polynesian, and although it has some western characteristics, it is much more akin to it than to any Indonesian language. It has a definite article. Most of the definitive and formative particles are the same, although their application varies. The definitive for common nouns is the def. for proper names in Tongan and Maorian, and that for proper names is the agentive in Pol. The causative, desiderative, and reciprocal are Pol. The transitives are the Pol. passives. Nouns are made adverbial by the causative pref. as in Pol. The collocation is Pol. not Indonesian. The possessive is Indonesian not Pol. So is the future *na*, but it is also the past in Pol. The passive participle *ta*—is a causative in Pol. It corresponds with the Malay *ter*.

Mr Hale has remarked that some traits in which the Tongan differs from the other Polynesian dialects are common to it and Vitian. Such, as we have seen, are the passive use of the transitive postfixes, the def. article *a*, the change of *t* before *i* into *ch* in the Lakemba dialect of Viti, the replacing of the Vitian *th* or *s*

by *h* in many words which want it in the other Polynesian dialects.

Glossarially it differs to a large extent from Polynesian. It possesses many Indonesian words which are wanting in it. It has also some Torres Strait words, and as its Indonesian affinities are not only with the E. and N. E. languages, but to a smaller extent with the W., it is impossible to analyse its elements ethnically without a knowledge of the intermediate Papuanesian vocabularies. It has probably received a succession of glossarial contributions from Micronesian and Papuanesian, and it has some W. Indonesian words of a comparatively modern aspect which, in all likelihood, have been transmitted through Papuanesia.

TARAWAN appears to be Polynesian with peculiar E. Indonesian traits, and considerably modified by mixture with Melanesian and Micronesian. Like Polynesian it is vocalic and it merges the surds and sonants. But it has compound consonants, the finals are sometimes consonantal, the pronunciation is guttural and indistinct, *n̄g* is common, *f*, *v* and *s* are wanting, nor is the latter replaced by *h* or *j*. The ideology is Polynesian in all essentials, but it has some peculiarities. The 3rd personal pronoun has masc. and fem. forms, and the latter has, in the singular, postfixes which indicate whether the person is present or absent. The 1st person adds *ra* in the plural which is a Melanesian (Viti, Australian, Torres Strait) and E. Indonesian particle. The 1st person is Melanesian. The 2nd is the Viti and Indonesian *ku* with the *k* changed into n̄g according to a common Vitian permutation; in the plural it is euphonically prefixed to *kami*, a common form of the *first* person plural. The pronouns have two verbal forms,—one preplaced and agentive, and the other postfixed and objective. This is a trait similar to the Australian transition forms. The future particle is the Vitian *na*.*

II. MICRONESIAN.

No grammatical notices of any proper Micronesian language have been published. We have seen that the known phonologies have a consonantal character allied to N. E. Indonesian, on the one side, and the most consonantal Melanesian, on the other. The vocabularies, we shall find, are archaic, and have not only Indonesian words but many Continental ones which are absent in other known Oceanic languages. The Marian and Caroline languages are said to be closely related to Philipine, and in Tobi I have noticed the Formosan possessive. In Mille a sexual flexion is observable in the first syllable of the word for child,—*lodruk* boy, *lidruk* girl. It is probably the personative definitive preserved also in Bugis, Lietti &c.

III. PAPUANESIAN.

Little information has yet been obtained respecting the languages of the black races who inhabit that portion of Oceania extending

* See E. INDONESIAN for further remarks on Tarawan.

from the eastern extremity of the Indian Archipelago to the centre of the western boundary of Polynesia.

I can only add to what I have said in the preceding chapter, a quotation from Dr Prichard which contains all that is yet known respecting the character of the eastern Melanesian languages. "I have seen a grammar of the language of Tanna in manuscript written by the Revd T. Heath, a missionary who resided on that island. It is much to be regretted that this work has not been published. From this grammar it appears that the language of Tanna is entirely distinct in character from the Polynesian. It abounds with inflections, and has four numbers viz: singular, dual, trinal, there being a particular form in the verb when three persons are spoken of, which is distinct from the plural." Researches vol. v. p. 238. This trinal is probably the common exclusive plural. Connecting the flexionism, or adhesive phonology as it will most likely prove to be, of this eastern member of the Melanesian group, with the tendency to a similar phonology in Rotuman, there is the strongest reason to expect that the Melanesian languages nearer Australia will also prove to have a similar character. It is probable that the peculiar E. Indonesian traits found in Tarawan, Rotuman and Viti, while they distinguish them from the more remote Polynesian on the one side, connect them with the nearer Papuanesian on the other. Should further information establish this, it will then appear that the E. Indonesian system sweeps in a great curve, coincident with the vocalic band, round N. and E. Australia. Since in islands so distant as Ende and Tarawa it possesses decided Australian connections, it may be anticipated that the Papuanesian languages from New Guinea to New Hebrides also retain Australian traits. The New Caledonian was said by Cook to resemble the language of Tanna, with a mixture of Polynesian. It is evidently much more vocalic than Tannan, but it possesses consonantal terminals and combinations. Its vocabulary has few peculiarities, most of the words being common to it with Polynesian, Tarawan, Viti, W. New Guinea, E. Indonesian, Tasmanian and Australian. The words common to it with Viti and Tarawa are probably Melanesian. The words common to it with the southern shores of W. New Guinea and N. W. Australia indicate a line of connection through Torres St. or the southern coast of New Guinea, although the main vocalic stream has evidently been round the N. coast of New Guinea.

IV. Australian.

Phonetically the Australian languages are fluent, cohesive, euphonic, vocalic and sonorous. The enunciation is extremely rapid and agglutinative, with elision and permutation of sounds. The Australian languages are characterised by very great agglomerative power, by the postfixual position of words or particles of direction, me, mood, and other relations, by the extent to which they may

be compounded, and by the position of the object before the action. These characters distinguish it from all the other divisions of the Asianesian languages. In phonetic plasticity it is equalled by the E. Indonesian languages, and the power which the Philippine possesses of compounding its prefixual formatives, makes some approach to the Australian agglomeration of particles. It derives an appearance of inflexion from the postfixual position of its directives, which being euphonically varied, according to the terminal sound of the word, resemble the declensions of flexional languages.

It possesses several postfixual formative particles, such as the substantival or personative, locative, instrumental, abstract, and habituative.

Segregatives have not been observed, but some of the directives have distinct forms for proper names. The patronymic postfix has a feminine terminal *een*. Some decided flexional traits are observable, such as the change of vowel in the particles of time, *a* present, *i*, *e*, past; in the substantival postf., *ta* for a particular act, *to* the act in general. The pronouns do not pleonastically unite with the words of action, nor are they reflected by them, but they have prefixual agentive and postfixual objective forms, and transition forms. They have also forms which unite with directives. All this renders the Australian pronominal system more complex than any other in Asianesia.

Its great phonetic power, and the extent to which this operates on the whole language, cause it to approximate in many respects to the E. Indonesian languages, and place it at a distance from the Polynesian and even from the W. Indonesian. But the postfixual system and long agglomerations stamp it with a very peculiar character. The N. E. Indonesian aggregates, long as they are, yield to the Australian, which has words such as *bumabumalalimambilŋgariáwagiri*.

The S. E. Australian languages want most of the formatives and other particles of Polynesia and Melanesia, but, as we have seen, they have the agentive *to*, *ko* of Polynesian and a dual formed in the same manner. The active substantial *to*, *ta* is also the Polynesian and Indonesian definitive. *Kan* active personative, and *kane* instrumental, is the causative and transitive particle of Polynesia and Indonesia. The time particles of Kamilarai and Wiradurei resemble Polynesian *ana*, *an* &c. present (comp. Mangarevan &c.) *i* past. The vocalic time flexion is also N. E. Indonesian, *a* present and future, *i*, *e* past, (Pampangan.)

The vocabularies are highly archaic, the affinities being in general directly Continental. The insular affinities are chiefly with the southern languages of E. Indonesia which are continued into New Guinea, and this probably indicates the main line by which the Australian languages were received. The Torres Strait language has little connection with the most northerly of the known

dialects of E. Australia, that of Endeavour River, the principal affinities of which are with the other E. Australian dialects, with E. Indonesia and Micronesia. It has a few Torres Strait and N. W. Australian words, and several of an archaic Continental character. On the whole, its vocabulary appears to have more insular affinities than the other Australian languages.

The Australian languages, with many characteristics in common with the other insular languages and with similar crude languages in more distant regions, possess a primary form which is radically distinct from the prevailing types in Indonesia and Polynesia. At the same time they have some archaic connections with these, although far too slight to give the remotest countenance to the supposition that both have sprung from a common insular parent. They have more modern connections, which are attributable to the influence of Indo-Polynesian and Papuanesian lunguages exerted chiefly on the Eastern coast and, through Tasmania, on the southern coast, and thence transmitted, in different degrees, into the interiour and partially to the west. The western languages have received a remarkably slight impression from the adjacent S. Indonesian, and the superiour vocalicism of S. W. compared with N. W. Australian appears to have been derived from the S. Australian dialects.

Torres Strait Islands

The languages of Torres Strait are probably connected ideologically with the adjacent ones of Australia on the one side and those of eastern New Guinea, Louisiade &c., on the other. They have phonetic connections with the N. W. Australian and with Micronesian. In the meantime we can only recognize them as Melanesian with a strongly marked and archaic phonology They have glossarial connections with Indonesia (chiefly S. E.,) New Guinea, Viti and some, less marked, with Australian, but the majority of their words appear to be archaic and Continental. The W. portion of New Guinea appears to belong to the E. Indonesian group.

V. East Indonesian.

All these languages are highly vocalic, flexible and euphonic, and the powerful action of this phonology produces a considerable appearance of inflection. The most interesting of the known S. languages in this respect is the Lieti, in which the euphonic feeling produces many curious elisions, permutations, inversions, transpositions, combinations, incorporations and inlockings of words. In its love of consonantal elisions, its capricious shortening of words, and its frequent vocalic syllabification, it exhibits a decided tendency to a Polynesian phonology. It preserves some consonantal junctions and terminals, but these are liquids. Many of the other southern languages, so far as they are known, have similar characteristics, but in some there is a much larger degree

of a W. Indonesian consonantalism. E. Timor has more cohesiveness and echo than the other dialects, resembling in this respect the Lieti.

The languages of the islands to the south of Celebes have a similar phonology. In Buton the aversion to consonants is even greater than in many of the southern languages. The Celebesian languages are all vocalic, some being purely so, while others retain some degree of western consonantalism. They have much of the fluent and agglutinative phonology of the S. languages, and they have made it subservient to a regular rythmical cadence, which in languages with a less happy combination of the liquid with the sonorous, would be montonous. The constant unions of servile with principal words, and of the latter with each other, are invariably euphonic, sounds being elided and interjected to produce this effect. The more Eastern or Moluccan languages, the parents probably of the Polynesian, appear to be more allied to the southern than to the Celebesian. Phonetically the E. Indonesian as a whole are distinguished from the W. Indonesian by their far greater softness, vocalism, fluency and cohesiveness, and from Polynesian by their cohesiveness, harmony and strength, the vocalic emasculation not being carried so far. In vocalicism they are intermediate between Polynesian aud W. Indonesian, never reaching the great emasculation of the former or the consonantalism of the latter, although they nearly pass into both.

Most of the ideologic peculiarities of the S. E. Indonesian languages are the result of their phonetic flexion and cohesion. Relational words and particles are united to the principal words by adhesion, infixing &c. with euphonic elisions and adaptations. The pronouns are pleonastically united to the verb, and in some of the S. languages to the noun when possessive. This characteristic is not possessed by any other language in Asianesia save the Tarawan. There are comparatively few formatives, and they are not compounded. This greatly distinguishes these languages from the Phillipine on the north and the Australian on the south-east, while it allies them to the Polynesian, and, in a less degree, to the W. Indonesian.

The Lieti indicates the direction of action like the Polynesian and Philipine. As in Polynesian the plural by reduplication of the substantive is wanting, E. Indonesian has the substantival *ka*— of N. and W. Indonesia, but it gives it also an attributival force. It has also the substantival (often personative) *pa* of these groups. The Celebesian languages have the transitive *i* of N. and W. Indonesian. The use of *ma* as a substantival pref. is a peculiarity of some of the Celebesian languages, but in Kaili *na* is substituted and this links it with the Batta. Phonetically, ideologically and glossarially the language of Nias belongs to the alliance of E. Indonesia. So does Tilanjangi and probably some of the other W. insular languages of Sumatra.

The E. Indonesian languages are peculiarly interesting from two of their leading affinities, that with Australian and that with Polynesian. Both are most marked in the south or Aru-Sambawan band of islands. The Australian words are probably vestiges of Australian vocabularies that prevailed in this band to a later period than in other portions of Indonesia. The ideologic affinities are comparatively few. They are partly attributable to the same cause, and partly to the original type of the E. Indonesian languages having been much more highly developed than that of the W. Indonesian, and therefore approximating more to the Australian and similar developments. The Polynesian affinities are very strong and decided. We have already noticed the phonetic and glossarial, which are numerous and conclusive as to the portion of Indonesia from which Polynesia derived the most important elements of its language. It is remarkable that the Vitian, Rotuman and Tarawan, but particularly the latter, possess E. Indonesian traits which appear to have been lost by Polynesian. Tarawan, although it has been changed by intermixture with Micronesian, preserves more of the distinctive Aru-Sambawan characteristics than any other languages of the extreme east, and it is remarkable that it has some Australian features which are not found in E. Indonesia. This however appears to be a natural consequence of its Aru-Sambawan affinities belonging to an ancient period, when we may suppose the Australian element in the latter was stronger than it is at present. Our knowledge both of the Tarawan and of the Aru-Sambawan is very limited, and further research in this direction will probably lead to results of great interest for Asianesian ethnology. The Tarawan pronominal system is not fully described, but it has remarkable affinities to Aru-Sambawan and Australian.

(To be continued.)

ABSTRACT OF THE SIJARA MALAYU OR MALAYAN ANNALS WITH NOTES.*

By T. BRADDELL, Esqre.

3rd Annal.

Sang Nila Utama[1] remained at Bentan (after the departure of his father Sangsapurba for Menangkabow) highly enamoured of his wife, the daughter of the Queen of that Island. After a length of time he was seized with a desire to visit Bemban,[2] to enjoy the novelty of scenery and pursuits which might be afforded by that place. Accordingly he set out accompanied by his Queen and a suitable retinue. On arriving at Bemban the party amused themselves according to their several tastes. Sang Nila Utama was carried, in the ardour of his pursuit of a deer, to the opposite shore, and, after securing his game, mounted on a high stone, from which he viewed the white sands on the beach at Tamasak. He determined to cross over, and embarked for that purpose; on the passage a storm arose, the vessel began to leak, the crew lightened her by throwing overboard the baggage, but, after all the things were thrown out, the leak still continued; at last, on the request of the pilot, Sang Nila consented to throw overboard his royal diadem,[3] on which the storm ceased, the vessel was lightened, and soon reached the shore, near the mouth of the river Tamasak. Here an animal was seen of a red colour, black head, white breast, very agile, of great strength, and in size larger than a he-goat; none of the party had ever seen such an animal, but Demang Lebar Daun informed them that, in histories of ancient times, the Singha[4] is described in the same manner as this animal[5] appeared. The Prince was so delighted with the country of Tamasak that he sent messengers to inform the Queen of Bentan that he intended to remain there, and to request her, if she loved him, to send the equipment to form a settlement. The queen, unwilling to thwart her illustrious son-in-law, sent men, elephants, horses, &c. too numerous to mention, and Sang Nila Utama thus settled the country of Tamasak which he called Singapore.'[6] Bat'h gave him the name of Sri Tribuana in his panegyrics.[7] Two sons were born here one called Rajah Ketchil Besar, the other Rajah Ketchil Muda.[8] On the death of the Queen of Bentan, and Demang Lebar Daun,[9] the son of the latter became king of Bentan, with the title of Tun Talani.[10] Singapore[11] is a very extensive country and its populous ports became much frequented by merchants from all parts.

NOTES TO THE THIRD ANNAL.

1. *Utama* is a Hindee word which means excellent, perfect &c.

2. *Bemban*, probably Pulo Batang, which forms with Bintan, the Straits of Rhio, and lies about 10 miles to the westward of Pulo Bintan.

3. *Diadem.* This is probably an excuse for Singapore, the oldest of the Secunder branch after Menangkabow, not having a crown and regalia of the same miraculous powers as those of Menangkabow itself.

4. *Singha*—Hindee a Lion. The above description does not appear very like a Lion, but it might have been a Lioness, the female being considerably less in size, whiter on the breast, and without mane; that is, on the supposition that the Lion ever inhabited the Malay Peninsula, which may be doubted, as that animal has not been found in this quarter.

5. Demang Lebar Daun is described as being acquainted with ancient histories and as generally more intelligent than his younger companions. If we could depend on the authenticity of this annal this would be an interesting fact in connexion with the state of knowledge and civilization in these countries at the time, but the probability is that he was invested with these qualities by the annalist, merely to preserve the usual oriental unities in giving wisdom to age.

6. *Singapore* or more properly Singha pura, the city of the Lion, from Singha a Lion and Pura city or Pura a town.

7. *Panegyrics.*—Thus translated, the original is merely membacha cherita. Bat'h doubtless was the royal bard or Poet Laureat, and if a real person be represented under this figure, the first part of the annals may have been of his composition.

8. *Rajah Ketchil Besar and Muda.* Ketchil little, Besar great, Muda young. The second from the crown whether son or nephew is I believe generally styled Rajah Ketchil and if there are brothers, then the distinction of Besar, older, Tengah, middle, Muda, younger &c. of that line are added. Rajah Muda appears to be a title of office, and is not a name given to the heir on account of his youth as the Rajah Muda is sometimes very old and is not in the line of succession.

9. *Demang Lebar Daun.* The King of Bentan was lost in going to Siam (was he tributary?) and his widow we are told intended to have married Sangsapurba but found him too young. From the connexion here, though not so asserted, we are led to suppose she married Demang Lebar and that her son by that chieftain became King.

10. *Tun Talani.*—Tun is generally considered as a contraction of Tuan, Master, but probably an Indian derivation might be joined. There is a Hindee word Talana, to cause to give away.

11. *Singapore*—It is stated (see Memoirs by Lady Raffles) that Sir S. Raffles obtained his first idea of founding the Eastern settlement from the account furnished in this annal, of the rapid rise and increase of commerce, and some are of opinion that it was the site of the ancient Zaba, a great entrepot for trade, in an era preceding this, the Hindoo era of civilization. Mr Crawfurd states positively (see Embassy to Siam p. 564) that "down to the very moment of forming it (the new settlement) no particular spot was contemplated for this purpose." Rhio, the Carimons, the old town of Johore, 10 miles up the river of that name, were each and all proposed, and it was by mere chance that (according to Colonel Farquhar who was joined with Sir S. Raffles in the mission to found a settlement to the Eastward) the expedition put into Singapore for information, when the obvious advantages of the place could not be overlooked—and a negociation was at once opened with the Malay chief.

4th Annal.

There was a Rajah of the Kling country named Adi Bernilam Rajah Mudeliar,[1] a descendant of Rajah Suran. He was Rajah of the city of Bija Nagara[2] and had a son named Jambuga Rama Mudeliar,[3] and a daughter named Nila Panchadi[4] of celebrated beauty &c. The kings of India who had sought her in marriage had been successively refused by her father, as not being of her own exalted race, but, on the arrival of an Embassy from Sri Tribuana of Singapore, she was at once affianced to the elder son of that Prince, and was soon after sent, accompanied by a large

fleet, to Singapore. Sri Tribuana received the Princess at Tanjong Barus,[5] and, on their arrival at Singapore, she was married, amid great rejoicings, to the Rajah Ketchil Besar. The Rajah Ketchil Muda was at the same time united to a grand-daughter of Demang Lebar Daun. After a long time Sri Tribuana departed this life and was buried on the hill of Singapore. Rajah Ketchil Besar succeeded, under the title of Sri Vicrama Vira,[6] and Rajah Ketchil Muda became his Bandahara[7], under the title of Tun Perpatih Permuka Berjaja. A grand-son of Demang Lebar Daun was appointed Ferdana Mantri,[8] under the title of Tun Perpatih Permuka Sekalir. Under the Bandahara was the Panghulu Bandari[9], with the title of Tun Jana Buca Dendang, under him was the chief Hulubalang, or champion, who was placed over all the champions, and was styled Tun Tampurong Camarata, after him came the Paramantris,[10] Orang Kayahs,[11] the Chatriyas,[12] Seda Sidahs,[13] Bentaras,[14] and Hulubalangs according to the institutions of former times.[15] Paduka Sri Vicrama and his queen Nila Panchadi lived long in mutual affection and harmony, and a son was born to them called Rajah Muda; the kingdom of Singapore increased in power, and became famous all over the world.

NOTES TO THE 4TH ANNAL.

1. *Adi Bernilam Rajah Mudeliar.* Adi may be either the Sanscrit Adi, first, or Adek, the younger brother of the Malays, and Nilam (or Nilmani) a sapphire. Mudeliar is a name used in subsequent annals for Kling merchants at Malacca and may be derived from Hindee Modi, a merchant, whence Mudal, capital, stock &c. Mudeliar is also a title for a village chief in Ceylon.

2. *Bijnaggur* also named Annagoondy and Allpatna appears to have been the chief Hindoo kingdom in the Deccan till that portion of India was overrun by the lieutenants of Aurengzebe. Between 1490 and 1515—the Chola (Tanjore) Chera and Pandian (Madura) dynasties were conquered by Narasinga Rajah of Bijnaggur. Mahumedanism was introduced in 1504—and the dynasty removed to Chanderagherry. At the end of the 16th century the kings of that place were still styled of Bijnaggur and had the Government of the whole of the Carnatic. In 1550 Nizam ul Mulk, King of Berar, was called in to Bijnaggur by 3 of the Ministers who had murdered the King and usurped the power. These names are given to point out the probability of the Annalist having copied from the latter history of Bijnaggur. We have Chola probably for Chulan—see 1st annals, Pandian for Panden, 1st annal—Narasinga, the name of the King of Indraghiri, Chanderagherry for Chanderkani, Nizam ul Mulk, King of Berar, for the King of Pahali (see XII annal). Bijnaggur was visited in 1567 by Cæsar Frederick who describes the walls as 24 miles in circuit and containing within their limits several hills (see first Annal.)

3. *Jambuka Rama Mudeliar*, Jambuka might be derived from Jim, like, and buka small pearls, Rama the 7th anater.

4. *Nila Panchadi*, Panchnadi is the name of a dialect used in the Punjaab and Nila is probably from nil or nila blue.

5. *Tanjong Barus*, the present Tanjong or Point Baru on the mainland to the west of the Island of Singapore.

6. *Vicrama Vira.* Vicrama is the god of victory. These names will be found frequently repeated in Hindoo geneologies of Kings.

7. *Bandahara.* This office at Malacca appears to have been hereditary in the younger branch of the royal family and of the highest rank; the holder of it representing the King, on occasions when inconvenient for the monarch to appear. It is I think on a different footing from the same office at other Malayan courts, in consequence of the rank of the first holder, who preferred that position in his brother's court to a separate and virtually independant kingdom such as some of his relatives obtained. The word itself means a treasurer and is probably derived

from the Sanscrit or Hindee Bandhna, to tie, bind, shut up, and har, a particle used to express the performer of an act, as the binder or shutter up, or Harta, a Hindee word for goods, effects, may be the second part of the compound, but this definition applies to the other office afterwards mentioned. The origin of the first is most probably Hindee. In Mr Turnour's genealogy of Ceylon the name Bandara frequently appears, as if a title of office.

8. *Perdana mantri*, prime minister, but at Malacca subordinate to the Bandahara.

9. *Punghulu Bandahari*, Punghulu is a leader, head man or chief Bandari, the treasurers probably, the collectors of revenue and stewards of the palace.

10. *Paramontris*, mantri, Sanscrit, adviser, minister, para is also Sanscrit and means a company or body, which gives the company or troop of mantris.

11. *Orang Kayahs*, literally rich men, but is generally used as a title of nobility.

12. *Chatriyas*—here is an unmistakable sign of Hindooism, the war caste; it is thus written by the Malays چترى which means a canopy, parasol and the proper Sanscrit word being كهترى one of the four Hindoo castes.

13. *Seda Sidahs*. There are two words of different meanings represented by these letters the first is the Sanscrit سدھ Sidh, a sacred or holy person and in this sense it is perhaps used till the introduction of Mahomedanism when the Arabic سيد Seyed replaced it, the latter word means a Lord, a Prince, and has been exclusively applied to the descendants of the Prophet Mahomed, through Ali and Fatimah, his son-in-law and daughter, and these descendants are distinguished in some countries by the use of a green turban and in all Mahomedan lands are treated with high respect and consideration, of course more so by the Shiite sects.

14. *Bentara* Herald, one who bears the sword of state in the presence.

15. If this allusion to former institutes refers to the institutes under the sovereigns previous to the arrival of the Secunder family it is of great interest, and search might be made among the *Johore* records for this as well as other documents, the publication of which would lay open many important matters of which we are now ignorant; but where are we to find such records now?

16. *Tun Perpatih Bermuka Berjaja*. Perpatih is a species of pigeon, permuka may be from param, original, first, and muka, hand or mukhi another species of pigeon. Berjaja may be an incorrect inflexion of Berajna to shine, be splendid, or from ber ja, excellent or chosen place.

5th Annal.

The Bitara of Majapahit had two sons by (Chandra Devi) the daughter of the Rajah of the mountain Sagantang; the name of the eldest was Radin Inu Mantamangsu,[1] who succeeded his father; the younger was called Radin Amas Pumari, who also became a Rajah in Majapahit, for it is a country of great extent.[2] Radin Inu Martawangsa extended the power and dominion of Majapahit to a degree before unknown. Hearing of the extensive country of Singapore, he sent an ambassador to Rajah Vicrama Vira, with a shaving of wood 7 fathoms in length, as fine as paper, its texture being nowhere cut or torn, and the whole rolled up into the form of a ring. The royal letter drew the attention of the King of Singapore to this shaving, formed with a hatchet, and enquired if his kingdom produced such clever artificers. Vicrama Vira on hearing the letter read sent for Pawang[3] Bentan, who in the presence of the Majapahit ambassador, hewed the hair off the head of a boy 40 days old.[4] The hatchet, with which this feat was performed, was sent to Majapahit, with the ambassador, who quickly took his leave and departed. The Bitara interpreted the message of the Singapore monarch, sent with the hatchet, as a threat that he would shave his head also if he dared to come to Singapore.[5]

and in a spirit of opposition at once equipped a powerful fleet, and made a descent on that country, but was successfully opposed by the Singapore men who obliged him to retire. After this the Rajah Muda married the daughter of Tun Perpatih Permuka Berjaja, and on the death of his father, Sri Vicrama Vira, he succeeded to the throne, under the title of Sri Rama Vicrama. The Bandahara Tun Perpatih Permuka Berjaja also died, and was succeeded in his office by his son Tun Perpatih Tulas.

NOTES TO THE 5TH ANNAL.

1. *Radin.* Javanese word apparently to express high or chief, as Adipati and Tumongong (the names of two offices) are increased in dignity by the addition of Radin. It appears also to be a prefix used by the children of the royal family.

2. *Majapahit.* The Hindoo empire of Java was at a subsequent period very extensive, including the whole of Java, with colonies or tributary states in Sumatra, Borneo, Bali, &c., but as apparently that empire was not in existence at the time referred to by the annalist, we may be allowed to doubt his whole story of the message and consider it as an after creation. The names appear to be taken at random from the Hindoo history of Java in general and not confined to Majapahit.

3. The Malays are exceedingly expert at the present day in the use of the axe; it is quite astonishing to see the precision with which they, apparently one and all, are able to direct their several blows so as to cut a log of wood straight down. They also cut planks, turning them out nearly smooth, solely with the axe.

4. Numerous instances are offered in oriental history of this figurative style of messages between sovereign princes, as for example those given by Persian writers, between Alexander the Great and Darah and many others. One instance is particularly noticed by Gibbon. When Darius advanced into the Moldavian desert the King of the Scythians sent him a mouse, a frog, a bird and 5 arrows; this, styled by Gibbon, "tremendous allegory," was explained by Gobryas as follows "Men of Persia, unless like birds ye shall mount into the air, like mice take refuge in the earth or like frogs leap into the marshes, these arrows shall prevent your return home" :—see Herodotus in Melpomene, Chap. 132.

5. Pawang, from Pa, father—Awang a common Malay name—see II annal, and Bentan the name of the island near Singapore, the whole signifies Father Awang of Bentan.

6th Annal.

There was a man at Salwang who had a slave[1] named Badang, a native of Sayang, who was constantly occupied in clearing jungle and amused himself by setting snares for fish. He observed frequently that his snares were robbed, and on setting watch, he found that the robber was a *Hantu.*[2] Plucking up courage one day Badangt seized the Hantu who promised on being released to gratify him with any gift he pleased to make choice of. Badang, after some consideration, chose the gift of strength, and on going through a not inviting ceremony, was endowed with strength so that he could tear up trees by the roots. The Hantu was released and Badang went on his way rejoicing. The fame of his strength soon spread abroad and in time the King of Singapore Sri Rama Vicrama appointed him to be a royal champion. The Rajah of Kling[3] on hearing of the Singapore champion sent a challenge for a wrestling match with his champion Nadi Vijaya Vicrama. The stakes[4] were 7 ships with their loading. After several trials at wrestling which resulted slightly in favour of Badang it was agreed that they should try their strength in lifting a stone and by this means decide the match. A large stone in the balei was fixed on; the

Kling champion with difficulty raised it to his knee, but Badang lifted it easily and threw it into the mouth of the Singapore river. That is the very rock now visible at the place described.[5] Another match was held with the King of Perlak's[6] champion Bandrang, in which Badang was as before successful. On the death of Badang he was buried at the point of the Straits of Singapore and the King of the land of Kling sent two stone pillars to be raised over his grave. These are the pillars which are still at the point of the bay.[7]

Sri Rama Vicrama reigned a long time and had two children, a son called Dasia Rajah[8] who was afterwards married to Dasia Putri daughter of Tun Parpatih Permuka Berjaja (the Bandahara) and a daughter who was married to Tun Parpatih Tulos son of the Bandahara.[9] On the departure of Sri Rama Vicrama from this vain world, he was succeeded by his son Dasia Rajah, who reigned under the title of Sri Maha Rajah. The Queen Dasia Putri presented her husband with a son named Rajah Secunder Zulkarneini.

NOTES TO THE 6TH ANNAL.

1. It has been supposed that slavery was introduced with Mahomedanism but signs of it at an earlier period are too numerous to be disregarded.

2. Hantu a Ghost. There is a curious analogy between the account in the text and that of the Leprehaun of Celtic demonology. If any one meets and seizes a Leprehaun it is obliged to grant his wish, but before seized, if the person allows his attention to be distracted, and looks away, the imp disappears. They are represented as being exceedingly clever in their devices to make one look aside, as when suddenly surprised by a mortal they will say "Look! why there is so and so's house on fire" &c., on this account it is that few have been fortunate enough to obtain the reward of their good luck by seizing a Leprehaun.

3. Another instance of intimate connexion with India.

4. Stakes, many will look on this early instance of a Malayan bet as a mark of a high degree of civilization. In later times the spirit of gambling appears to have increased, as exemplified in betting on fighting cocks, perhaps dicing may be referred to a Chinese origin as introduced into Malayan countries by the emigrants who arrive from Chinese.

5. The rock referred to was lately blown up to clear the entrance for cargo boats into the river. I suppose it to be the same which Mr Crawford alludes to as having an almost obliterated inscription.

6. Perlak the North East point of Sumatra now called Diamond point.

7. The champion was buried at Tanjong Buru, the extreme south west point of the Peninsula, opposite Point Macalister, or closer, Tanjong Gool in Singapore Island, but I cannot say if any traces remain of the monument erected by the Indian King.

8. Dasia. Most of the names of Hindee origin in these annals will be found in Javanese history (see Sir S. Raffles) as well as in almost all of the Indian Geneologiees.

9. For an account of all the marriages in the Singapore and Malacca family see the table of geneology annexed to this abstract, by which it will appear that the elder branch taking from this King almost invariably married their first cousins, when such relations existed. This is clearly against Mahomedan law though I am aware among men of high rank such rules dont bind. See the Chapter of Koran entitled *woman* No. 4, verse 21, of Sale's edition "ye are forbidden to marry your mothers and your daughters, and your sisters, and your aunts, both on the father's and on the mother's side, *and your brother's daughters and your sister's daughters &c.*" In the Hindoo Law Twice born men (Brahmen) are not permitted to marry their cousins (see Sir W. Jones on the Puranas) and others are also forbidden to marry their relatives—see Strange's Hindoo Law.

THE GEOGRAPHICAL GROUP OF CELEBES.*

CHAPTER III.

(Continued.)

THE two eastern isthmuses (of Celebes) of which we are treating, have numerous islands in the seas by which they are bathed, some of which are very extensive and well peopled. We have already named, as forming part of the residency of Menado, the group of Togia, or the tortoise islands, so called from the great number of hawks-bill turtle *(Testudo imbricata)* which congregate there at the time of incubation, and the compartments of whose upper shell is much sought after for their use in fancy manufactures. This archipelago contains fifty islands in all; they have not yet been explored by Europeans. The other islands of the North East Peninsula appear to form a series or chain of lands united to the isthmus by their submarine base, of which the lands broken into very large islands, desert islets and isolated rocks, form, in the east, that net work of archipelagoes and attols which extend into the basin of the Molucca sea. The principal straits in this great number of islands, are those of Balante, Bangai, Albion, and Xulla; the archipelagoes bear the names of Bataling, Obi or Talabato, Bangaay and Xulla. In the bay of Tomaiki we find a few desert and insignificant islands. Those which deserve some attention are the Bangai. These islands are noticeable as the entrepôt of the trade in tripang, tortoiseshell, and wax, which the coasters come here to purchase, and of which they dispose in the bay of Tolo and along the whole South East coast of Makassar. A chief, deputed by the Sultan of Ternate, resides at Bangai, the chief island of the group. Along the East coast of the isthmus, which stretches in a South East direction, are found a great many islands the bearings and names of which are still unfixed. The most remarkable archipelagoes are those of Sallabanka, Labenki, Padea, Manui, Wowoni, Wangi-wangi, as well as the considerable islands of Buton, Muna, and Kambeina, which are surrounded by others of much smaller size. Between Buton and the archipelagoes of Tukang-bessi and Wangi-wangi, is the strait most used a route for commerce between the Java and Molucca seas; some vessels also use the strait of Buton.

The large islands of Xulla-taliabo, Xulla-mangolo, and Xulla-bessi, together with the adjacent islands, stretch at great length across the Molucca sea; they have never been explored by navigators, who have only fixed the positions of a few of the principal points on their coasts and they give very little information regarding the inhabitants. We learn however that these islands

* Translated from Temminck's Coup-dœil vol. III. (Continued from p.

are covered with forests of coco and sago palms, and that ebony trees as well as other kinds of furniture woods, are found there in great variety. When the East India Company took possession of the Moluccas, it established a factory at Xulla-bessi; afterwards it erected a fort there which was garrisoned by a sergeant and twenty soldiers. These islands at present form part of the residency of Ternate. Nothing is known regarding the physical constitution of these islands, the hidden productions of its soil, or relative to their zoology. Their population is stated by the census of 1840 at 7,630 persons.

Padea and Manui are dependencies of the Rajah of Tabunku. Kunawi at present forms part of the state of Laiwui. These islands have no rivers; they are, however, not at all destitute of fresh water, the large collections in the rocks supplying the place of currents of water. Manui is divided into three districts governed by chiefs; the inhabitants construct the small boats or *padewakan* of the country, which they sell to the orang baju, and themselves use in fishing for tripang and tortoiseshell; which is a favorite occupation with these people. They are not addicted to the barbarous custom of head hunting.

Wowoni, an island of the third magnitude, is more mountainous than Manui, the slopes of the mountains fall in the shape of an amphitheatre to the borders of the sea, a number of rivers flowing down them. This island was formerly inhabited by a peaceable and industrious population, turning the soil, which is said to be fertile, to account. The perpetual incursions of the pirates, known under the name of Tobellon, have had the effect of depopulating this island, a part of the inhabitants having been reduced to slavery, a part having emigrated, whilst a very few families have taken refuge in the most inaccessible parts of the interior, where they lead a miserable life. This deplorable state of things is owing to the neglect which the government of the Company so long allowed the inhabitants of these small islands to groan under.

The former Company of the Indies may also be justly reproached with negligence in their care for the interests of the native population of the largest islands, such as Buton, Muna, Kambeina, Wangi-wangi and a multitude of smaller islands. The documents of the Company, as well as the treaties made by them with the Malay princes, shew that the absence of means for the repression of piracy, the fatal policy pursued by it in the maintenance of a right of monopoly, as well as the indifference of the subaltern employées towards the people whose welfare was committed to their care, are the principal causes why these islands have been laid open to the brigandage of the pirates, that the productions of the soil and the labour of the inhabitants have been neglected, and that the islanders have seen their trade and navigation extinguished. The conjunction of all these elements fatal to their welfare, have left them only the sad alternative of submitting to slavery, of

perishing in combat, or of abandoning their natal soil by a voluntary emigration. The proximity of the free port of Makassar appears to promise these islanders a better prospect in future. If the government would only devote some funds to the scientific exploration of the large islands of the group, such as Buton, Muna, Kambcina, and Wowoni, it would be amply reimbursed by the numerous resources which they promise to agriculture and to commerce.

The kingdom of Buton, which comprehends the large island of that name and the archipelagoes of this extensive group, is governed by a Sultan and by four vassal princes, placed at the head of four districts, namely—Muna and Tibore, in the island of Muna, Kulong-chura in the island of Buton, and Kiedupe in the archipelago of Tukang-bessi. The Sultan resides either at Bolio or in the town of Buton, towards the southern extremity of the island of that name, where is also situated the fort Jangan-kata, which serves as a residence for the Assistant Resident as well as the other European employées. The superficies of the large Buton is 86' 2" square miles or 47' 3" square myriametres. The number of the inhabitants is unknown, the old documents of the 17th century giving to this island a population of 50,000, and to the archipelagoes conjointly, the doubtless much exaggerated amount of 500,000 inhabitants.

The Sultans of Buton were always considered as having right to the first rank amongst the allies of the infant Company of the East Indies. When it, then only mistress of the single island of Amboyna, contemplated the conquest of the whole Malay archipelago, Ternate, whose splendour and power were on their decline, then exercised a disputed authority over Buton. This island was afterwards subdued by the Makassars, but the presence at Buton of Rajah Arung Palakka, a determined partisan, devoted to the interests of the Company, decided the Sultan to range himself under the banner of the conquerors of the Portuguese. The first contract made between the Company and the Sultan is dated January 1667. This was renewed on the 21st March 1766; it was to the same effect, but assimilated a little nearer in its clauses to those contained in the treaties which the Company had made with the Malay sovereigns which it could not completely overcome by force. All bore the impress of its policy, the tendency of which shewed itself by the monopoly of trade, exclusively reserved for its own flag. A new treaty, upon more enlarged bases, although still more or less restrictive of commerce, was made with Buton in 1824; since then improvements have been introduced there of a more liberal tendency. The Sultan of Buton as well as many officers of his family, formed part of the auxilliary troops at the time of the war in Java. The people of Buton make good soldiers. The present Sultan has the rank of Colonel, of which

he wears the trappings when he dons his gala costume, while his brother has the rank of Major.

We are indebted for what is known regarding the physical constitution of the soil of Buton to Mr S. Muller, who made a very short stay in the harbour of the town of Buton. "This islands, says Mr Muller, is mountainous, but not of a very considerable height. It is formed, for the greatest part, of a calcareous stone of recent formation, such as is found under different modifications in many places in the Indian archipelago. This calcareous rock contains in abundance madrepores, shells, and other marine animals, and some summits of mountains are also composed of these masses. To judge from the vegetation in the neighbourhood of the harbour the soil is not extremely fertile; the flora is poor and feeble. Amongst the useful vegetations may be reckoned the *kapas* or cotton *(gossypium)* which deserves chiefly to be noticed. This plant produces one of the best and finest kinds of cotton in the whole Indies. The coco palm abounds along the shore. The Kamiri *(aleurites moluccana)* of which the oily nut furnishes a combustible, and the bambu so useful for domestic purposes, grow there in abundance. In the north part, facing the coasts of Celebes, the shore is marshy and covered with an inextricable contexture of mangroves *(rhizophorae.)* Along the west and south coasts, the shore is often abrupt and bordered with rocks, with the exception of the bays and creeks which have generally a beach of white sand."

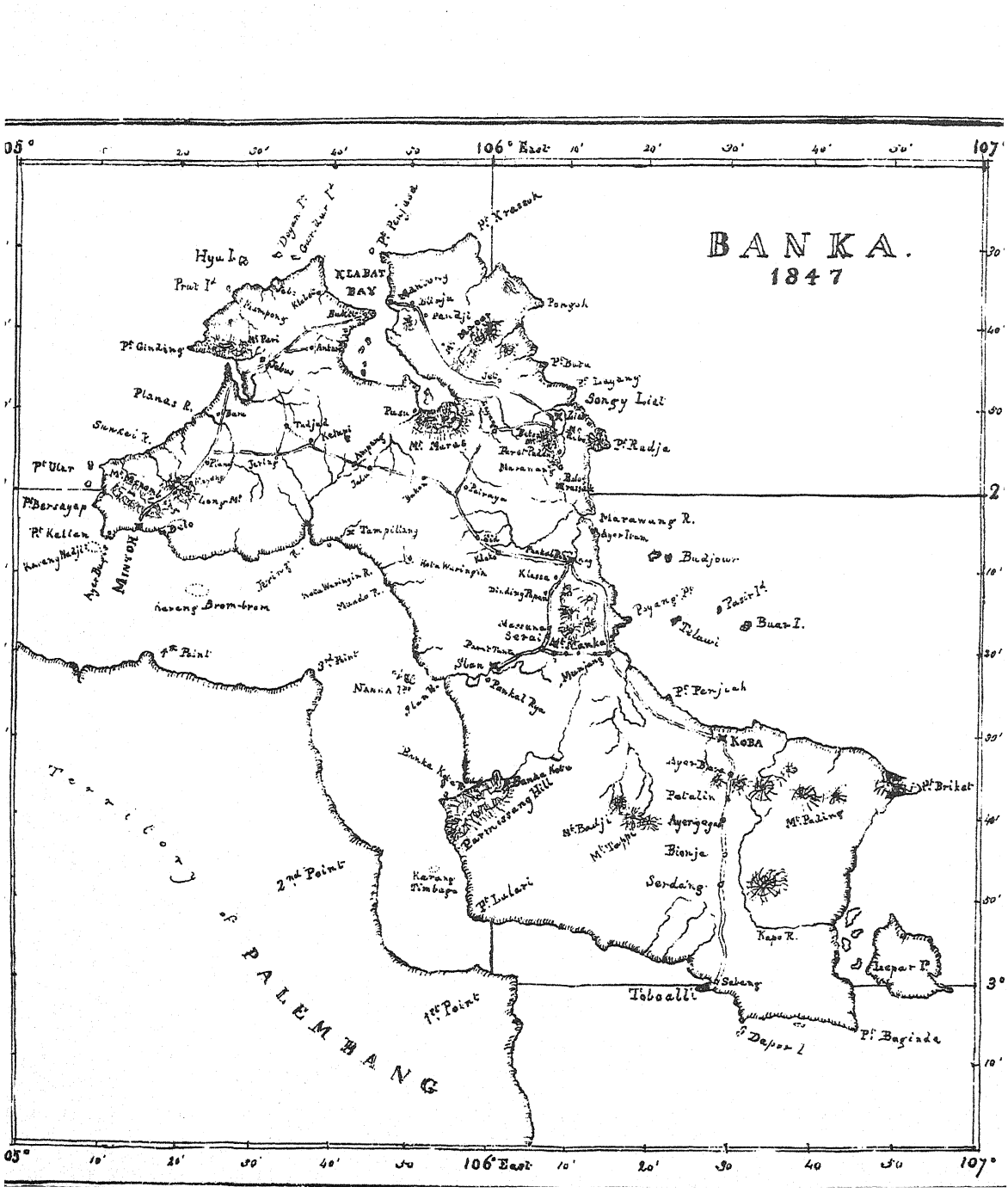
According to the report of the natives, the island abounds in wild hogs; in some districts are found buffaloes which have returned to a savage state, as well as horses of a deep brown.

This island by its considerable extent and geographical position deserves the attention of government, which should take means for raising the inhabitants from the miserable condition in which they are at present, the constant incursusions of pirates having made them neglect the cultivation of cotton, which is sought after and famed throughout the archipelago under the name *Kapas Buton.* This cotton is principally employed in the manufacture of the highly prized stuffs known as Makassar cloths and brings a much higher price than the cotton produced in other parts.

THE DURYOEN.

In *Malacca* there is a fruit so pleasant both for taste and smell that it excelleth all other fruites both of *India*, and *Malacca*, although there are many both excellent and very good. This fruit is called in *Malayo* (which is the Prouince wherein it groweth) *Duriaoen*, and the blossomes *Buaa*, and the tree *Batan*: It is a very great tree, of solide and firme wood, with a gray barke, hauing many branches, and excessiue great store of fruit: the blossome is white and somewhat yellow: the leaues halfe a handfull long, and two or three fingers broad, rounde and somewhat hollowe: outwardly darke greene, and inwardly light greene, and somewhat after a red colour. It beareth a fruit of the bignes of a *Mellon*, couered with a harde husk, with many small and thicke sharpe prickles: outwardly greene, and with strikes downe along the sides like the *Mellon*. They haue within them foure holes or partitions according to the length thereof, in each of the which holes are yet three or foure cases: in each case or shell a fruite as white as milke, and as great as a Hennes egge, but better of taste and sauour, like the white meat, which the Spaniardes make of Ryce, Capons flesh, and Rose water, called *Mangiar Blanco*, yet not so soft nor slymie, for the other that are yellow, and not white within, are either spoyled, or rotten, by euill aire or moysture: they are accounted the best which haue but three Nuttes in each hole, next them those that haue foure, but those of fiue are not good, and such as haue any cracks or cliftes In them.

This fruit is hot and moist, and such as will eat them, must first treade vpon them softly with his foote, and breake the prickes that are about them: Such as neuer eate of it before, when they smell it at the first, thinke it senteth like a rotten Onyon, but hauing tasted it, they esteeme it aboue all other fruites, both for taste and sauour. Here you must note a wonderful contrarietie, that is betweene this fruit *Duriaoen*, and the hearbe *Bettele*, which in truth is so great, that if there were a whole shippe, shoppe or house full of *Duriaoens*, wherein there lay certayne leaues of *Bettele*, all the *Duriaoens* would presently rotte and bee spoyled. And likewise by eating ouer many of those *Duriaoens*, they heat the Maw, and make it swell, and one leafe of *Bettele*, to the contrarie, being laide colde vpon the hart, will presently cease the inflamation, rising or swelling of the Maw. And so if after you haue eaten *Duriaoens*, you chance to eat a leafe or two of *Bettele*, you can receyue no hurt by the *Duriaoens*, although you haue eaten neuer so many. Hereupon, and because they are of so pleasant a taste, the common saying is, that men can neuer be satisfied with them.—*Linschotten's Voyages.*


BANKA.
1847
KLABAT BAY
Hyu I.
Pt Gending
Planas R.
Pt Ular
Pt Bersayap
Pt Kellen
Minyon
Tampilang
Marawang R.
Budjour
Buan I.
Pt Penjuah
KOBA
Pt Brikat
Mt Paling
Ayergegas
Bienja
Serdang
Kapor R.
Lucepar Pt
Tobaali
Pt Bagiada
Deposa I
Pt Lubari
Karang Timbus
Pankal Pyr
Nanna
Mt Mano
Mt Mas
Mt Mandji
Mt Tapan
Pt Rudja
Songy Liat
Pt Penjuah
Pt Krassuk
Pongok
Pt Buku
Pt Layang
Pasir I.
Pulawi
Peyang Pt
Mt Lanka
Mt Parmisseang Hill
Batu Kabo
Ayer Bras
Patalin
Ayer Bras
Ayer Bras
Mt Parmisseang Hill
1st Point
2nd Point
3rd Point
4th Point
Terra Firma
PALEMBANG
105°
106° East
107°



THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

A SHORT SKETCH OF THE ISLAND OF BANKA.*

THE Island of Banka, also called China-Batta, lies on the 2° of South Lat. and on the 105° 14' E. Long. and contains 3,400 geographical miles; being separated from the island of Sumatra by the Strait of Banka, which is about 34 leagues long and 3 to 8 leagues broad. It is intersected from the N. W. to the S. E. by a mountain chain, of which the mountains of Marras on the west side and of Manopin and Permissang on the south and east are the most remarkable. It is undoubtedly, on account of its richness *in tin ore, iron, some fine kinds of wood &c., one of the most profitable* of the Islands of the Archipelago.

The generally prevailing impression of its insalubrity, and the constant internal strife, are the principal reasons why there appears hitherto to have been so little taste for natural researches in Banka, or that these have only been very superficial. From this however ought to be excepted the physical investigations of Dr Horsfield under the British rule, and later an official journey of Mr Diard in the year 1825, but which was more limited to statistical subjects, while the first named naturalist occupied himself, for the most part, with the investigation of the vegetation of Banka.†

* Translated from the Tijdschrift voor Neerlands Indie, 11th No. 1846.

† See Dr Horsfield's "Report on the Island of Banka" in the 2nd Vol. of this Journal, p. 299, which will be found to contain very full information regarding the Tin mines.

The appearance of the Island of Banka when viewed from the west and south west sides is very beautiful, and presents many picturesque aspects. The whole coast, above all the north, south east and south west sides, to a certain distance inland, is mostly uncultivated, in consequence of the piracy which always existed and still continues. Here and there, upon the shore, we meet some fishermen, but with the exception of Muntok, Tanjong Mantong, and Tobo-alie, all the inhabited districts lie more inland.

The conformity of the coast with the island groups lying in the vicinity, leads to the belief that the isolated position of Banka has been produced by an early catastrophe of nature.

The ground consists of alternating layers, varying in thickness, of a hard ferriferous clay of different colours, such as red, yellow and brown, graduating to the clearest white, and which is mingled with fragments of flint and mountain crystal. Upon this rests a very thin bed of black friable garden or mother earth (humus) which over the whole island seldom exceeds the thickness of 1½ to 2 feet.

It admits of no doubt that the island is of a primitive formation, the core of the predominating mountains being of a solid hard granite, wherein we have not yet observed the slightest trace of volcanic phenomena, with the exception of a hot spring some years ago discovered at Permissang, lying at the foot of the hills of that name, in the middle of a swampy flat, and at a distance of about 2 to 3 leagues from the sea coast. The heat of this spring is about 186 to 190° Fahr. The water principally contains sulphureted hydrogen gas in combination with some portions of soda and an appreciable portion of magnesia. I was unable from want of the necessary apparatus to make a correct analysis of the water. A similar hot spring is also found in the district of Pankal Pinang near Kampong Classah, at the foot of the mountain Mankal, in the division of Messu, which I was desirous of examining, but which my unexpected departure to Java allowed me no opportunity of doing.

The island is abundantly intersected by extensive swamps and rivers, principally on the west and southwest sides, some of which, such as the Sungie Jering, Bankakotta and Marawang, take their rise from the mountain chains which divide the island, or out of the swamps lying at the foot of these mountains. From the nature of the coasts of Banka, in my opinion, must indisputably result the probability of an earlier junction of this and the other islands of the Archipelago, such as Biliton, Rhio, Sumatra, Linga, &c., with the Peninsula of Malacca, principally from the constitution of the ground, the direction of which is in general the same. Thus, for example, the West coast of Sumatra possesses rich gold, copper and iron mines, while its Eastern coast possesses tin &c., being undoubtedly a continuation of the same ground in Banka from which we have already, with so much profit, extracted this metal. Beyond this, the greater portion of

the Peninsula is very rich in the same mineral and the form of the mountains is of the same nature.

The rivers are, on account of their smallness, short and crooked in their course, covered in the interior by the most luxuriant vegetation, and are thence unnavigable. This is principally caused by trees of *Yuceca aloefolia, Rhizophora mangle,* different kinds of *Pandanus* and a fine kind of rattan (*rottan sega*). On the east side, steep, sandy, and constantly exposed to the fury of the ocean, there exists a dangerous surf by which sand banks are heaped up at the mouths of the rivers, so that even the largest, with the exception of those of Marawang and Banka Kotta, are not calculated to admit vessels larger than a row-gun-boat.

The temperature is in general little different from that of the islands which lie on nearly the same lat. and long. of the archipelago. The thermometer commonly rises at 6 o'clock in the morning from 70° to 75° Fahr., and at mid-day from 85 to 95 and 98. The nights in the interior are generally very cold and damp so that the thermometer very frequently falls to from 60 to 66; chiefly in the districts of Jebus, Pankal Pinang and Koba.

In the west monsoon, which usually commences at the end of September, we have constant rains, accompanied by strong winds ranging from the W. to the N. W. and N. Thunder and lightning are then very prevalent and commonly violent, particularly at Muntoh. The prevailing weather and temperature are not however the same over the whole extent of the island. Thus we have generally at Muntoh during the day an insupportable heat, which is not cooled by any land wind, while the nights are rendered by it unbearably hot, so that the thermometer never sinks below 72°. The reason of this is that the town partly lies on a plateau or hill, rising about 80 feet above the sea, immediately at the foot of Monopin, whereby the free passage of the wind from the N. and W. is obstructed, and it becomes packed together as it were on a point. In this also consists the chief reason of the greater insalubrity of Muntok, in comparison with most of the remaining exterior districts, which, with the exception of Tobo-alie and Tanjong Mantong, mostly lie at a considerable distance from the sea, and are not so immediately exposed to the sudden and noxious changes of weather and winds. The extensive stagnant swamps and muddy shores by which the station is surrounded, will also greatly contribute to this by their continual evaporation, in connection with the air impregnated with noxious exhalations which constantly blows over from the low swamps lying on the opposite coast of Sumatra, and especially in the rainy season, which principally tends to produce in the place the well known Banka fever.

The opening of roads through the greater portion of the jungle at Muntok, in which that place lies enclosed, appears to have much contributed to the salubrity, at least the mortality

is now less, and the prevailing fever is no longer of such a dreaded and malignant character.

The potable water of Banka is generally reckoned unwholsome, and thought to contain noxious metalic ingredients, particularly tin or arsenic dissolved. In order to satisfy myself of this, I have examined water from nearly all parts of the island, and Mr Diederichs, at that time Apothecary of the 2nd class at Muntok, analysed the drinking water at Muntok both from the river and that derived from the garrison well, and found that it is in general impregnated with clay and lime, iron, and also an exceedingly minute portion of tin; the river water however more than the well water. No trace was found of arsenic.

The tin present in it is also so small that none of the noxious effects of the metal on domestic animals are to be feared from a frequent use of it. Indeed the water drinkers on Banka enjoy by comparison the best health.

According to the general ideas respecting the origin of the human races, the true aborigines of the island of Banka appear to have been derived from the Peninsula and bear all the characteristics of the Malayan stock.

Both sexes are of middling height and well built, although their limbs in comparison with the trunk, are a little too small. The dark brown skin loses itself in the olive in proportion to their more northern position; the eyes are round and lively; the nose drawn in and a little flat; the countenance full and round; the hair of both sexes long and of extreme blackness. From these proper and principal inhabitants of Banka we must separate a peculiar race of men, who here, as at Biliton, lead wandering lives mostly along the coast, and are wholly distinguished from the remaining inhabitants of Banka by their manners and usages. These are known by the name of *Orang Laut* or *Sicca*. They are entirely ignorant of their own derivation. It is however probable that they are of the same race as the inhabitants of the West coast of Borneo, or of the neighbouring islands.

They are not converted to the Mahomedan religion, but worship idols, and feed on wild hog's flesh and raw rice with uncooked or salted fish. They are moreover considered very wicked and predatory, and commonly seek their livelihood by committing petty robberies on the sea and along the coast. Their dwelling places are mostly small prahus, each of which forms the home of a family. With these light vessels they encounter the heaviest seas, and are undoubtedly the best fishermen of this archipelago.

It is principally in the Tampillings near Batin Cadella, Batin Sicca, at Blinju and Maporbo that this race is at home; we find some of them established on the north coast. Their appearance in general (although they have already intermixed with the inhabitants of the interior of Banka) is very coarse and tall, and their skin is of a bark brown tint, with a scaly appearance,

(a disease peculiar to this people, named *gadus,*) which probably is a consequence of their irregular mode of living and their constant exposure to sea water.

The Bankanese mode of living is very simple. Attached and accustomed to a slavish submission to their chiefs, they follow without the slightest deviation the laws and usages of their forefathers, to which their timid and superstitions character much inclines them. Hence they are temperate and have very little care for themselves. They occupy themselves once a year in making rice-fields, for which a place is indicated by the Depati, Batin, or Krio, to certain congregated families, and for which they must yearly bring a small duty of the produce of their cultivation, for example some gantongs of paddy. Their dwellings, although belonging to one limited village (campong or dessa) stand mostly wholly apart and often leagues distant from each other, on the places which they have chosen for the cultivation of their rice-fields.

For the rest, their daily labours consist, in turns, (besides the work for the government which they are obliged to perform) in the collection of wax, honey, dammar, the fabrication of mats and other small household necessaries, and, in the more southern and western parts of the island, principally in the collection of garroo wood, sumach and dye bark, or in the cutting of ebony, emballo and other kinds of woods, and the nipa, rattans, planks, bark, &c., all which are used for the construction of their houses. Other hill men, support themselves by burning charcoal for the smelting of the ore &c., and are bound for that purpose under fixed rules by the government. All their small articles of trade are brought by them to the *pankals* or principal places of each district, and are there bartered for clothing, salt or other necessaries, or sold for small prices. Their clothing is also very simple, consisting with those living in the interior and having little intercourse with the Europeans or Pankal Chinese, such for example as the people of the district Penagang, Selok in the district Pankal Pinang, in a short trowsers and a baju without sleeves, made of bark, which they, like the inhabitants of the South Sea Islands, prepare by steeping and beating, while their long hair is bound together by a piece of the same stuff made in the manner of a head cloth; others who are more polished follow in some respects the usual dress of the Malays, although this is always very poor. Like their dress, their food is simple, consisting chiefly in boiled red hill rice, and small greens of wild leaves or fruits boiled in salt water, and wild Spanish pepper, rubbed fine. They seldom eat fowls, deer, or the flesh of beasts, and it is only the natives who dwell close to the shore who live upon fish. In the higher and more hilly portions, where much wax is collected, honey makes a principal part of the food of the population. For the rest the character of the proper Bankanese is a mixture of good and bad. Under the semblance of friendliness they

know how to keep hidden the most cunning designs. They appear to cherish a peculiar love of independence, which the constant contests unequivocally demonstrate, of which some Palembang chiefs, above all the widely known *depati Barin*, may be considered as the leading cause. Their weapons are not different from the usual weapons of the Malays, only they make a more common use of the Palembang fire-locks and blunderbusses, for which they procure the necessary powder from Palembang contraband dealers in exchange for wax, honey, &c., while the shot is furnished by their own ground.

The different species of animals which inhabit the woods, mountains and plains of Banka are mostly the same as those which are found on the opposite Coast of Sumatra. The small kind of bear (*ursus malayanus*—Horsf.) is found here, and does much mischief to the production of wax. A dugong (*Halicore dugong*) is from time to time found on this island. These amphibious animals are mostly met with along the sandy shores, and feed on seaweed (agar-agar). They attain the weigh of 500 pounds; their flesh is eaten.

Amongst the numerous birds found in the island, with the exception of some beautiful species of parrot, the diversity of the breeds of wild doves is the most remarkable. They consist of about 30 different kinds with which the woods of Banka teem.

Amongst the reptiles the caayman or Indian crocodile occupies the first place. It is spread over the whole island, through all the swamps, rivers, and creeks, and not seldom reaches a length of nearly 30 feet. They are most abundant in the rivers which run past Pankal Pinang, Marawang and Kourauw, and they are not afraid to attack large vessels, such as laden *tjoenias*, sloops, &c., in order to upset them, which is attributable to the little food which these rivers supply for their rapacious appetites. During my residence of nearly three years on Banka, I can certainly recollect thirty instances, of Europeans, natives, or Chinese slightly or severely wounded or who become a sacrifice to these animals. The superstitious character of the natives makes their extirpation difficult and it is only when one of themselves has been carried away that they attack these animals. Their endeavours to overcome them are great and they seldom fail to catch or kill the animal who has done the deed, or another.

On the coasts in general many excellent kinds of fish are caught. In the months of April and May, the fishing for *tripang* (beche-de-mer) at Kourauw and in Klobat-bay, furnishes a means of living to many of the inhabitants and an article of commerce in request.

Of mollusks, besides many kinds of Oysters, a large species of *phocas* is often sought, the dried flesh of which is here and there sold in the markets. Of the shells sought for collections, the true spiral (*scalaria vera*) is worthy of remark, of which the finest and largest specimens are found on the coasts of Banka.

The vegetation of the island of Banka is in general very

luxuriant, the ground however from its strong and clayey nature is less adapted for regular cultivatiou. This sufficiently appears from the pains which the hill men require to use in the management of their *ladangs* or rice-fields, the ground for which must be first prepared for the culture of the rice by the burning of the trees upon it, which must have reached an age of at least 10 years, and which yet only gives one crop, and which must then remain at least 6 or 7 years undisturbed to allow young wood to grow up. Fruitless attempts have been made to cultivate sawas in some low and swampy tracts, chiefly in the neighbourhood of Jebus. With the exception of some fine plains in the neighbourhood of Sungie-liat Balar, and Permissang, the island is covered with forests, principally in the tracts which are known by the names of the *pangeran's* lands, as Permissang, Balar, and Banka-kotta, which in earlier times were kept up by the Sultans of Palembang at their own expense, on account of their beautiful kinds of wood and which are not yet wholly extirpated by the destructive axe of the natives in the preparation of their *ladangs*. Here and there we meet impervious morasses, relieved by wide plains of low jungle covered with different kinds of fern.

For the rest, all the hills even to their very summits, are covered with high wood, and from the brushwood are inaccessible to the pedestrian.

Amongst the principal kinds of wood (with the exception of the jatie wood which is not found on Banka, and the cultivation of which, from young plants and seeds sent from Java in the time of the resident Smissaert, was unsuccessfully tried), there are found various fine and useful trees in full growth in the vicinity of Muntok. Of these there deserve to be named in the first place the ebony, emballo, tengris, sassafras, marante, garu woods, &c. &c. The gambier and indigo plants are also not uncommon in Banka, and we find them abundant in the district of Penagang. Besides some commodities which are principally collected by the mountaineers from the vegetable kingdom, such as dammar and a fluid resin (*minyah croing*), nipa, rattans, barks, die-wood (*sumak*) &c., there is an abundance of all the fruits which the Indian Archipelago produces.

The Island of Banka is at present divided into eight principal divisions, with the view to European government, viz.—Jebus, Blingu, Sungie-liat, Marawang, Pankal Pinang, Koba and Tobo-alie; under these all the remaining districts are included, and all these districts are surrounded by hills, where the original deposits of tin ore are to be sought, and regarding which conflicting geological speculations exist.

It admits however of no doubt that the ore is of an alluvial origin. Many circumstances place this beyond doubt. It appears to me that the earlier waste of the hills (which consist of a coarse granite in which the tin stone united with iron ore is enclosed in

veins) appears to have produced by a slow decomposition of the rock itself, successive layers in which the secondary tin is now found.

This decrease or waste is placed beyond all doubt by the innumerable masses of fragments of stone which the former streaming waters have loosened, and which at present in the shape of rolled flints, fragments of rock crystal, and gravel, form the ground of the flats, vallies, and layers of the hills on Banka, whose depth, however, by very extensive and careful examination is not greater than 60 or 70 feet, when we find the same granitic masses of which the mountain itself is composed. This decrease is still further testified by the diminution which the rivers themselves have undergone, and of which we now see the clear traces on the south side of the mountain Marras, as well as the Monopin at Muntok &c., in the great excavations which are found.

That the tin ore which is abundantly spread over the whole surface of the island and is found in regular layers, horizontal, perpendicular, concentric, or in rings, is of a deposited nature, the following phenomena observed by me sufficiently testify.

In the year 1823 a new *Kallong* was opened (mine *Kanisan* No. 7) which lay in an east and west direction at the foot of the mountains Marawang and Robo, and in a ravine not half a league in breadth. When they had succeeded in digging to a depth of 20 feet they found a scattered spreading thin layer of ore not quite four inches in thickness, on removing which the miners suddenly came upon a black sandy soil mixed with turf in which was discovered a layer of wood and branches which had been cut and partially carbonized and lay confusedly, affording certain evidence that here in former times there must have been a cultivated soil.

There was also found in the district Tubalie at the opening of a *Kallong* mine (mine *Tumfo* No. 2) at a depth of more than 16 feet, and in clay mixed with humus and sand, a very large sampan or prahu of a peculiar and unknown model at a distance of four leagues from the sea shore.

In the district Pako, division Koba, at the opening of a Kallong mine in the year 1824, all the traces of a rice field having existed there in former times, were discovered, over which different layers of earth had been heaped which formerly had yielded tin ore. The miners who endeavoured anew to work this mine were disappointed, and the search in this soil was discontinued.

The hill or plateau on which the establishment of Muntok is partly situated, also furnishes a clear proof of my position.

When the Captain of the Chinese, Hongkwee, had caused a part of this hill to be dug away in a perpendicular direction (which is a direct continuation of the Monopin mountain and is separated from it by different vallies) in order to use the soil in burning bricks, there was found at a depth of 50 feet (reckoned

from the level of the sea) an enormous mass of carbonised wood, the trunks of which were partly entire, and amongst which some were found which had a diameter of 3 or 4 feet and lay apparently in a N. and S. direction.

The layers of earth which covered this mass of wood differed very much, but consisted of ochre and loam in which, principally at the depth of 30 feet, considerable fragments of pure white sand stone appeared; while, some feet deeper, a grey clay mixed with pieces of sulphurated iron (*fer sulphure*) was visible. This still exists and is certainly an important natural phenomenon in the island, appearing to be the same with those extensive carbonised masses of wood (lignite bitumineux) which are found on the shores of the river Ogang near Palembang, and in the same direction, I believe, with this side of the Island of Banka which forms a continuation of it, and which masses have been erroneously denominated coal.

Amongst the principal and highest mountains of the island, is the double peaked Marras on the north side of the division Marras, (district Sungie Liat) in 1° 35' S. Lat. and 105° 15' E. Long. Its height is supposed to be 3000 feet and it is bounded by a broad indentation of the coast named Klabat Bay which lies in a straight direction from the N. W. to S. E. having at some places a breadth of 2 to 3 miles, and is probably a continuation of the rivers Antan Blinju, Layong and Lumut which have their sources partly in this mountain and the extensive marshes near it. The structure of this mountain which is to be considered as the principal one in the island, is similar to that of the others. Its core consists of a very coarse granite and the layers which surround this core commonly occur in the following order.

The first layer is gneiss or scaly granite, sometimes of an extraordinary clearness; on this lie the laminæ of a species of quartz, in which the veins of the tin ore are found and which are bounded by varying layers of sandstone containing iron, (grès ferrugineux) calcareous quartz, and finally by layers of clay mixed with sandstone and tin ore.

Some mountains, particularly those on the south side of the island, viz. the Ampara Palawang belonging to the Permissang range, are somewhat different in their structure. They consist of a kind of granite, in part very light and crumbling, mixed with cubical crystallized felspar. In the centre they consist principally of layers of a red sandstone, which, separated by layers of fine rock crystal, contains also iron ore and magnet stone; while whole layers of primitive tin ore are found, which on account of the difficulty of working them are not sought either by the natives or Chinese. Those mountains which are situated on the west side and in the vicinity of Muntok, amongst which are Monopin, Guni Panjang, Kekukus and Klompang, and which form a small chain, appear to consist of a species of primitive rock, and in some places are al-

ready entirely decomposed. The kind of stone which predominates is gravel, of which fragments are strewed over the whole declivity of these mountains; probably it is a remnant, (mixed with laminar quartz, rock crystal and felspar), the consequence of decomposition, by which the alternate layers of ochre, clay or porcelain earth are formed, and in which, on the plains and vallies which surround these chains of mountains, the tinstone is found in abundance in a very fine ore. A portion of these mountains consists, particularly in those which have a S. W. direction, in their declivities, of white fine sandstone mixed with veins of a fine milky quartz. At the foot of the mountain Panjang near Belo, in the vicinity of the small river Ayer Udang, a hill has been discovered which consists almost wholly of cubically crystallized and sulphurous iron, in a tract of sandstone and foliated quartz, and which was considered to be a silver mine and wrought, but fruitlessly, by some greedy Chinese in the time of the late Resident Col. Lafontaine. Careful mineralogical trials have proved that this seeming silver ore contained none of that metal and had iron only as its base.

Following in a south western direction the coast of Muntok, which is steep and has a considerable height, we observe decided traces of an alluvial formation. To the height of 23 to 30 feet this coast shews an accumulation of different layers of earth, which intermixed with small pebbles and rock crystal that have been rolled down, give to these beds the appearance of puddingstone, under which lies a great mass of black ferriferous slate (chiste ferrugineux). On some places the decomposition of the sulphurous iron is very visible as is indicated by a rich accumulation of vitriolized iron (sulph. ferri). The mass of earth loses itself at a considerable distance in the sea, and is further diversified by blocks of a beautiful ferriferous schist which are scattered here and there.

The tin ore, as it is met with in the usual soil of Banka, is either primitive in the rock, or dispersed in alluvial layers, and varies greatly in respect to its reduction to metal in different mines.

The period at which this metal was first discovered in Banka is very uncertain, but some speak with certainty as to the first working of a tin mine in the district Marawang, in consequence of the discovery of this ore, which had been melted into metal by the Battin Angor in 1709, in the division Depak, Campong Calin, (district Marawang) on the occasion of the burning of a ladang, when a piece of ore became visible. This led to a more narrow examination of the ground, when it was found that this country was, as it were, filled up with the ore. About the same time a similar discovery was made in the district of Tjimporak when cleaning out a small rivulet, Sungie Mahat, the source of the Marawang river, when a considerable quantity of sand was found which was soon recognised as tin ore.

At first these parts were mined in a very simple manner by the

inhabitants for the benefit of the Sultan of Palembang. Round pits, 3 or 4 feet in diameter, were dug, the earth removed to a certain depth, and communications established between them by galleries, thus in some measure resembling European mining. The earth which had been dug out was washed and the ore smelted in small native furnaces. This imperfect system continued for nearly twelve years, until the existence of tin ore throughout the whole island was ascertained, and the mining was undertaken by Chinese who introduced a superior but still defective mode of exploring the ground.

The ore (deutoxide) which is found in the rock itself, and is not very common, and is principally confined to the mountains of Marawang and Bukit Pelawang in the division Poko, is the proper tin-stone, being for the most part crystallised in prisms of four equal sides furnished with pointed facets and bounded by different small planes. It is very hard, and gives fire with steel. Its colour, which inclines to red-brown, appears to originate in a little iron, oxide, the specific gravity being 69. The second kind is the so called tin-sand, called by the natives and Chinese *passier* or *batu tima*, is found in all the alluvial layers, and varies from fine sand to the size of common hailstones. They have a colour passing from dark brown to bright red, are regularly crystallised and sometimes semi-transparent. The exact analysis of Mr Diard, made at Banka, has shewn that the tin ore from the mine Sinking at Jebus and also from the mines at Tobo-alie produce most metal in melting. 100 parts of fine ore from the mines at Tobo-alie melted with good charcoal produced 80 parts of pure metal (including the scoriæ or slags,) while all the other mines in Banka produce only 40, 50 and at the highest 60 per cent of metal. This naturalist observed also that in some places the proportion of metal was still greater than that above mentioned. The more finely transparent, redder and harder the ore is, if accompanied at the same time with an irregular angular crystallization, the more it is sought by the Chinese. Experience has been their guide in this. The spurious tin-stone which is so common and appears to agree exactly with the true one, is distinguished at the first glance by practised Chinese miners. The less experienced miners are frequently imposed upon to their loss through their ignorance. This false kind of ore, known under the name of *batu tima koppong*, is principally found on the sea shore and on the low descending grounds, and appears to be nothing but a black mica which furnishes no metal when smelted.

The earth layers in which the tin ore is found spread, differ much throughout the island. Those mines which are wrought only superficially by digging or rather by pulling off the layers in *bandars* expressly constructed for it (in which the soil containing the tin ore is cleaned by a stream of water) are the most general, under the name of *Koliet* mines, and consist in successive layers of red

and white soil dispersed in the tin ore, mixed with flints and iron ore (grès ferrugineux). They never go beyond a depth of 12, 20 or 25 feet below the level of the soil. In other deeper mines (called *Koliet Kollong*), after the tin ore has been collected from the superficial earth layers, the ore situated deeper (which is dispersed for the most part in layers of a certain thickness of half red pipeclay and clay) is obtained by further digging in channels or *bandars* expressly made for the purpose. It is then purified by mixing it with water and kept ready for smelting. Finally, the last and deepest wrought mines, called *kollongs*, consist of regular square holes, which vary in diameter from 20 to 60 feet. The water is pumped out of them by water mills of a peculiar construction. They are frequently dug to a depth of 60 feet where the ore is for the most part found in a soil mixed with white and grey flinty sand.

Sometimes the veins which contain the tinstone have a thickness of 3 to 4 feet and maintain a regular direction from the west to the north or sometimes stop short. Sometimes they are only a few inches throughout the whole mass.

These kollongs are made for the most part in marshy places which are found in the vallies between two parallel hills, and where all the traces of an alluvial accumulation are met with. The mode in which the tin soils are discovered by the Chinese, is founded ordinarily on the traditions of the natives, who for a certain sum of money reveal the favourable places known to them and also the mines that have been formerly wrought. They also use the boring-rod which is very simple but also very imperfect and which can only be employed in very soft soil.

Old experienced Chinese in general are able, through their long continued practice, to draw certain conclusions from the succession of earth layers as to the greater or less richness of the soil in ore, which however does not always justify their anticipations. The springs of the small streams are taken by them as a basis which they follow and in which tin-sand is always found. From this a judgment may be formed respecting the richness of the mining ground of the vicinity. Although the Chinese in general are largely experienced, active and indefatigable in working the mining grounds, their mode of operation is still very imperfect and susceptible of great improvement. The liberty which is granted them of choosing the ground for their work at their own discretion, causes a large quantity to be rendered unfit to be worked ever after, because they are not subjected to any regulations respecting the opening or abandoning of a mine, and frequently dig through the richest tracts in order to obtain water to clean the ore. The finest localities are not unfrequently converted into pools *(tebath)* and are thus for the most part entirely lost to the government. It were therefore desirable that a mine wrought superficially should never be abandoned by them, until it has been ascertained that the soil is not such as to justify digging to a certain depth, and that the ore

found should always be subjected to an assay. Such a system would save the government great loss to which it has been subjected by the artfulness of the Chinese. It has been proved beyond doubt that the Chinese have frequently opened mines and pronounced they were profitable, received considerable advances, and after having worked a certain time to appearance, then declared that the ore is deficient and that the mines have not succeeded. Through the ignorance of many officers whom they know how to mislead they obtain a discharge for a part or the whole of their debt. The opening and subsequent abandonment of the mine of Tampillang in the year 1823-24 furnishes a clear proof of this.

The melting of the tin is performed by the Chinese in a very simple manner in an open furnace. These are very imperfect, susceptible of great improvement and requiring frequent repairs. Owing to the melting always taking place in the open air at night, and in open furnaces, the smelters lose much, both from the finer ore being blown away and from the partial oxidation of the tin, which disappears in considerable quantities in the form of tin-coke. They can never attain the degree of heat necessary for the instantaneous reduction of the ore to metal; they cannot maintain a direct heat on the melted ore so as at once in smelting to run it into the form of the requisite slabs; and from their having to maintain the highest degree of heat in order to keep the ore liquid they lose much in proportion; it is greatly dependent also on the more or less adaptation of the charcoal.

Their attachment to customs once adopted renders the introduction of more suitable furnaces very difficult, but if we could afford them a direct and clear example of the greater perfectness of these, as well as of their increased profit, this would go far to induce them to adopt them. With this view the covered furnace appears to me the best adapted. This is the more desirable, because the obvious diminution of the supply of charcoal in some of the districts demands consideration, and possibly in future years may become a cause of great perplexity. By the use of such improved furnaces, charcoal would not be required, as pieces of dry wood would suffice. These furnaces would also have this advantage that they would be kept working night and day, and the melted metal might be poured into the moulds without interruption. At present from the weak construction of the furnaces they can only be used every second night; they consume much charcoal, which furnishes the required degree of heat with great difficulty because the fire is not concentrated, and occasion much unnecessary labour and trouble.

The iron ore, like the tin ore, is dispersed throughout the whole island, and appears in different forms.

1. As an ochre of a yellow-red and brown colour.

2. As deutoxide in the primitive rock, where it is found in bands of great extent, in a firm stony mass, of a corraloginous and

sometimes foliated fracture and with metallic lustre. It is found particularly in the mountains of Pako Bukit Palawang, at Permissang and at Bolar in extensive beds. The inhabitants of these parts bring it, by a very simple roasting and smelting, to a very serviceable strong iron, in which the natives carry on some trade. Formerly, under the Sultans of Palembang, at the time of the discovery of the tin mines, and when no sufficient stock of iron was brought to Banka, the iron mines were wrought with profit and furnished all the instruments required in mining. At present they are for the greater part abandoned, are worked only by natives with whom it forms a small article of trade, and who make the iron work which they themselves use from this beautiful ore. By repeated melting, and without the least further art, but simply by additional hardening, they can prepare the finest and most beautiful steel, which is sought by the Palembangese, and forms an integral portion of the celebrated *pamor* (a kind of damasked iron) of which they make their krises and klewangs. Exclusive of the ores that have been already mentioned many others are found but less generally dispersed, such as black masses of iron (fer oligite speculaire) iron sand (fer sabloneux) &c. The rich stones of this metal in the above mentioned districts led Chinese formerly to make some attempts to establish an iron manufactory, which they were obliged to relinquish from the little encouragement which they received. Notwithstanding this I have seen some very good kwallies (pans) and other iron articles, which were in no respect inferior to those at present in use, and which surpassed the latter much in durability and strength.

Gold is also found in Banka although in very small quantity, but so far as is yet known it is confined to the south east coast. It is found at a depth of ten or twelve feet, spread in a red clay soil, fine and mixed with sand. At Tanjong Mangong, district Marawang, Tanjong Bunga, and Ayer Mera at Pankal Pinang, are the only places where it is known with certainty that this metal was formerly dug. Mines were regularly worked there in the time of the rule of the Sultans of Palembang more than 60 years ago. After the tin grounds were more wrought, and became extensive, and the scarcity of this metal did not admit of profit, the Sultan then reigning, with a view to necessitate the inhabitants to employ themselves in the tin mines, caused all the gold mines to be destroyed and prohibited their working on pain of death. The consequence has been that until now the natives dare not walk in those parts, and that their superstition prevents them from working these mines from dread of the vengeance of heaven. Notwithstanding their fear that the mines should be discovered I inspected one at Tanjong Bunga, situated in the centre of very marshy ground, surrounded by old trees, and about 11½ leagues from the sea shore. Here some deep round holes were shewn to me which were formerly worked, but had been filled up with trunks of trees.

The soil here contains the finest gold and after having washed a picul of soil I succeeded in procuring about 5 stuivers worth of gold.

That this place was worked with profit formerly is proved by the native gold ornaments still existing as kris scabbards, cincture-plates &c. which were shewn to me by the Depatti of Bukit, and which are kept as reliques, having been made from ore. It is a very fine and pure kind of gold, remarkable for a deep red colour and appears to me to contain from 20 to 22 carets (in 24).

The pieces which are found at the last two places are lighter in colour, more scarce and less pure.

It is also said with confidence that in some clefts of the mountain Manku, district Pankal Pinang, veins of ore of a corralogi-nous quartz ore found; but this tradition requires to be further examined. It is very probable that if strict research was instituted important discoveries would be made, the more so as the natives of the country tell it as a fact, but from fear that the Chinese would work these places maintain the greatest secrecy.

[The following notices of the inhabitants and natural history of Banka, are extracted from Dr Epp's *Schilderungen aus Ostindiens Archipel*, and contain much fuller information on these subjects than is to be found in the preceding sketch.]

Inhabitants.

Banka is inhabited by Chinese and Malays, a few natives of India and Arabs being scattered through the country. The complexion of the Malays is here a red-brown, that of the Chinese yellow-brown and that of the natives of India and Arabs dark brown. The Malayan race in Banka is divided into Sumatrans, Javanese and Bankanese. Besides soldiers and officers of the civil service no Europeans have settled there. Whilst the Bankanese as natives are small, weakly and lean, the immigrants of the Chinese nation are of a robust constitution, owing to their gluttony, and resemble ripe pears full of sap, whilst the former remind us of the crippled wild bears of their old forests.

However well made the bodies of the inhabitants of the East Indian Archipelago, they are of an ignoble physiognomy. A fair body is but too often the support of an ugly head. The eyes, large and black, are generally too deeply sunk beneath the fore-head, and the face has an animal form even if the other features be fair. If we except in the Malays this deep *glabella* with the protuberant cheekbones, and in the Chinese the oblique incision of the eyes, we may find among these two races models for roman and grecian antiques. A larger formation of the underjaws, as a more perfect development of the chewing instruments, is a constant characteristic of men in their primitive condition and is found among several races. The oblique direction of the teeth, however, is more general among the Javanese than the Malays, and is

very seldom found in the Bankanese, who for the most part are favourably distinguished from the Javanese by handsomer features. We may also observe that in such Chinese as have lived for a number of years in prosperity, and have consequently become more cultivated, the attributes of the mongol race gradually disappear and give place to a nobler physiognomy.

This change of forms into more delicate and nobler ones is closely connected with the progress of culture and civilization.

The features of the Bankanese are superior to those of the Javanese; they are timid and gentle; they are for the greatest part Mahomedans but have many superstitions of their own. Their chiefs speak a pure Malay, the dialect of the common people is corrupt. The Bankanese are divided into Orang Darat, Orang Gunong, and Orang Laut.

Orang Gunong and *Darat*. It is probable, although not certain, that these are descendants of Javanese. For whilst the Javanese generally present flat noses and deep glabella, the Bankanese are favourably distinguished by more agreeable faces and often by aquiline noses. Seree, lime and gambier are their indispensable wants. They also chew an inferior kind of tobacco. Their clothes are scanty and there are Orang Gunong whose covering consists only of the beaten bark of trees. Those of rank however form an exception. The males shave their heads, but suffer their beards to grow if they have one, often they wear it only on one side of their faces. The females, like other Malays, bind up their hair; they wear sarongs and above them a shirt, both of a black colour, and in the ears golden or gilded ornaments. If they walk abroad, they wrap a long cloth of a dirty colour round the head in the shape of a turban, which supports the children who are carried on the back. Among the native women are many good looking girls. Although the unmarried state is not uncommon, yet the fair of Banka are very reluctant in allowing Europeans a share in their affections, and the latter are obliged, if they wish to find favor, to submit to some marriage ceremonies attended with much expense. Many nuptials cost from 80 to 100 Spanish dollars.

Bankanese ladies, though they never do any work, expect the same attention in presenting to them raiments and ornaments, which is properly paid to the Chinese and Javanese women as a reward for their activity, consisting in silk cloths, golden waist-belts, hair-pins and rings, even sometimes precious stones.

The head of the Bankanese women is too large in proportion to the body, the hair uncommonly strong, often as thick as horse-hair, which is doubtless ascribable to the custom of constantly shaving the heads of the children. The body is corpulent, full and round, the breasts highly developed in the state of virginity, hands and feet small, but lean and bony. The forehead is small, the curving between it and the nose deep, which gives them a somewhat monkey-like aspect. The eyes are black, large and

fair with a melancholic expression. The nose more frequently concave and flat than regular. The mouth is variously cut, from the protuberant lips of the negro to the most charming and well made form, and is but too frequently disfigured by chewing of seree and by black teeth. The motion of these black beauties is displeasing, for it is heavy and dull. These women soon become old looking. The full breasts hang down like a shot bag as soon a woman has once suckled a child.

Owing to their scanty food the women of Banka are not very productive. The children are frequently not weaned for several years. As soon as they are able to crawl about, they are ornamented with silver rings round the arms, a string with silver coins round the neck, and a similar one round the hips to which a heart-shaped plate is affixed. Many children are left entirely naked till they enter the state of puberty.

The existence of albinos among the brown race is remarkable. I knew some of them of a whitish-red complexion, flaxen-hair and light-brown eyes. Their bodies were thickly covered with hair. They enjoyed excellent health and were of a robust constitution. They were the offspring of parents of a brown complexion with black eyes and hair.

Deformities are met with more frequently than might be expected, according to the opinion of several physiologists, who maintain that they are to be found in greater number among the civilized nations than in those living in a natural state. Hare-lips and wolfs-jaws are frequent. The Bankanese never allow such deformities to be removed by an operation, they would die rather than allow the surgical knife to be applied to their bodies.

Among the inhabitants exanthemata are common complaints, several of which are of a leprous nature. Ichthyosis and elephantiasis are very frequent. Not only men but also domestic animals are subject to the itch. Large numbers suffer from chronic rheumatisms, owing to the coolness of the nights and to the habitations not being protected against the draughts of air; chronic catarrhs are also contracted by not keeping the body sufficiently covered during sleep and by getting wet. Many perish from dysentery. Now and then the measles and the influenza appear. The remaining maladies are those of the other torrid zones in general. Vaccination has made little progress in this country.

The chiefs of the Bankanese are descendants of Sumatra. Formerly their dignity was regulated according to the rank of Depatti, Crio, Batin and Lilingan; at present the *kapala kampong* (local authority) is either a Mandor, or a Batin, a Depatti or a Demang. The latter holds the highest rank. The kapala kampongs have at present no other income than the produce of their sawas (paddy-fields); for the right of inflicting fines, which they exacted in the time of the Sultans, even in cases of murder, has been withdrawn from them. They settle the internal affairs

of less importance. They are the organs of correspondence with the European government, superintend the police, but are not paid, which causes them often to have recourse to extortion for increasing their income. If for instance, a birth happens in their family, their subjects are invited to the weighing ceremony. It is a custom that every guest contributes as much money as possible, with which the child is weighed, which money becomes the property of the father, who gives a great dinner and gambling party with it. At these parties considerable sums are often lost. Many who lose at such a festivity bags full of Spanish dollars may be seen working afterwards like coolies to earn a few pice. Pride and poverty are found united here as elsewhere. Misers are found here walking naked or covered with rags, and exchanging all the copper money they can gain for dollars, which they hide in the ground in earthen pots. This is a very common practice among the natives, they would rather allow their treasures to fall into dust, than attempt an improvement of their mode of existence. The chiefs are bound to compel the coolies to the works of government, to the maintenance of the public roads, to the discharge and shipping of cargoes. They are obliged to furnish attaps and bark for the roofs of the houses at certain fixed prices, and to provide coolies for the European travellers. These latter with their luggage are usually carried on the backs of the coolies.

Habitations of the Banhanese. No monuments in Banka testify the dominion of human art over the power of rude nature. The eye nowhere meets with proud battlements or spires; in low cottages, content with providing for his few wants, man clings to the bosom of nature, from which, unacquainted with the enjoyments of *civilized* life, he has never been far removed.

The cottages of the natives (campongs) generally form with the surrounding buildings a square, enclosing in the centre a building for the public assemblies and for the accommodation of travellers. The jungle, often only consisting of brushwood, comes close up to the doors of the houses. In vain the eye searches for some cultivation of the ground; the fruit trees are hidden in the bushes and are never cleared. The population of these campongs is considerable and consists of old men, handsome males and ugly females with long pendant breasts, naked children and pitifully lean dogs, and of fowls sometimes reaching an enormous size.

The houses rest upon poles, 3 or 4 feet above the ground. The walls are covered with the bark of trees, and roofed with attaps. The floor is composed of round sticks or of nibongs* formed into lattice-work. The interior is generally divided into three rooms, serving for sitting room, sleeping-room and kitchen. The walls of the sitting room are commonly ornamented with the horns of deer

* The latter is obtained from a wild growing thorny palm tree, the top of which is eatable, and has, if boiled, a taste somewhat like asparagus.

and with arms (if the owner possesses any). Those of rank generally have several small blunderbusses of brass, long guns of the Palembang manufacture, spears and klewangs. The latter are swords of a superior steel, sometimes mixed with silver, the hilt of which is of silver, of black or any other glittering wood, covered with leaves and flowers, often of gold. Not unfrequently stringed instruments are found in these habitations, and sometimes a violin has found it way into a campong in the very centre of the jungle. Every houses possesses drums. They are made of a piece of hard wood, hollowed out, covered with the skin of deer or monkeys and suffice to inspirit these children of nature and to put to sleep an European, if they accompany the air of the native songs, resembling melancholy long stretched psalms, very probably sometimes recitatives from the Koran. That part of the room destined for reposing and sleeping in is more elevated and covered with mats. These are made of the leaf of a thorny rizophore frequently found growing in swamps and in rivulets. This leaf, 10 to 20 feet long by 2 inches broad, is divided into more or less strings according to the quality of the mats. The Bankanese weave mats of superior beauty and neatness. Males and females are expert in this branch of industry, which they extend also to the manufacture of bags, purses and hats of the same material, from which they derive in many instances their livelihood. On these mats the native takes his meals and his repose, in them he secures his property. The kitchen is found under the same roof, without a chimney. The native endures with the greatest patience the thickest smoke, neither does he consider it hurtful to his eyes and lungs. The European, driven away from home into the southern regions by the increasing stench of turf and coals, finds again under the softest heaven the evil prepared by the hostile smoke. The Bankanese even smoke their rooms in the evening by making fires under their houses, in order to drive away the mosquitoes and to render the attaps more durable.

The hearth consists of a box filled with clay compactly stamped together. The kitchen implements, besides a few iron pans and earthen pots, consist of Chinese porcelainware, teapots and water kettles of tin, Chinese teacups and earthen pitchers. The earthenware arrives from Palembang and contains much gold sand, however it does not appear worth while to wash the gold out of the clay. The people of the interior generally feed on nothing but rice, mixed with Spanish pepper and drassi. The latter is a mixture of crabs, small fish &c. strongly salted and half putrified, in which state it is used as an addition to the kern or sambal instead of spice. The inhabitants along the shore are better nourished, since they are enabled by trade and fishing to obtain a greater variety of food. They make fishing stakes of the rough stalks of the fern, here thick and abundant. These stakes extend sometimes for many hundred paces seaward. At high water the

fishes get into them and are taken by the Bankanese at low water. Fishes are caught in this way in the greatest variety, also mollusks, and crustacæa, and sometimes crocodiles.

The inhabitants of the interior lead a wandering life caused by the change of their plantations, for regularly tilled ground is nowhere to be found, with the exception of the habitations of Chinese and Europeans, which are surrounded by gardens in which vegetables &c., are produced. Notwithstanding the luxuriant vegetation, the soil is by no means fertile, being subject to dryness during a long drought and being too stony and poor from the want of manuring. The finer fruits of East India are rare; pisangs, yams and pine-apples are abundant, rice is supplied by the Chinese and Europeans from Java, the produce of the country being insufficient. The native plants his paddy on a spot cleared from jungle in the months of May and June and burnt in August (the dryest month, during which a heavy east monsoon prevails). The immense flames fill the air for miles with stifling smoke and the ashes serve for manuring the ground. From the remains of the burnt wood a fence of 3 feet in height is constructed round the spot, for protection against the wild animals. The ground is ploughed with a pointed piece of hard wood derived from a wild palm and the paddy inserted into the scratchings in straight lines. In the centre of this place a house is erected, round which pisangs, sugar cane, pine-apples, yams and cucumbers are planted, a flag is placed to frighten away the wild birds and the ears of paddy are gathered as soon they become ripe. In dry seasons the crops often fail entirely. In the wet season the snipes overflow these fields, but it is dangerous to chase them on account of the many pointed roots which encumber the ground. When the paddy begins to ripen, crowds of turtle-doves, quails, wild fowls and especially of rice birds are attracted. When the crop is gathered the house is abandoned and left to decay, the trees shoot up again and grow rapidly, thick jungle springs up, and by the following year every vestige of cultivation has disappeared. The native selects another spot for the same purpose and not until after 10 or 15 years can the abandoned field be again used. The most beautiful forests are destroyed in this way. Such a ricefield is called ladang.

The people of the interior live partly solitary, partly together in campongs, in the latter case the eldest (ketip) is the chief and priest of the community. They are but partially converted to Mahomedanism, are very uncivilized and for the most part in a primitive state. The dexterity however with which they execute works of the most various description by the aid of rude instruments only is astonishing. A hatchet of an oblong shape serves them for building their houses, for cutting trees, and for splitting the rattans, of which they manufacture their ropes. The other implements for their carpenter work are obtained from Europeans. They excavate trunks of trees for prahus and prepare planks and

boards with the axe. They have blacksmiths who use a piece of iron or a hard stone instead of an anvil. The bellows consist of an excavated wooden tube in which an embolus is moved backwards and forwards, covered with feathers to prevent the escape of the air.

Orang Laut. In former times the Bankanese lived by piracy. On the Dutch taking possession of this country the practise was of course stopped. The latter employed the inhabitants of the shore, who formerly lived by piracy, as cruizers against foreign pirates and for protection of the coast. The Orang Laut originally were fishers and a mixture of different Malayan tribes, for the most part from Palembang. They are more civilized than the people of the interior. They build small boats of thin planks, which are so light that a single man may carry one of them on his shoulders.

These men often remain for several days at sea, and catch a great number of excellent fish, among these the ikan kakap, dengiri and lidda are of the first quality. The famed ikan krisi is only found in the neighbourhood of Sungie Liat and is carried to distant places. They fish with hooks; 3 or 4 of them are fastened to an iron ball and cast into the sea where they descend to the ground.

Chinese. The European traveller in Banka will feel the same impression as the wanderer in America, descending from the domicile of the Indian aborigines towards the habitations of European colonists. After having penetrated by a narrow path and with fatiguing pain the thick bushes, the high grown grass, after passing bridges formed of fallen trees, he no sooner perceives the native campong than he finds himself in the very centre of it, a thick forest covering and hiding all around; advancing towards a Chinese campong the forest becomes clearer, the path wider, a more extended prospect lies before the eye and the horizon is bordered by a multitude of coco-palms. Whilst the Bankanese plants his ubis and yams in the jungle, and his few pinang, cocoanut and other fruit trees are nearly choaked by the wild vegetation, the vegetable garden and the carefully cultivated palm grove of the Chinese bespeak the abode of a more highly civilized owner. If the simple necessaries of the Bankanese place before our mind the image of the American savage, the well built house, the writing utensils, the paintings, tables, chairs and benches, the whole accommodations of the Chinese, remind us of Europe, and we feel somewhat like a longing for our home even if the objects before us are not altogether after our taste. Here, where only Chinese are employed in the tin mines, where they and the buildings pertaining to the establishment are entirely separated from the habitations of the natives, and where large campongs are exclusively inhabited by the former, their mode of life is exhibited in all its pecularities, not elsewhere found except in their native country. Many Chinese are met with who have lived almost for their whole life in Banka and nevertheless neither speak nor understand a single word of the

Malay language. By the opening of a great number of new mines within the last few years numerous Chinese have immigrated from China. The Chinese population is one-third of the whole and amounts at present to above 10,000 souls.

If the Malayan campongs are small, gloomy and scantily peopled, the Chinese campongs not seldom form spacious thickly peopled places, favourably distinguished from the native ones by their construction. The houses are of wood, the planks from the want of sawmills being cut by the hands of men, they are high in price and the erection of houses is expensive. The planks forming the walls are varnished and the carvings of the pillars, representing flowers and dragons, are bright coloured or gilded. The pagodas (Kong-Sees) for their god are built of a small kind of gravel mixed with sand and lime. They serve not only for the performance of the religious ceremonies but also for their public meetings. In the back ground stands an altar with the image of Laot-See, before which lamps and tapers are continually burnt. The offerings consecrated to the god are deposited before the temple under a tree. At Muntok several Chinese possess stone houses. At the time I was there the Captain of the Chinese (Hung Gue) lived in such a house belonging to himself, which had two floors, was elegantly furnished, surrounded by yards with stone walls and laid out with slabs, also by a fine garden in which grapes and pomegranates florished. The same Hung-Gue is said to have arrived at Banka as a cooly and to have gained his livelihood for a long time by selling vegetables. He was raised to the highest Chinese authority, became the first merchant of Banka, possessed several vessels and carried on an extensive business with Java, Rhio, Singapore, Bengal and China. In latter times many Chinese kampongs have been improved and beautified, so much as to surpass nearly all those of Java. Through the exertions of the district-officer, W. Biershel, the kampong Marawang has been entirely rebuilt. The apartments of the Lieutenant-China there occupies the entire compass of the former fort. The house is spacious, the rooms are elegantly furnished, the carvings are artful and richly guilded. In these kampongs may be found shopkeepers, shoemakers, tailors, cartwrights, carpenters, blacksmiths and other tradesmen. The domicils of the wealthy are distinguished by grandeur and elegant accommodations. However, notwithstanding all the dazzling of the leaf-gold and the bright coloured paper in the antechambers, the cleanliness never extends to the corners and hidden places. The houses generally are poisoned by the abominable stench of the drassi and dry fish. The frequent inhalation of the air constantly impregnated with such vapours cannot fail to undermine the health. Behind the house are the pig-styes, they are the chief object and the Chinese is as proud of them as many a Baron of his horse-stables. Much care is bestowed upon the pigs, they are always perfectly clean as they are washed

several times daily with water and all filth and excrements flow off by the declivity of the floor. They often grow so fat as to become unable to rise from the ground. As the Egyptian is fond of his camel, the Arab of his horse, the Laplander of his raindeer, so the Chinese is of his pig, without which he cannot live and the latter not without him.

The Chinese are not, as many ethnographers maintain, of a weak constitution and a lean frame, but are robust in stature, with athletic limbs, especially if compared with the Bankanese. Among the miners many a model of a Hercules is found. Only the head is not fit for antiques, for it presents the trivial features of a Kalmuk. I can believe them in their native country to be small and meagre, since they are there, like the mob in England, exposed to starvation, especially the people of the lower classes. Notwithstanding this they are by no means admirers of leanness. Their ideals of human beauty are always represented by corpulent figures, even their philosophers and saints, also the devil, are distinguishable by large heads and big bellies. The Chinese are laborious. A cooly works for his wages, not like others as little, but as much as possible. None of them wait for the others, every one commences working without delay. They offer a striking contrast in this regard to the native coolies. The Chinese are strong and muscular. One of them will carry with ease the heaviest ricebag, which 3 Bankanese could not move from the place. If he sinks under the burden his companions immediately come to his assistance.

The family life of the Chinese is patriarchal. The eldest son is heir. If male descendants exist, the females have no share in the property left by the deceased. It is strange that the genuine love of women is disputed to the Chinese. It is true that many of the Chinese women are ill treated. The whole burden of the domestic affairs rests upon them. Young ladies seldom come before the eyes of strangers, and since it would appear uncivil to look farther than the antechamber in a Chinese house, one must despair of beholding the fair sex, who retreat on a visit of strangers to the interior apartment, communicating with the world outside only by means of windows ornamented with artful carvings in wood. Children and old women are at liberty to appear. Among this people women of great beauty are found. Generally however the national features are expressed in their faces. The Chinese loves his children and is careful in giving them a good education. Schools are established in almost every kampong. Chinese are even met with who not only have a knowledge of the mechanical branches of science, as for instance painting and wood cutting, physic and chemistry, but also of foreign languages, and who are employed by the Dutch authorities as bookkeepers. They are often married in the third year of their age, not so much with the view of protecting them against violence as to provide for their welfare. On the occasion of a marriage great festivities are

arranged which last for several days. Rich Chinese kill on such occasions above fifty pigs (a fatted pig is here no trifle, since one costs 50 or 60 rupees.) A multitude of guests are present who compensate to their host for the costs of the party by the profits on the gambling. The wedding garment of the bride is the common property of the whole kampong. It consists of a red silk garment and a gold hair comb. The bridegroom wears a dark blue cloth much resembling the surplice of the Catholic church. According to custom the newly married pair bow profoundly before each of the invited guests; the bride, much affected by the solemnity of the action, is supported by two brides-maids and looks very near fainting. The guest with politeness anticipates the bow, raises the bride up and places unobserved some dollars on her fan which glide unperceivedly into her hands; she never lets such a present fall on the ground however overcome she may be. It is also the custom of the Chinese that the bride-groom pays the dowry. Often by strenuous exertions the Chinese gather considerable wealth, they however turn it to a better account than the Bankanese, who knows not better how to do with his money, gained by the labour of his hand, than to hide it under the earth or under a tree in the forest, whilst he lives in misery and starvation, and not until on his death-bed discovers it to his naked heirs with the words "beneath yonder tree lies a treasure, it is yours, keep it in future as well as I have done." The Chinese acts differently, fond of gay festivities and rich dinner parties, and passionately addicted to the gaming table, he often hazards in a single night the profit of many months and years. However niggardly and insolent he be towards those whose assistance he does not require, yet towards superiors and government officers he is submissive and liberal.

Public feasts. As no other feast is celebrated by the inhabitants of Banka with more solemnity and noise than the new year's, I shall enter into some particulars about it, especially as the other feasts are celebrated in the same way. The days of the Malay and Chinese year differ from that of the Christians, however the latter is generally observed. The day before the festival numerous crowds appear at the house of the district officer, to whom bacon, wax-tapers, pigs, fowls, ducks, geese &c are presented. If the latter is liberal, he gives with these presents a public dinner and the whole of this immense quantity of victuals is consumed in a few days.

In the evening a shed is erected before the house of the officer, under which the hungry public, the Malay band and the native performers settle themselves. The dancing parties of the natives commence at noon to the beatings of the drum and the gong. These dances are mimical, joined with the most eccentric distortions of the limbs, representing love tales and combats. In the evening the Chinese actors arrive, paying in the first instance their

respects to the government officer. The Chinese music consists of deafening cymbals, ear-piercing castanets, shrilling clarionets and violins out of tune. The mimics of the dragon and of the cocks are accompanied by the band. The former is a horrible mask to which a long bright coloured piece of cloth is affixed. He is represented by two men, one of them placed at the head the other at the tail. This dragon is the Punch and Harlequin of the Chinese. Now he twists himself like serpent, then he rages and roars like a tiger, sometimes he bows before the nobility and gentry like a Parisian dancing master. He is always accompanied by two enormous cocks, who are indispensable requisites of the stage, like the Grecian chorus. They are of pasteboard, painted red and are provided with a spy hole on the breast for setting right the actor. These cocks comport themselves with a grave and pedantic air, and very decently. Their entire wit is manifested in profound bows and some sentimental motions, after which they turn each other round several times and then commence afresh, to the inexhaustible delight of the Chinese spectators.

The combats of the Chinese are more attractive for an European, in which the full impetuosity, agility and the furious attack of the Mongol race almost heightened to madness are exhibited. The combatants appear with swords and shields, they strike and cut with velocity and parry very well. After this they commence fighting with long sticks with which they also display great dexterity. Their number increases to 6 combatants and the scene becomes very interesting. Others display vehement motions of their muscles, they exhaust themseves in violent exertions, resembling raving Bacchantes, and their features are convulsively distorted.

In the evening fireworks are burnt in profusion, the painted lamps pour their magic light, a great bustle announces the beginning of the spectacle and attracts the curious crowd. The stage is erected resting upon poles of 8 feet in height above the ground, a curtain is not required. The aforesaid cocks inform the public in a prologue what scenery they ought to imagine, whether a forest, a prison or a palace, whilst the stage remains always the same, viz: a hall with two doors, at the back of which a kind of altar is erected. The walls on both sides are ornamented with violins and guitars. The dress of the actors is magnificent. Whatever effects can possibly be produced by gold, silk and brilliancy of colours, is fully displayed here. The mimicry is excellent, but the want of acquaintance with the Chinese language prevented me from appreciating the value of the drama. The remainder of the night is spent in gaming. The owners of the mines, who usually receive their dues on new year's day, and at this time have considerable sums at their disposal, sometimes lose several hundred of dollars. Above all others the gambling with pohs is the most seductive, it consists of a dice with a black and red field which is revolved in a brass box.

The Chinese new year generally happens at the beginning of the month of February and lasts for five days. On the 26th of August the Chinese have a feast at which high pyramids are erected in the bazar, ornamented with waxflowers, and with fruits (coffee, rice, cloves and nutmegs,) to which are added a multitude of flags and pendants. In the centre of these pyramids is a high scaffold on which fowls, ducks, goats, pigs and rice are deposited; above the whole the devil makes his splendid appearance in gala-dress. A double file of Dutch soldiers usually guards him against the crowd of the people. At 12 o'clock in the night, the whole is burnt, soldiers and spectators rushing forward, plundering whatever they can get hold of, whilst the devil is dragged down by the Chinese, cast into a pit, and after a sound thrashing delivered to the flames amid the execrations of the multitude. This feast is called Rabutan.

Vegetation. The mountains are covered up to the summits with beautiful forests. Only a few of them have been stripped of these ornaments by the profane hands of greedy Europeans or industrious Chinese, or by hungry Bankanese. Their form is like that of other granite mountains, spherical. In their bowels they conceal an abundance of minerals. Argilaceous earth is found only in a few places. The stony ground mixed with quartz is therefore much inferior to the humus of Java. It is true the vegetation of this clayey sand-stone soil is exuberant, but the ground is less adapted for cultivation from its hardness and being subject to aridity during a long drought. Most of the culinary vegetables are therefore produced with difficulty. Every person, after close examination, will feel disappointed in his expectations excited by the first sight of the evergreen hills bordering the coast of Banka. For these charming shores enclose only a melancholy tract of land, presenting nothing but tin mines. Impenetrable forests cover the surface all around to the very thresholds of the suspended huts of the natives.

The gigantic structure of the forest trees, rising aloft like gothic columns, and filling the wanderer with astonishment and admiration, more and more disappears before the increasing extent of the mines. Regulations with regard to the forests do not exist. Each Chinese ruthlessly cuts and burns down the finest tract whenever he thinks fit, burning charcoal or for mining. In spite of repeated prohibitions this nuisance still continues. Often immense tracts are laid waste by conflagrations. Between Sungie Liat and Merawang no tall trees can ever spring up again. The destruction of these ornaments were less to be lamented if the ground were cultivated, but the latter remains waste. Stunted shrubs only, fern and alang-alang grow on these spots. Where once refreshing shadows were spread out, the tropical sun now sends down his burning beams upon the traveller.

It would be a vain attempt to give an idea of the impression

made on our mind, on first beholding the wonderful vegetable creation of the east coast of Banka, when entering the river of Pankal Pinang. The Nipa rose out of the waters, mangelstone trees dipped their branches into the waves, and the luxuriant green concealed not altogether the abundance of fruits, here long and thin like candles, there, more concealed under the dark leaf, round and large as a head, like pompelmooses (fruits similar in structure to the wild chestnut and likewise astringent), others dark, yellow and purple, resembling pine-apples. Trees lofty as cedars, surrounded by slender scions of the same body, formed high columns, resembling colossal pillars of the gothic style and ascending like spires in the air, whilst on the top the most singular parasitical plants exuberantly shot forth from the stem. Nibongs and other wild palms covered so closely the banks of the river up to the waters edge, as to form in some places a perfect shade, leading from the dazzling light of the sun into mysterious darkness. Singularly formed roots stood forth from the ground like pillars and luxuriant weeds crept to the tops of the jungle.

The forests of Banka furnish excellent wood for carpenter work and ship building. The most common is a species of red wood *(hamatoxylon)*, although a yellow, black and blue one is also found. All these sorts of wood are remarkable for their weight, the kaju gabus only is lighter than cork, but retains every impression and is therefore not qualified for stoppers. It is used for cleaning table knives. Several trees discharge, if punctured, a milky juice, which is condensed by the air into a gum or resin. Sticks varnished with this substance are burnt instead of candles, a kind of lamp is also made from the excavated stalks of the pinang tree filled with this resin, the flame of which is very odoriferous. The natives entertain the notion that malignant spirits are repulsed by the fire of fragrant wood. The gum dammar is used for caulking vessels. There are also found several (caoutchouc) gum rosin trees, however no attempt has ever been made to obtain India-rubber from them. Most of the trees contain aromatic substances, entire groves of myrtle trees are met with, also many having medical qualities, as for instance the sassafras &c. Up to the present day the uses of different species of plants have been but little examined and the application of them is almost totally neglected. From the effects of the honey on the organic system (which is gathered from the forest trees by different wild bees and varies from a white colour to dark brown) we may judge of the different qualities.

The juice of several species of wood, applied to the epidermis, is productive of painful blisters and in case of wounds it causes obstinate sores. Some of the roots, for instance the Juba, which has a strong smell of musk, contain a benumbing juice, poisonous to fishes. It is used for destroying the tree lice, springtails and all kinds of vermin pernicious to vegetables. For this purpose the root

is cut into pieces, soaked for some days in water and sprinkled on the plants. Strong aquatic plants and most singular parasites are found abundantly. The bark of several trees is used for covering houses. Of the bark of other trees a stuff is prepared which is used by the natives for clothing. A kind of grease, procured by boiling the juices of several trees, acquires the consistence of butter and is used exactly in the same way. It is melted and poured into moulds in the shape of cakes. The smell of it is sweet, resembling that of violets. It is the only substitute for butter which is added to meat in the interior of the country, since the natives, as Mahomedans, cannot use porkfat. The oil of cocoanuts and cachang is too high in price, and the Bankanese never attempts to obtain these oils by his own industry. To Europeans the use of this butter causes at first a little pain in the bowels. Several kinds of wood serve for preparing paints, for which purpose also different fruits are made use of. In the jungle few eatable fruits are found, most of them are astringent, many poisonous.

The oak of Banka, among the natives called pohon jato, is a kind of jatti-tree of an enormous size. Its fruit is used for fattening swine. It resembles the European acorn but is of a larger size and not cylindrical, but of the shape of cones and ribbed.

Fauna. The products of the three natural kingdoms of Banka being the same as those of the Indian Archipelago in general, and having been already described by the most able naturalists, I shall confine myself to those which are more peculiar to this country. The larger domestic animals are very seldom met with. It is only in the Residency of Muntok that oxen, buffaloes, sheep, and goats are to be seen; in the interior they are totally absent. Several experiments to naturalize them have been made, but failed. The heat of the climate and the qualities of the water, are alleged as the obstacles, but in reality it ought to be sought for in the quality of the food and the little care bestowed upon them. Good grass, abundantly found in Java, is very scarce in Banka. The spots stripped from the trees are covered by fern *(felix-mas)* or by alang-alang, and where this is extirpated it is only with much care and labour that grass is produced. The native herdsmen also do not bestow that care upon their flocks which is usually the case in Europe. If care were not wanting these animals would certainly thrive at least there are instances of horses having reached their 30th year of age in this country.

Of the species of monkey three races are found, all of them tailed.

Semnopithecus cristatus, Simia maura, the Ludong, a black monkey, with thick whiskers, reaches the height of a child of 3 years, he is unsociable and avoids the company of men. His voice is a deep bass, one would imagine he hears the roaring of an animal of prey. Before the break of the day he commences his melancholy howling through all the notes of the gamut. If

frightened, the sound of his voice becomes snarling, and re-echos far through the dark forest. His natural disposition seems to be gentle and less malicious than that of other monkeys. I once caused the heads of six wounded Ludongs to be cut off, the eyes and the mouth closed and opened alternately for some minutes after the head was severed from the body, their black faces were hideously distorted, the sense of feeling seemed not altogether extinct. Would this be the case also with the heads of decapitated men?

Ceropithecus cynomolgus, the mouse coloured monkey, is the most common, not only in Banka but also throughout the Indian Archipelago. I sometimes observed 40 or 60 sitting on the road engaged in their family affairs. If another troop of monkeys happened to pass along and to come in contact with the former, a hot engagement ensued and was carried on with great noise. If disturbed by men, they issue ear-piercing screams and the multitude run away, with the exception of one old head man who remains concealed in the bushes, cautioning or calling back the others as the danger comes nearer or disappears. The young ones clinging to the mother's belly are dragged along and never forsake her even in captivity. This monkey has a tenacious life. One day I pierced one of them with three balls and still he clung with one arm to the boughs and did not fall down until another ball fractured his arm. Two albinos were caught, their skins were white as snow, their faces and hands of a carnation. The administrator Borgen carried one of them to Europe in the year 1837.

Inuus nemestrinus, (Lampong monkey) originally a native of Sumatra, is sometimes met with in Banka. Whilst young he is the most comely of East Indian apes. When he grows old he becomes irritable and is then employed for taking the cocoanuts from the lofty trees, which he performs cleverly.

Of the Makis race I only found the flying one, viz. the *Goleopithecus marmoratus*. It is of the size of a young cat, has an exceedingly fine smooth skin and large protuberant eyes.

Stenops, the sloth, (by the Dutch called Luiaard) is a four handed animal, resembling somewhat the bear, of the size of the former. They sleep all day long, closely embracing each other. If disturbed in this lethargy they howl fretfully. Upon the trees they are more lively and very agile.

The species of squirrels (*Cladobates, Tubay*) are numerous. They do great damage to the coco trees. The large striped squirrel seldom leaves the forest. The genus of the *vittatus* is more frequent. They are eaten.

Of bats different kinds are found. The *pteropus edulis* (Kalong-bat) measures with expanded wings 4 feet. When the fruits of the jungle grow ripe, they appear in the evening after 5 o'clock in large flocks, flying from the shore towards the interior, more and more increasing in number after sunset, and if late in the

evening the sun still tinges the sky with purple, thousands of them crowd the horizon, so that we are at a loss to conceive from whence the food for such a multitude is to be derived. Their flight is unwieldy, slow and grave. They seldom turn backwards when flying and are from their strange appearance the true emblem of death. They are also used for food but their smell is disagreeable.

Of the genus of ant-eaters (ant bears) the armadillo (*manis*) is the only species I met with. Its flesh is eatable but the testicles have a penetrating smell of musk. We succeeded in capturing a living armadillo, but we could not kill him for a long while, as he rolled himself up and we did not wish to injure his scaled mail coat. We threw him into water and pierced his body with a knife so that the bowels came out, he however licked the water as if nothing had happened and remained alive for a considerable time.

Vivera and some species of the pole-cat are the only rapacious animals which suckle their young ones, found in this island. Sumatra gives existance to tigers and bears, Java abound in tigers, but this island, which seems to have been coherent formerly with Sumatra, has none of either, though there is no want of food for preying animals.

The wild boars are abundant. I found 2 species, *Sus vittacus*, black, naked, and high legged, and the *sus verrucosus*, shaggy, with large fangs and several excrescences about the head, having a terrible aspect. If the growth of the forest fruits is abundant they become exceedingly fat, and are then caught in such large numbers by the Chinese, that the whole of Banka is provided with grease of the wild boar. A picul of it costs 40 guilders, thus half as much as that of the domestic pig. Smoked bacon sells at 25 guilders a picul. The flesh of the domestic animals is preferred to the game. There is no place in the world where better pork is found than in Banka. The game is too rich and nutritious for the hot climate. In the dry season, when the fruits of the forest become scanty, the wild boar falls away and become lean. The beach swine feed on the ejections of the sea, their flesh is less savory and wholesome than that of those in the interior, owing to the marshlands they inhabit. The hunting of the wild boar is exclusively carried on by the Chinese, since the Malays as Mahomedans do not meddle with it. At Coba the Chinese pursue the boars with a number of dogs of the pariah race and kill them with spears. In other districts they dig pits, 6 or 8 feet wide and diminishing in breadth towards the bottom, in the shape of a cone. The earth is carried off to some distance and the pit covered with brushwood, earth and moss. The boar walking over the spot is precipitated into the pit and caught alive.

The dwarf roes (*moshus pigmaeus*) are numerous. The male is provided with a large fang in the upper jawbone, but is without horns. It swims and dives well, traversing the largest streams. Its flesh is a fine game. It does not easily survive captivity. I kept

four of them for some months, who became so tame as to take their food out of the hand. It is pleasing to look at the old one ruminating whilst the young animal suckles, standing up right.

The roe, *cervus muntjac*, (Mal. kidang) with furrowed forehead and two protuberances receiving the roots of the horns. (The furrow on the forehead is also peculiar to the female). From this capsule spring two knobs covered with hair, at the points of which the horns finish with only one branch. I observed one of a light brown colour with a dark stripe along the back, also a brown and white patched one. Its voice is hoarse, a cry not so shrill as that of the deer.

The deer, *cervus elaphus, russa*, with forked horns, generally with 3 branches (six antlers). It is the largest of the mamalia of Banka. Its size is that of the Ukrain horse—the neck is long and curved. Hiding itself in the thick jungle the hunting of it is rendered extremely difficult. It is caught by the natives in snares. It makes its appearance generally in the night, when the bites of numberless musquitoes render the chase a disgusting task to the sportsman. I shot several of them by burning the thick grass, (alang-alang) by the smell of which I never failed to attract the stags the following night. In almost every house of the Bankanese, deer's horns may be seen (perhaps they would be a profitable article of commerce). The natives frequently sell the flesh and eat only the boiled skin.

Traversing the silent forests of Banka in a burning sun, the death-like calm only interrupted by the shrill whistling of the cicadas, one might be justified in concluding that the island was but poorly provided with zoological objects. No suspicion is excited of those splendid specimens which it conceals, among which the birds claim the first rank. Great predilection for the scientific, perseverance in investigation and luck in the chase, are required to make acquaintance with those creatures whose appearance is only periodical.

Among the birds of prey the *falco malaiensis*, is less frequent here than in the other islands of the archipelago. It is black with a double white and brown spotted tail. It belongs to the ospreys (sea-eagles) but does not disdain to take birds and other game.

Aquila leucogaster, (sea-eagle) the eagle with white belly, is frequently met with on the shore. Its colour is white, with dark grey wings and tail, the beak is long and blackish, the feet are of a yellow colour, the iris of the eye brown, the tail short and uniform, the size inferior to our golden-eagle. It is not timid but difficult to be shot, its plumage resisting the small shot. It constructs its nest on the tops of old trees in the jungle along the shore. It feeds exclusively on fishes.

The *aquila pondicerianus*, the common fowl thief, of the size of a hawk, is far spread. Its colour is a fine red-brown, head, neck, and breast white, frequently spreckled and pearl

gray (like the guineafowls). It pursues young birds as well as fishes.

Several species of the sparrow-hawk are plentiful, which I had no opportunity of examining closely. Different kinds of owls resemble exactly those found in Java aud Sumatra.

Caprimulgas, the goat sucker, is extremely abundant. Its plumage is light and soft, the wings long, feet short and covered with feathers, colour gray brown, in shape resembling the night birds, bulky head, eyes large, nostrils on the root of the bill standing out like pipes, bill wide, with thick mustachios. It builds it nest on the ground and flies during twilight aud in moon and star light. The natives believe the souls of the deceased pass into these birds. It appearance indeed is very spectre like; *C. mysticalis*. It destroys multitudes of insects.

Lanius (graucalus) puella, edolius puella, Bressi, an admirably fine bird, back ultramarine soft velvet black. I observed this bird frequently along the shore on the only kind of pines met with in this country.

Edolius, pertaining to the species of the flycatchers, abounds at Banka. Its voice is not disagreeable, resembling the tones of the harmonica. Their colour is black, the size that of the jackdaw. Their motion when flying is most singular, in which they are assisted by two long slender quills at the tail feathered only towards the end. They live on flying insects.

Trogon Duvaucelii, head black changing into green, borders of the jaws blue, ditto patch above the eye, plumage of the belly, back and tail fine red, wings black on the surface crossed with white stripes. The end of the tail and the plumage of the sides black, the exteriors white. It lives solitary in the jungle and choses its abode generally upon low trees.

Different species of the cuckoo, are also abundant, among others the *phoenicophaeus viridirufus* and *bubutus Isidorii*.

The Beos, *gracula religiosa*, pertaining to the species of *corvi*, is black changing into dark blue, its bill is of a dark yellow, inclining to red, it is furnished with a large fleshy collar, extending from the ears to the back part of the head, yellow circles round the eyes, and round the feet, the wings are crossed with stripes. It is a magnificent creature and seems to be the most docile among the birds, for it learns without much difficulty to speak, to laugh, to cough, to sneeze, it goes through the scene of the lover, of the drunkard, plays the part of Punch in a masterly manner and is generally more gateful for the lessons it receives than many an ill-bred scholar; it even acquires polite manners if it receives a good education. Though the flesh of all creatures to whom a certain degree of reason cannot be disputed, always was disgusting to me, for which reason I very reluctantly killed the monkeys and parrots, as they bear more or less relation to the human race, yet I did not spare the Beo in my sporting excursions, because they

always disappointed me in the chase of pigeons. One day I succeeded in coming close under the tree, upon which they usually held their morning assemblies. I hid myself as much as possible in the bushes, in order not to be detected by their searching eyes. They came as I had expected from all quarters and commenced an amusing scene, now imitating the cry of the stags, then the voice of men, sometimes that of monkeys. Curiosity prevented me for sometime from firing at them. There was a noise and bustle upon the tree like what is found in a school and I had a fair opportunity of observing the peculiarities of this handsome bird. Immediately after their arrival they cautiously placed the usual sentries on every side and the main body commenced to drag a long bough laden with fruit towards them, else they would have been obliged to take their breakfast on the wing. I was about to avail myself of this moment to discharge my gun at them when a very slight motion betrayed me, and, alarmed by their sentinels, the whole flock took to flight. They got upon other high trees where they commenced a most noisy debate. I kept myself quiet. Uncertain as to the thing which had frightened them, two spies were dispatched to the tree to reconnoitre the field. Looking under each tree but not observing me, they triumphantly called the others back, but at the same moment my gun was discharged and one of them fell down, screaming lamentably. Its piercing cries for help attracted the rest, but no sooner did they perceive me than they swiftly fled. Not till then I seized my prey. A mournful glance, one gentle breath and the fair creature expired. It is said that none of them have ever been brought alive to Europe. Nostalgy and the cold kill them. It cannot stand the sight of blood, it dies immediately under convulsions if a fowl is killed on board a vessel, and it sees the blood. The flesh of the Beo is used for food. Its name is derived from its voice.

The genus of the woodpecker is numerous. They are found from the size of a raven to that of a titmouse. They all glitter in the most brilliant colours.

Among many other kinds of small birds remarkable for their song and plumage, I shall only notice the *Nectarinia*, rivalling in figure and brightness of colours the colibris. Various kinds are found in Banka.

The kingfisher (*alcedo*) has representatives from the size of a raven to that of the thistle finch. *Alcedo leucocephala* as large as a woodpigeon, head white with black feather ends, back sea-green, blue wings and tail dark blue, under flanks cream coloured, bill and feet red.

Alcedo meninting,—size of a finch, back blue, belly orange, bill and feet fine red.

The rhinoceros bird of Banka, *Duceros*, is smaller than that of Sumatra. The latter has a cleft horn, whereas the bird found in

Banka is provided with a pointed horn on the bill. It is of the size of a half grown turkey.

Amongst the parrots the most common in Banka is the Pergitt, *psittacus pondicerianus*. It lives in flocks, sometimes immense in number, head violet gray, with a black band round the forehead extending to the eyes, cheeks black, throat and breast rose, upper flanks, belly and tail languidly green, under part of the tail falling into blue. From the docked tail two feathers stand out as long as the body.

Psittacus galgulus—size of a sparrow, colour a fine green with red patches on the top of the head and back. It lives in flocks and differs in same places in colours.

The partridge tribe is abundant, from the quail *(tetrao coturnix)* to the *Lophophorus*, which is of a larger size than the common domestic cock. Turtles, laughing doves and ring-doves are very various. In the months of December and January, when the greatest part of the wild fruits commences to ripen, the following species of doves multiply enormously—

Columba vernans, jojo, the green coloured dove with two crescents across the breast, that above violet the other orange coloured. The feathers covering the wings are blackish and yellow bordered, the tail is grey, the belly yellow. The female is grey-green above and below yellow-green, feet red.

Columba aromatica—olive green, back and the small wing feathers purple, wings black, the second covering feathers bordered yellow, tail and top of the head grey, head, neck and breast often gold coloured, belly grey falling into green towards the tail.

Both species mentioned above have a peculiar voice by which they betray themselves to the hunter, likewise by their whistling and shrilling voice when starting.

Columba jambu, one of the finest doves. The male has a green back, fore-head and face purple, throat black, breast and belly white with a rose coloured band across the former. Female—green, forehead and throat violet, belly white. They live solitary in dark and low bushes.

Columba litoralis, (burong rawa), the sea dove, is white with black wings, and tail end often inclining to yellow. In the morning they come from the small surrounding islands and return in the evening seaward in large flocks. Their eyes are black, also the bill and feet.

Columba aenea, (the mountain haunting dove) with green back and wings, ash coloured under flanks falling into blue (by some of them rather into red *C. rosacea*) tail blue green, the feathers brown-red; the male has a black round knot on the bill, feet red. This dove reaches nearly the size of a fowl. Their cooing is a deep bass. When flying they often ascend perpendicularly, precipitate themselves suddenly with great velocity downwards and then pursue a straight forward course, describing a long curve. They

swallow wild fruits of considerable size, made captive and fed upon rice, they grow extremely fat but their flesh is tough. The green doves refuse food in captivity, which is the case with most of the game in Banka, a circumstance rendering it difficult to keep them alive.

Herns, waterhens, ducks, woodcocks, and strand snipes resemble those of the other islands.

The amphibious genus is numerous and wide spread in Banka. The most terrible representative of it however is the alligator, (*crocodilus biporcatus*). According to specimens of sculls which I saw myself, some of them must attain the length of 20 feet, though I only met with them of 16 feet. It is the most dangerous preying animal of the rivers. The river of Pankal Pinang is noted for the many victims of this monster. I often sat in the evening on the thick wooded banks of the river of Batu Russak, and observed the motions of the crocodile. When the smooth river reflected in bright lustre the magnificent purple of heaven, when shadows overcast the waters with deeper darkness and nothing interrupted the profound silence except the low bass of the Ludong, solemnly slow the alligator came on and lifted its head above the water, forming nearly a right angle with the enormous jaws armed with pointed teeth if opened. So it lay silent and terrific before me, like the unforeseen dark fate, its yellow eyes fixed upon me.

In a work at present published by the Dutch naturalists it is denied that the alligator has a voice. Humboldt admits it to have one, make a roaring noise, but he himself never heard it. I once heard one making a roaring noise while swimming in the river, opening its jaws widely in doing so and the fact has also been testified to me by more than a hundred persons. I threw cocoanuts into the stream to see whether the crocodile was near. It came at once, I sent for the dog of a soldier and threw it into the water, upon which two large alligators, making a terrible roaring, appeared on the spot, with opened jaws and with long leaps rushing at their prey.

Passing the stream at Indramayu I found the remains of a Malay who had been devoured by an alligator. My colleague amputated at Tobo-alli the leg of a Chinese bit off by one. My gardener lost one of his arms by an alligator, whilst fishing. It generally buries its prey in the sand of the rivers and leaves it there for several days to render it more palatable and digestible. If tormented by hunger it devours its prey at once. It can endure hunger for a considerable time. In countries abounding in food it does not attack men, as in several rivers of Celebes, where the natives bathe at the places inhabited by the brutes and often mount on the backs of the crocodiles lying at the bottom. If it is fed it appears regularly at the usual spot, and it will come if called. The Malays maintain that the males walk on shore only on the hind legs, being prevented by certain membranes outside the belly from walking on

four feet. The natives like to dream of the crocodile which they consider a lucky omen. One however must not tell such a dream to his mistress as she would take it as a sign of infidelity on the part of her lover.

The Leguan (*Icuana*) is a favourite meat of the Chinese.

The species of lizards are numerous and wide spread, also the genus of snakes, many of which are poisonous. I had several cases under treatment where men were bitten by them, the symtoms of the wounds were different according to the sort of snakes. The wounds are much inclined to transition into virulent gangrene.

Tortoises are met with of different kinds. Toads and frogs abound in the stagnant waters.

Fishes, mollusks and crustacæa are superabundant.

The sea covers a multitude of precious shells. The collection of the former Resident (Colonel Reeder) was remarkable. The lower the order of animals, the more capriciously and variously they are represented. Scorpions and millepedes attain an enormous size, also the birdspiders. I found a spider once with as large a belly as a pigeon's egg and covered with a black velvet-like skin, which extended over the feet; this spider seized recently hatched chickens, it lives in holes under the ground and upon old cocoa trees.

The butterflies are less remarkable for their colours than in other countries of the torrid tone. The number of insects in their different classes is immense. They exceed all the other orders of creatures in the island in diversity of forms as well as by the copiousness of the genera.

The different kinds of ants are extremely numerous; their nests adhere to every tree, resembling in structure those of the wasps, and they form their habitations not only above but also under the ground. The construction of the nests of the termite-ant is too generally known to require any further description. I only add the observation that one is inclined, at the first sight, to take these structures rather for stones or for works of human art, such as tombs. There are ants met with 1½ inches in length, they live solitary and are for the greatest part harmless. Others are of so small a size as hardly to be visible to the naked eye.

Honey is prepared by different kinds of wild bees. Its quality varies according to the flowers of the various trees. The white honey is the best, it is soft and sweet. The brown honey varies in its effects with the properties of the trees from whose flowers it is gathered. (Few flowers properly speaking are found in the tropical countries, what are called by this name here are but those of the trees and shrubs). Its effect is either drastic, tonic, aromatic or bitter. The honey constitutes an article of commerce; also the wax. Of the latter in most of the private houses the candles are made by the inhabitants themselves. The demand and consumption of wax tapers is great among the

Chinese who use them in their religious ceremonies and manufacture them with great neatness. Young bees in their cells are esteemed a great delicacy by the natives. Likewise the day flies *(ephemeras)* serve for food. The Chinese also eat with much appetite the maggots of various beetles. Wasps are found abundantly.

Of leeches, which are found everywhere in the stagnant waters, there exists one species of a very diminutive size which in wet weather cover the way, clinging to the feet of the passenger and cause him great pain by their bites, which if irritated by scratching change into obstinate ulcers.

The accompanying Map is reduced from one appearing in the *Tijdschrift voor Neerlands Indie*, to which it was communicated by the late Admiral van den Bosch.—Ed.

NOTICES OF PINANG.*

THE very scanty records that exist of this period (1803-4 and 5), offer nothing in the judicial line, notwithstanding Mr Dicken's presence, beyond disputes with the local authorities relative to their mutual powers, and to the effect on the executive authority of the island which might result from the nature of some of the decisions of the Judge and Magistrate. These disputes occupy a vast number of pages and seem to have been referred in all their lengthiness for the edification of the Supreme government, but they present no matter of sufficient interest for extract here.

As before mentioned, the establishment of a Recorder's Court on the island rendered Mr Dicken's services no longer necessary. Before quitting Pinang, he drew up and submitted to government a report on judicial matters, accompanied by drafts of regulations, which, in obedience to the orders originally conveyed to him, he had during the four years of his residence here been engaged in preparing. The report is here given in extenso and it is followed by a short abstract of the regulations he had intended to propose for adoption. These regulations will be found to comprise almost a code of local, civil and criminal law, and may be thought deserving of consideration in these days when it is supposed that some modification of the present Charter of the Recorder's Court is likely to the effected. How far they were suited to the wants of the place at the time they were drawn up, or how far their provisions might be applied at the present day, are subjects on which different opinions may be held, but probably all will agree in thinking that had the regulation providing for Registry of Transfers, Wills, Deeds and Mortgages (of Lands) been put in force at that time and maintained up to the present day, the benefits to be derived from it would have been very great. The Regulations now in force for registering the transfer of lands are all but inoperative, owing to the want of some more stringent provisions for compelling registry, than that of merely declaring a title to be invalid unless registered. The consequence of this is, that few trouble themselves to register their titles till about to appear, from some cause or other, in the Court of Justice, and ther, however long the deed may have remained unregistered, it is not competent in the Registering officer to make any objection to the registry. Had Mr Dicken's regulation been adopted and enforced, there would have been no difficulty at the present moment in tracing any title to property, and above all, the present facilities for effecting fraudulent mortgages would have been frustrated.

Memoir with respect to the enactment of laws, civil, and criminal, and the establishment of civil and criminal Courts of

* Continued from p. 210.

Justice at Prince of Wales Island, and accompanying drafts of four regulations, marked No. 1, 2, 3, 4, transmitted to the Honorable the Governor in Council of Prince of Wales Island, by Mr John Dickens, Judge and Magistrate of Prince of Wales Island.

Prince of Wales Island came into possession of the servants of the Honorable the United Company of Merchants of England trading to the East Indies, sometime in August 1786, and by virtue of a treaty with a Malay chieftain or the opposite peninsula, whom Europeans call the King of Queda.

In that treaty the Sovereignty of Prince of Wales Island was not, *in express terms*, ceded by the King, although a yearly payment of Spanish Dollars 10,000 has been reserved to him as a compensation for the loss supposed to be sustained in his revenue at Queda, since Prince of Wales Island was taken into possession of the Honorable Company.

At the time the Servants of the Honorable Company took possession of Prince of Wales Island, there were not any permanent inhabitants there settled, and formed into a state of civil society: but prior to this time about 20 or 30 fishermen had occasionally there resided, and some of these men were then found on the island.

It admits of doubt, whether Prince of Wales Island at any time theretofore had been inhabited by persons reduced into a state of civil society under an established form of government. Some remains of brick foundations of buildings, and some mounds supposed to be graves, are said to have been discovered on the island; but no traditional account of an established civil government at Prince of Wales Island is anywhere preserved, and it is certain that in 1786, the island was desert and uncultivated. From that time, under the protection of the British flag, people of various descriptions, and countries, have settled on the island, and Grants of the Land, *issued by authority of the Governor-General in Council*, have been made to this various description of people and *their heirs*, and they have thereby acquired permanent property in land at Prince of Wales Island, and by legal consequence, owe an allegiance equally permanent with that property to the Sovereign of Prince of Wales Island.

The Honorable Company possess a subinfeudatry power with respect to their possessions in India, which they exercise through the medium of their Governor-General in Council at Fort William, and the Governors in Council at the other presidencies. But a question has been made " who is the *Sovereign* of Prince of Wales Island" and with a view of determining in whom resides the power of making laws for that island, because wherever the Sovereign power *in fact* resides, there resides the power of legislation, whatever appearance and form, the administration of the government may assume.

the 26th January 1788, Lord Cornwallis, then Governor-General in Council, gave this opinion.

"*We do not think ourselves at liberty to make any permanent "regulations for the police at Prince of Wales Island, without "express authority from Europe.* It must remain with you, "(the Superintendent of the island) to preserve good order in the "Settlement, as well as you can, by confinement, or other com- "mon punishments until that authority arrives.."

April 23rd 1793. Sir William Burroughs, then Advocate General, in a letter of this date, thus stated his opinion. "The "Board I hope will pardon me, for taking the liberty on this "occasion of saying, that the necessity for establishing Courts of "Justice at Prince of Wales Island becomes every day more "evident and urgent. Within the last 3 years, many instances "have occurred, in which the public and private inconvenience "arising from want of them has been very considerable, and has "fallen within my own knowledge. And if the Settlement should "be continued, Courts of Criminal and Civil Jurisdiction will be "requisite for both. *This government* (i. e. the Governor-Gene- "ral in Council) *is not invested with power competent to establish "them,* but may probably think it expedient to make some repre- "sentation on the subject to the Court of Directors or his Majesty's "Ministers."

In 1794 August 1st, Lord Teignmouth, the Governor-General in Council, declared—"*That he did not at present think himself "authorized, to establish formal and regular Courts for the trial "and punishment of offenders,* but in conformity to that part of "Lord Cornwallis's opinion recorded on the 26th January 1788, "Lord Teignmouth, then Governor-General in Council, passed cer- "tain regulations for preserving the peace of the island, and which "in the shape of a letter from the Governor-General in Council "were transmitted to Mr Light, then the Superintendent of Prince of "Wales Island, and till this time, are the only Laws there in force."

1800 September 12th. Lord Wellesley, then Governor-General in Council, in a general letter addressed to the Honorable the Court of Directors, (after mentioning that he had appointed Mr John Dickens Judge and Magistrate of Prince of Wales Island and that the Judicial duties of the island were then become laborious and important), observed, that he would take a future opportunity of addressing the Honorable Court on that point "*as well "as on the subject of the constitution of the Court of Judicature "which he proposed to establish at Prince of Wales Island.*"

Mr Strettell, who succeeded Sir William Burroughs as Advocate General, gave his opinion—

"1. That the Governor-General was authorized to enact laws "and regulations, civil, and criminal, for the Government of Prince "of Wales Island, in the same manner as he did for the Province "of Bengal.

"2. That the laws, so to be enacted, might extend to the "inflicting capital punishments, as well as to matters of civil "regulation

"3rd. That although it did not appear to him to be necessary, it "would be prudent, to *obtain a cession of the sovereignty of the* "*island* in express terms, by a treaty with the king of Queda, be- "fore such laws were enacted.

"And lastly that all persons on the island would be subject to "the civil laws, but that British subjects should, in criminal cases, "be transmitted for trial before the Courts at Fort William, "Madras and Bombay. &c &c."

Mr Dickens then Judge and Magistrate concurred in opinion with Mr Strettell, and in 1800 October 1st, Mr Dickens transmitted to the Governor General in Council some observations with a view to the enacting of certain regulations for the administration of civil and criminal jurisprudence, and for the establishment of Courts of Civil and criminal jurisdiction at Prince of Wales Island, and in 1801 January 22nd, Mr Dickens submitted to the Governor General in Council some additional observations on the same subject.

1801 August 31st, in a letter addressed to Sir George Leith Baronet, then Lieutenant Governor of Prince of Wales Island, which was duly forwarded to the Governor General in Council, Mr Dickens thus expressed himself on this subject. "I am fully "aware of my inability to render the Government or the public "much service under the existing regulations of the 1st August "1794, which I lament were not made known to me, prior to my "departure from Calcutta, but I will cheerfully exert myself, in "performing my share of the public business, so as to lessen the "public inconvenience, as much as the personal labors of an "individual can effect it, and when it is considered, that the cur- "rent business of the Court of Justice is managed through the "medium of Portuguese, Chinese, Malay and Siamese interpre- "tation, that the proceedings of every case, criminal and civil, are "reduced into writing, that there is not a single officer attached "to the court but the Provost, that the Judge and Magistrate has "neither Register, clerk or assistant of any kind, and that the "business civil and criminal, is considerable, independent of the "police, it will be apparent that little of it can be well performed, "that much of it must be delayed, and that until the regulations "of the 1st August 1794, are entirely abolished, *justice cannot be* "*effectually administered to the inhabitants of this populous island.*"

1801 October 25th—in a letter addressed to the Governor General in Council Mr Dickens represented the necessity of some laws being immediately enacted for Prince of Wales Island, as follows.

"The property in Houses and cultivated land on the island "being of considerable value, some local law is requisite for the

" guidance of the judge in the complicated questions that frequently " arise in the court of justice, and from several recent instances " of apparent fraud, (Mr Dickens) could not too strongly recom- " mend the enacting of a law for the security of titles to purchasers " &c, and to prevent fraud and imposition in the sale and mort- " gage of houses and land on Prince of Wales Island and its " dependencies. Mr Dickens at the same time transmitted to the " Governor-General in Council, the draft of a regulation, which " he submitted as essential for the aforesaid purposes. Mr Dickens " also farther stated it to be necessary—That the Judge and " Magistrate, or some other person, should be empowered as " Ordinary to take possession of the real and personal property of " persons dying intestate on the island, or where they left executors, " and those were absent from the settlement, and to hold the " same till such persons, or those they appointed, appeared to " administer the same, in due course of law; great frauds in this " respect being said to prevail, and the creditors of persons dying " intestate, finding it impossible to obtain payment of their debts, " from the assets of the deceased.

1802 January 1st. Mr Dickens in another letter addressed to the Governor-General in Council, represented—" That slavery, " limited and unlimited, had been *tolerated* by the former " Superintendents of Prince of Wales Island. That however it " had not heretofore been so far publicly sanctioned, as to establish " in one men a *legal* right over the person and fortune of another. " But that, at this time, Sir George Leith, then Lieutenant- " Governor of Prince of Wales Island, in his revisal of a decree " made by the Judge and Magistrate, had recognized and " established civil slavery at Prince of Wales Island." And Mr Dickens gave his opinion—" That the prosperity of Prince of " Wales Island required the abolishment of civil slavery." In this opinion the Governor-General in Council afterwards concurred, as appears by his letter dated 27th September 1804, addressed to Mr Farquhar the late Lieutenant-Governor of Prince of Wales Island.

1802 May 7th. Sir George Leith, then Lieutenant-Governor of Prince of Wales Island, informed Mr Dickens, that his assistance was required by the Supreme Government, in preparing with the least possible delay, drafts of laws and regulations, on such points as most urgently required legal provision. All which laws and regulations were to be framed in conformity to the customs and usages which had prevailed on the island, with such alterations as might be thought advisable. And Sir George Leith at the same time submitted to Mr Dickens's perusal, the drafts of 8 regulations, for the establishment of various Courts of Justice at Prince of Wales island, and all which regulations he, Sir George Leith, in the year 1800 had transmitted to the Governor General in Council.

1802 June 1st—Mr Dickens transmitted to Sir George Leith, to be forwarded to the Governor-General in Council, a regulation for the police, and ar other for the punishment of crimes. Mr Dickens began with the criminal code, because to protect the community against violence, appeared to Mr Dickens of more urgent necessity, than to secure by law to individuals, their respective rights of persons, and to things. With respect to the civil code, as it was to have reference to the customs and usages, which had prevailed in the island, Mr Dickens thought it necessary previous to the drafting of any civil regulation to state the result of his inquires into these customs and usages, as follows.

"The various description of persons that since 1786 have "become inhabitants, and now form the community of this island, "may be described by the Roman appellation *convena*, that is, "people of divers countries assembled together to dwell in one "place. The greater part of this community are but sojourners "for a time, so that the population of the island is continually "shifting as to the individual members of whom it is composed; "this population includes British subjects, foreigners, both Euro-"peans and Americans, people of color originally descended from "European fathers and Asiatic mothers, Armenians, Persees, "Arabs, Chooliars, Malays from the Malay Peninsula, Sumatra, "and the eastern islands, Buggeses from Borneo, Celebes and "other islands in the China Seas, Burmans from Pegu, Siamese, "Javanese, Chinese, with Mussulmen and Hindoos from the "Company's territories in India, both those who have come volun-"tarily and those who, having been convicted of crimes, have "been transported to Prince of Wales island; a great diversity of "customs and usages prevails among this various population in "their private domestic life, one class seldom mingles with "another on any private occasion, and it is probable each class "preserves at Prince of Wales island, the same customs, opinions "arts and industry, as they possessed in the countries from "whence they came to Prince of Wales island, because men do "not of a sudden without compulsion drop their customs, opinions "and arts." And on account of the secret chain which connected together the members of all the several classes of the inhabitants of Prince of Wales Island, Mr Dickens was of opinion—That the laws should be framed with a view to such an order of things, that no class should place a greater reliance on the protection of the members of that class, than on the laws generally and impartially administered, otherwise it was to be apprehended that seditions and tumults would disturb the peace of the island. But from the want of a competent knowledge of the respective customs and usages of all the classes, Mr Dickens could not then submit any general principle which might serve as the basis of a code of civil law, framed in conformity to the customs and usages which had prevailed on the island, and Mr Dickens observed, that unless

Sir George Leith's inquiries had been attended with happier success, it would be impossible for Mr Dickens to frame such a code of civil laws, and therefore it became necessary, again to refer the subject of a code of civil laws, with respect to the principle on which it was to be framed, to the ultimate decision of the Governor-General in Council. But Mr Dickens at the same time submitted in detail to the Governor-General in Council, the principles on which he then thought such civil code should be framed. And with respect to the eight regulations, which Sir George Leith (as before mentioned) had given to Mr Dickens for his perusal, Mr Dickens, remarking that they were at that time under the consideration of the Governor-General in Council, withheld giving a full opinion thereon, although he did not then conceal, that many objections appeared to arise out of the *words* of the regulations, and that he had strong objections to the *principles* on which they were framed. Sir George Leigh transmitted the said two regulations, and Mr Dickens's letter to him of the 1st June 1802, to the Governor-General in Council, with his own observations thereon, and Sir George Leith being about to proceed to Fort William, in a letter dated 1802 November 20th, Mr Dickens requested Sir George Leith to represent to the Governor General "the many inconveniences sustained by the inhabitants "of Prince of Wales Island from the want of all civil laws, and "especially from the want of laws regulating the descent and "alienation of land, and directing the administration and distribu-"tion of the effects of persons dying intestate on the island, and "leaving property there situate," and Mr Dickens requested Sir George Leith would apply to the Governor-General in Council for information—"Whether the navigation laws of England "extended to Prince of Wales Island in cases not provided for by "the 37 George 3 Chapter 117."

1803 June 21st, in a letter addressed to John Lumsden Esqre. Chief Secretary to the Government at Fort William, after remarking, that his Excellency in Council had been theretofore informed, "that there were not then any civil or criminal laws in force on "the island" Mr Dickens stated "that he was much embarrassed in "the execution of his duty as Judge and Magistrate, in the Court "of Justice in which he presided, and that in many cases he was "unable to exercise jurisdiction from the want of *positive* laws."

1804 September 27th, Lord Wellesley then Governor-General in Council, by letter of this date informed Mr Farquhar, then Lieutenant Governor of Prince of Wales Island, "That a code "of regulations for the administration of civil and criminal justice, "*and for the establishment of an efficient Police at Prince of* "*Wales Island,* had been under the consideration of the Governor "General in Council for some time. And the Governor-General "in Council proposed at an early period to pass them into laws "for the general government of the settlement." But afterwards

Lord Wellesley delivered to Mr Farquhar when in Calcutta, this code consisting of 10 regulations, his Lordship being of opinion that they were ill arranged and too verbose, and Lord Wellesley desired that they might be revised and condensed and again submitted for the ultimate determination of the Governor-General in Council.

1805 March 8th. Mr Farquhar returned to Prince of Wales Island and soon after gave Mr Dickens this code to revise and condense.

1805 April 4th. Mr Dickens returned the code with four regulations, now submitted to the Honorable the Governor and Council of Prince of Wales Island, marked respectively Regulations 1, 2, 3, 4. Of these regulations, 1, 2, herewith transmitted, were by Mr Dickens intended to condense all such parts of the regulations of the code marked Regulation 1, 2, 3, 4, 6, 7, (formerly submitted by Sir George Leith) as in Mr Dickens' judgment, were applicable and necessary, when the state of men and things at Prince of Wales Island was seriously considered. And they also contain such other new matter, as in Mr Dickens's judgment was necessary to be therein inserted. No. 5 of the code, (formerly submitted by Sir George Leith) was a regulation establishing, "A Court "of Native Commissioners for debts under a certain sum &c." This Mr Dickens returned in the same state, observing that the late Lieutenant-Governor, as well as himself, conceived that regulation to be unnecessary, as a commission from the Lieutenant-Governer might be issued, authorizing commissioners to regulate castes, marriages, domestic disputes and religious rites, to keep a register of the people of each class, and of their several and respective births, deaths and marriages, to act as a notary for their class and as police officers, to ascertain the arrival and departure of peoples of their class, and to explain to them the laws and customs of the island, and as Magistrates or Judges, Mr Dickens thought these people from their commercial pursuits and other causes were wholly incompetent. The remaining regulation submitted by Sir George Leith was disapproved by the Governor-General in Council. No 8 of the code, is regulation 4 now herewith transmitted to the Honorable the Governor in Council of Prince of Wales Island and it was formerly submitted by Mr Dickens to the Governor General in Council; No 9 of the code was also formerly submitted by Mr Dickens to the Governor-General in Council, and as to that part of it which exacts the punishment of crimes, was the same as regulation 4 herewith transmitted to the Honorable the Governor and Council of Prince of Wales Island. No 10 of the code was a regulation for the Police, originally submitted by Mr Dickens through Sir George Leith to the Governor-General in Council, and it appeared to have been generally approved by Lord Wellesley, but it should seem neither Sir George Leith nor Mr Farquhar approved it. Mr Dickens informed Mr Farquhar that he

was unable to suggest anything better on the subject of police and Mr Farquhar having heretofore requested the rough draft of No 10 of the code, which was given to him, Mr Dickens laments that he has not now any copy of that regulation for the police to transmit to the Honorable the Governor and Council of Prince of Wales Island.

Mr Dickens now begs leave to remark, that in regulation 1. herewith transmitted to the Honorable the Governor and Council of Prince of Wales Island, the ecclesiastical jurisdiction extends to the granting probates of wills, and letters of administration in the goods and *lands* of *all* the inhabitants and others, who die leaving property in Prince of Wales Island, because wills of Asiatics have heretofore been forged at Prince of Wales Island; because the law of sucession and inheritance of the inhabitants (few of whom are domiciled at Prince of Wales Island) cannot as in India be ascertained by reference to known law, or usage; because those who *are the next of kin of a deceased,* cannot be easily determined, from ignorance of the law of consanguinity of the greater part of the inhabitants; because the next of kin and the relations in general are seldom resident on the island; and lastly, *lands* are included in the *letters of administration,* because considering the existing state of society at Prince of Wales Island, it seems expedient, that *lands* should be there considered as *personal estate.* It is also then submitted, that the court should decide each case according to Justice and right, because until some general laws are executed for Princes of Wales Island, no other practical direction could be given. In regulation 3 herewith transmitted to the Honorable the Governor and Council of Prince of Wales Island, British subjects are not made amenable to the Criminal Court therein established, because they are already rendered amenable by law to the Court of Criminal jurisdiction at the different presidencies in India, and because a trial by Jury cannot be had at Prince of Wales Island.

It remains to be stated, that on the 18th September 1805, Mr Farquhar, late Lieutenant Governor, acknowledged the receipt of Mr Dickens's letter of the 4th April 1805 with the four regulations now transmitted to the Honorable the Governor and Council of Prince of Wales Island. These 4 regulations Mr Farquhar then returned to Mr Dickens, observing that he had been prevented by a variety of pressing business, from taking these regulations into consideration, preparatory to their being transmitted to the Governor-General in Council, pursuant to his commands. And that he should on the next day deliver over charge of the Government, and intended to return to the Governor-General in Council the before mentioned code.

As a charter of justice, granted by the King for Prince of Wales Island, is expected to arrive before the close of this year, Mr Dickens is aware, that the four regulations accompanying this

memoir, may be useless. Mr Dickens however respectfully submits them and the facts stated in this memoir, as a proof that for 5 years and upwards his endeavors have been constantly exerted to fulfil the duties of his station as Judge and Magistrate of Prince of Wales Island.

And finally Mr Dickens requests that the Honorable the Governor and Council will be pleased to make mention of these regulations and of this memorial in their first general letter to the Honorable the Court of Directors.

(Signed) JOHN DICKENS.
Judge and Magistrate.

George Town, Prince of Wales' Island, 22nd October, 1805.

First regulation. *For creating and establishing in Prince of Wales Island a Court of Judicature by the name of "The Court of the Judge and Magistrate of Prince of Wales Island" and for granting to the said Court of Judge and Magistrate certain powers necessary for the due administration of justice.*

Sec. 1. Establishes the Court to be called as above.

Sec. 2. Court to consist of Judge and Magistrate, to be appointed by Governor-General of India in Council, to have Civil, Equitable, Ecclesiastical and Admiralty Jurisdiction over all British subjects (except the Lieutenant-Governor) and all persons who shall be either fixed or temporary inhabitants at the time of any suit being instituted against them.

Sect. 3. Court to grant Probates of Wills and to commit Letters of administration of effects of persons dying intestate or who may not have named executors in their Wills. Conditions and limits of these powers.

Sec. 4. In case of death or absence of Judge and Magistrate the Lieutenant-Governor may appoint a person to act temporarily.

Sec. 5. The Judge and Magistrate to be ex-officio a Justice of the Peace and to exercise the same powers as J. P. in England.

Sec. 6. Oath of office to be taken by Judge and Magistrate.

Sec. 7. Appoints a seal for the Court.

Sec. 8. All processes to be sealed and bear the attestation of the Judge and Magistrate and be signed by the officer whose duty it is to prepare them.

Sec. 9. Provost of the Court to execute all processes.

Sec. 10. Judge and Magistrate to appoint a Register and the necessary Ministerial officers of the Court. Salaries to be fixed with the approval of Lieutenant-Governor and to be paid by government.

Sec. 11. Judge and Magistrate to settle a Table of fees.

Sec. 12. Scale of Institution Fees. On all sums below 500

dollars 10 per cent, with a graduated scale down to ½ per cent on the second 50,000 of a lac of dollars. Amount of such fees to be ultimately borne by either party in a suit according to award of the Court.

Sec. 13. Plaintiff may prefer his plaint verbally or in English writing by himself or attorney appointed in writing. Register briefly to record the same. Plaintiff then to pay the Institution fee and then and not before Court to issue a summons. If defendant appear he may verbally or in English writing plead as he may be advised and Register shall record the same. Witnesses to be summoned through the Provost and examined on oath or affirmation. Where appeal lies in a suit, the deposition of witnesses to be reduced to writing and signed by parties. Court to give judgment and sentence and to award costs (wholly or partially). Decree to be executed through Provost by seizure of goods or person or both.

Sec. 14. Court may compel plaintiff and defendant to verify their allegation on oath and to produce their books and papers.

Sec. 15. Court to proceed in certain maritime civil cases, where necessary, without the forms required by Sec. 13.

Sec. 16. Court when requisite, to hold the defendant in a suit to bail.

Sec. 17. If defendant is not to be found and was duly subject to jurisdiction, Court may sequester his property and at the end of a certain time, not exceeding two years, may proceed ex-parte, and if judgment be given for plaintiff same may be executed out of property.

Sec. 18. Court to frame rules of practice.

Sec. 19. Court to have guardianship of persons and estates of infants and lunatics.

Sec. 20. Suitor's deposits, fees and all monies to be paid into the Government Treasury.

Sec. 21. Appeal to lie to Court of Appeal to be established. Petition for appeal to be made in English and recorded by Register. Security to be given by petitioner if decree of original Court be against him and for payment of costs. Judge to forward to Court of appeal copies of plaint, defence, evidence, proceedings and orders had and made in the case.

Sec. 22. Court to be held in a public room in George Town three days in every week of the year.

Sec. 23. All inhabitants of Pinang to be obedient to Court.

Second Regulation. *For erecting and establishing a Court of appeal at Prince of Wales Island.*

Sec. 1. Constitutes the Court.

Sec. 2. Court to hear and determine appeals in the manner prescribed in 21 Sec. of first regulation. Court may receive new evidence and may grant appeal where disallowed by lower Court. Court to consist of the Lieutenant-Governor for the time being, and

—Judges, to be nominated and appointed out of the natural born British subjects resident on the Island, as occasion may require, by the Lieutenant-Governor. The Lieutenant-Governor to be President. Court not to proceed to business without presence of the President and one other judge.

Sec. 3. Prescribes the oath to be taken by judges.

Sec. 4. Designates the seal of the court.

Sec. 5. Prescribes for the attestation and signing of precepts.

Sec. 6. Appoints the Provost to serve the precepts and summonses of the court.

Sec. 7. Authorizes the President of the court to appoint a Register, clerks and other ministerial officers.

Sec. 8. Authorizes the President to settle a table of fees.

Sec. 9. Appeals to be entered by appellant or attorney with the Register, within—days after appeal is allowed by court below, and after such entry and before any process issued, the appellant to make good certain fees.

Sec. 10. Mode of summoning respondent. If he does not appear court to proceed on hearing appellant only. If appellant do not appear within a certain time appeal to be dismissed. Mode of summoning new evidence if required. Court to command lower court to execute its decrees.

Sec. 11. Court to dismiss appeal where appellant neglects to proceed for a certain time.

Sec. 12. Empowers the President to frame rules of practice.

Sec. 13. President of the Court may require the Judge o the Lower Court to attend the Court of Appeal, where the said judge shall have a deliberative voice but no vote in any judgment and it shall be his duty to expound the principles and laws which, in his opinion, do govern the cases appealed.

Sec. 14. All monies paid into the court to be paid into the General Treasury.

Sec. 15. Appeal from Court of Appeal to lie to Governor General in Council. Appellant to file a petition for permission to appeal. Court to decree execution of their judgment or security for the same. Documents &c. to be transmitted and judgment of Governor-General in Council to be executed by lower Court.

Sec. 16. Court of Appeal when and where to be held.

Sec. 17. All inhabitants to be obedient to Court of Appeal.

Third Regulation. *For erecting and establishing a Court of Oyer and Terminer and Goal delivery and enacting laws for the due punishment of crimes and misdemeanors.*

Sec. 1. Constitutes a Court of Oyer and Terminer.

Sec. 2. The court to consist of the Lieutenant-Governor and the Judge and Magistrate for the time being and five other judges to be selected by the Lieutenant-Governor from the natural born British subjects resident on the island, to be judges of the fact and

the law. Lieutenant-Governor and Judge and any three others to form the Court and to have jurisdiction over all British subjects, except those exempted by act of Parliament. Court to receive or reject any indictment, inquest and charge presented to it by the Provost of the island of such crimes or offences as may come to his knowledge. Court, on presentation of the Provost or any other information, to take cognizance of all treasons, murders and other felonies and all crimes and misdemeanors committed in the island or on the seas adjacent. Precepts and summons to be issued through the Provost. Judgment to be given according to the majority of the voices of the Judges and punishment to be awarded according to subsequent section of this regulation, and execution to be effected by Provost. Judges of this Court to be Justices of the Peace in the island.

Sec. 3. Oaths to be taken by Judges.

Sec. 4 and 5. Seal and sealing of process.

Sec. 6. Provost to execute all processes of the Court.

Sec. 7. Register and other Officers of the Court to be appointed.

Sec. 8. When and where Court to be held.

Sec. 9. Persons not answerable to this Court to be apprehended on information before a Justice of the Peace by whom he may be committed to prison or held to bail for trial before the Supreme Court in Calcutta.

Sec. 10. Such persons to be transmitted to Calcutta.

Sect 11. Examinations and recognizances to be transmitted by committing justice to next Sessions of the Court.

Sec. 12. Persons arraigned may plead pardon of Governor General in Council.

Sec. 13. All persons to be obedient to this Court.

Sec. 14 to Sec. 54. Define the misdemeanors and the penalties to be attached to each (the latter left blank) forming a valuable Criminal code for the island.

Sec. 55. Punishment of death to be by hanging.

Sec. 56. Court authorized to respite execution of capital sentences.

Sec. 57. Prescription of time for accusations.

Sec. 58. Prisoner standing mute, the Court to proceed as if he had pleaded not guilty.

Sec. 59. Respecting the nature of evidence—Law of evidence to be received as in Courts of England. Slaves and convicts to be admitted as witnesses.

Sec. 60. Persons acquitted in certain cases to be entitled to a certificate.

The fourth regulation is entitled; *A regulation for the security of titles to purchasers and mortgagees of houses and lands within Prince of Wales Island and to prevent fraud and imposition in the sale and mortgage of the same.*

Sec. 1. All Deeds, Conveyances and Wills concerning Houses and Lands to be registered. What description of deeds and Conveyances to be considered fraudulent. Office for registering deeds, conveyances &c., to be established and to be under the control of the Judge and Magistrate.

Sec. 2. Memorials of Deeds and conveyances to be written in the English language and to have the signatures and seals of the grantors &c.

Sec. 3. Date of Deeds, Conveyances or Wills if varying from English time, to have the English time answering thereto, inserted, and names of all the parties concerned, with their places of abode &c. Proceedings in Registering Deeds &c. and Register's duty.

Sec. 4. Register to appoint a Deputy, in case of absence by sickness, or any other reasonable cause.

Sec. 5. Proceeding where more than one deed or writing for the same houses and lands, is executed.

Sec. 6. Registration of Deeds, conveyances, and wills affecting houses or lands, made without Prince of Wales Island and its dependencies, but within the limits of the Company's exclusive trade, under what circumstances to be allowed.

Sec, 7. Memorials of Deeds, conveyances and wills, within what time after execution to be registered, and what shall constitute inability to exhibit such memorials, if not presented within the time prescribed, for the purpose of being registered.

Sec. 8. Houses or lands not subject to any judgment or execution thereon, unless such judgment shall have been previously entered at the Registering office.

Sec. 9. Mortgages and judgments duly satisfied to be noted down in the Registering Book, against the Registry of the memorial of such mortgages and judgments and to remain upon record.

Sec. 10. Persons claiming title to houses or lands, upon application to the Register, may be furnished with any deeds or writing relating to the same. Deeds, Conveyances, or wills written in any foreign language must be accompanied with memorial thereof in English, in order to be registered. Proceedings in deeds and wills to be registered at full length.

Sec. 11. Registering Book to be authenticated by the Judge and Magistrate and how.

Sec. 12. Oath to be taken by the Register.

Sec. 13. Register previously to entering upon the duties of office to enter into a written security, and of what nature. Register how to be proceeded against in cases of neglect of duty, or any illegal acts.

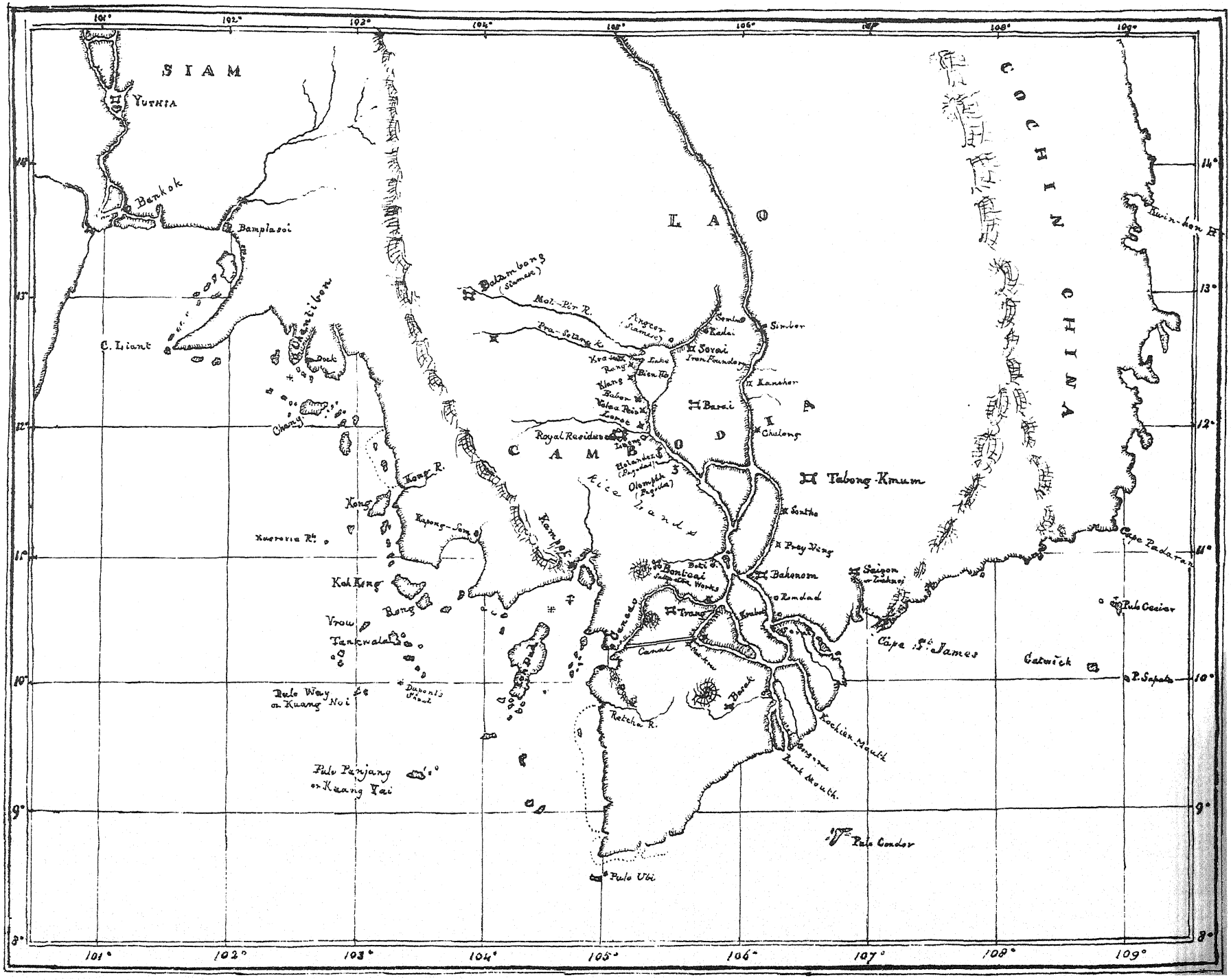
Conclusion, Register's fees, and how to be levied.

NOTES TO ACCOMPANY A MAP OF CAMBODIA.

THIS map was compiled for the purpose of registering some items of geographical information obtained from Constantine Monteiro, a Native Christian in the service of the King of Cambodia, who was sent to this Settlement in July last, to solicit the aid of the authorities in ridding the Cambodian coasts of the pirates who infested them. The positions of many of the places in the interior of Cambodia may probably be incorrect, as they are not fixed by scientific observations, but in the total absence of all authentic information concerning that country, Mr Monteiro's contribution must be considered as a valuable addition to our geographical knowledge of the Indo-Chinese Peninsula.

Coast Line.

The eastern and south-eastern coast lines as far to the south as Cape St. James are laid down from the Admiralty Chart of the China Sea, published in 1840, and as the celebrated hydrographer, Captain Ross, fixed the position of this cape, and the chain of longitudes has been carried to the various headlands along the coast of Cochin-China, this part of the peninsula is as well surveyed as most of the coasts of these eastern countries. But scientific research has gone no further, for throughout the entire remainder of the coast, from Cape St. James to Siam, an extent of between 500 and 600 miles, no single position has been fixed by a scientific observer. The position of the south point of Cambodia can be obtained with tolerable accuracy, as it lies only a quarter of a degree to the north of Pulo Ubi, an island well known from its being often seen by ships passing up the China Sea. The coast-line from South Point of Cambodia to Chantibun is laid down from a manuscript chart of unknown authority, which the masters of European trading vessels resorting to Kampot find to be much more accurate than the published charts. It was probably compiled from observations by commanders of East Indian country-ships, which were in the habit of resorting to the Gulf of Siam some years ago. The only addition made in the accompanying map, is a reef to the north-east of Koh Dud, on which the English Barque *Sea Gull* was wrecked during last year, shortly after leaving her anchorage at Kampot to return to Singapore. The portion of coast between Cape St. James and the South Point of Cambodia, including the western mouths of the Cambodia river, (which have not been frequented by European ships for many years past) are laid down from the information of Constantine Monteiro, collated with the maps attached to Mr Crawfurd's "Mission to Siam," and to M. Abel Remusat's translation of a Chinese account of Cambodia in the 13th century.


SIAM
Yuthia
Bankok
Bamplasoi
C. Liant
Chantibon
Dock
Chang
Kong R.
Kong
Kapong-Kong
Kemeria R.
Koh Kong
Vrow
Tankwala
Bang
Dubonis Point
Pulo Panjang
or Kuang Yai
Pulo Way
or Kuang Noi
LAO
Balambong
(Siamese)
Mol-Por R.
Pra-Satang R.
Angkor
(Siamese)
Sovai
Iron Foundery
Vrai Kong Lake
Bien Ho
Vang
Bubon
Vatea Reis
Lonee
Royal Residence
Holanders
(Pagoda)
Olompth
(Pagoda)
Rice Islands
Kamput
CAMBODIA
Barai
Chulong
Tabong-Kmum
Southo
Prey Veng
Bati
Bontoai
Iron Works
Bakenom
Lomdad
Trang
Canal
Borei
Retcha R.
Pulo Ubi
Pulo Condor
Kochien Mouth
Kochien
Saigon
or Tonkay
Cape St. James
Gatwick
Pulo Cecier
P. Sapata
COCHIN CHINA
Cape Padaran
Kwin-hon R.
101°
102°
103°
104°
105°
106°
107°
108°
109°
14°
13°
12°
11°
10°
9°
8°

Mountain Ranges.

The peninsula is traversed by two parallel mountain ranges, running in a direction nearly N. N. W. and S. S. E. The western range terminates on the north side of the Kampot river, in Lat. 11° S., but there are several isolated hills further to the south, of which the hill of Basak, near the centre of the delta formed by the embouchures of the Cambodia river, is the principal. This range is rich in metals, and furnishes a superior description of marble which takes a high polish, and is manufactured by means of turning-lathes into vases and cups by the Siamese and Cambodians. The western base of this range abounds in teak timber, especially near Chantibon. The eastern range terminates between Cape St. James and Cape Padaran. It is less rich in metals than the western range, but many mines of silver and iron are worked by the Cochin-Chinese. These ranges form the natural boundaries of Cambodia to the East and West.

Rivers.

The Me-kong is the single great river of Cambodia, for, with the exception of a stream which disembogues at Kampot, it drains the entire basin formed between the mountain ranges mentioned above. The Me-kong is said to have its sources in the steppes of Chinese Tartary in Lat. 35° in which case its length, in difference of latitude alone, must be 1,500 miles, and certainly the immense body of water poured out by this river during certain seasons shews that it must be the source of drainage to a large extent of country. The river has many mouths, all of which, with the exception of the Basak and Cancao channels, are navigable by vessels of burthen. The Cancao channel is a mere water-course as it is nearly dry during certain seasons of the year. About thirty years ago, the Cochin-Chinese, who had taken possession of the delta of the Me-kong, cut a canal from Cancao to a bend of the great river, to facilitate the transport of troops and munitions of war to the frontiers of Siam, with which country they were then at war; but it has since been filled up in parts during a panic caused by a rumoured invasion by the Siamese. The western branch of the main river is navigable by vessels of moderate burthen as far as the great lake. The country which bounds the river is uniformly level, and during the dry season, the banks are between 30 and 40 feet above the level of the stream, but during the freshes, the water rises enormously, and often overflows the country. At these times, so strong is the current that it becomes difficult for a sailing vessel to ascend the river, even with the aid of a strong monsoon. During the dry season again the channel is impeded by sand-banks, and the quick-sands at the mouths of the river are constantly shifting, rendering the navigation peculiarly dangerous. These circumstances coupled with the misfortunes which have befallen Cambodia during the last century, have

caused the once flourishing foreign trade to be abandoned. In 1850 a small vessel, the *Scotia*, belonging to an Enropean merchant of Bankok, ascended the river to the capital of Cambodia, and was well received. The Siamese crew were imprisoned by the authorities on the return of the vessel to Bankok

The geography of the upper portion of the Me-kong river is little known. In 1641, a gesant or envoy from the Dutch factory then established in Cambodia, Gerard van Wusthoff, ascended the river to Winkjan, the capital of the Lao nation, which he estimated to be 250 Dutch or 1,000 English miles above Eauwek, the then capital of Cambodia. The ascent, which occupied 103 days, was mucn impeded by several water-falls and rapids, which rendered it necessary to unload the boats and carry them beyond the obstructions.

Ports and Harbours.

The Coasts of the Indo-Chinese Peninsula abound in places affording shelter to shipping, that of Cochin-China being a constant succession of head-lands and inlets, and the islands which stud the shores of the Gulf of Siam render the western coast a complete series of harbours. The Cambodian portion of the coast consisting almost exclusively of the delta of the Me-kong, with its shelving alluvial banks and numerous quick-sands, is less safe to approach than other parts of the coast, although the mouths of the great river are excellent harbours when once a ship has succeeded in getting in safely. The Kochien mouth is the most easy of access for vessels of burthen, and was generally used by the Dutch, English and Portuguese vessels which traded with Cambodia during the 17th century. The easternmost mouth is the safest for vessels of moderate burthen, as there are fewer banks, and Cape St. James is a good mark for entering. The depth of water is less than in the Kochien channel. The Basak mouth can only be entered by small vessels. but is said to be more frequented than all the others, as the town of Basak has a large native trade, and the vessels of the Chinese and Cochin-Chinese engaged in it are all of small burthen. Cancao or Ahtien, on the western side of the Cambodian delta, is an excellent port for vessels not drawing more than 18 feet water. The western embouchure of the Me-kong enters the port, but it is only navigable, even by boats, during the rainy season, and the canal that was cut by the Cochin-Chinese to afford communication at all times with the main river, has been blocked up. Nevertheless a considerable trade is carried on with Singapore in small junks and topes. Cancao has been for some years past in the possession of the Cochin-Chinese. Pontaimas, formerly the emporium of Western Cambodia, was situated on the south side of the harbour. It was destroyed during an invasion of the Siamese about a century ago. Kampot, the only port now remaining in the actual possession of the Cambodians, lies about

25 miles to the north of Cancao. The anchorage is good at all seasons, about 5 miles S. S. W. from the western entrance of the river, in 3 fathoms, and deeper water may be obtained by borrowing on Koh Dud, an island occupied by Cochin-Chinese, who dwell at peace with the Cambodians except when urged to aggression by their government. The trade with this port is chiefly carried on in square-rigged vessels of about 200 tons burthen, owned or chartered by Chinese merchants residing here. Small as the trade is, it forms the sum total of commercial intercourse carried on between this port and the Indo-Chinese Peninsula in European vessels.

Towns and Provinces.

Cambodia seems never to have had a fixed capital, the different kings selecting the spot for their residence which best suited their taste or circumstances, after the Tartar fashion. This accounts for the confusion that exists respecting the name of the capital of Cambodia, no two original maps including the Me-kong river that the writer has had opportunity of inspecting, agreeing in this particular. Only two of these, indeed, appear to have been compiled from authentic informatiou; that attached to Valentyn's "Oost Indien" published in 1726, and a modern map of the river Basins of Europe and Asia by Professor Berghaus of Berlin. During the period in which the Dutch maintained a factory in Cambodia from 1635 to 1672, Eauwek, stated to be 60 Dutch miles up the river, was the capital. This is probably the spot indicated by Monteiro as "Holandez." A sketch of Eauwek is given in Valentyn's work, from which it appears that the buildings were composed of no more durable materials than wood and attap, which could be removed to another spot in the course of a few days. The present residence of the king is situated on the banks of a tributary which joins one of the branches of the Mekong a little to the south of the Lake Bein Ho.* A hostile demonstration on the part of Siam would probably induce the king to remove nearer to Cochin-China, but if both pressed him, he would have no other resource than to take refuge for a time among the Lao of the north. Olompéh, a city of Pagodas and Royal tombs, occupied by Budhist priests and their dependants, is the real capital of Cambodia, as all the inhabitants of the country who are sufficiently wealthy to travel, take up their residence there periodically, to offer up prayer and sacrifices and perform funereal ceremonies. This is probably the city called "Columpé" in Valentyn's map, and "Penomping" in that of M. Abel Remusat. The banks of the river between this and the lake are very densely inhabited, the people living chiefly in towns strewed along the banks of the river, which each contain from 500 to 2,000 adult

* The name and position of this lake, as given by Monteiro, perfectly accord with those laid down in Berghaus' map of the River Basins.

males, who are registered as soldiers, and nearly the same number of Talapoins or priests. This part of Cambodia, and the country extending along the base of the range towards Kampot, is the only portion of the territory that can be called independent at the present moment. Batambong, (formerly called Kutambong) the capital of the country producing cardamums, a valuable description of spice, is in possession of the Siamese, who have also an establishment at Angcor, a sacred city on the north shore of the lake. The entire left bank of the Me-kong, from Simbor to the sea, is under the influence, if not in the actual possession, of the Cochin-Chinese. Bahonom (the *Bilbanon* of Valentyn) is the most important city on this side of the river.

Kampot, the solitary sea-port town at present in the possession of the King of Cambodia, is a small place, occupied chiefly by traders, and governed by a civil functionary who has a small body of troops at his disposal. Communication is kept up with the chief city by a road which lies over low and level land, that in times of peace, is cultivated for rice. This product from the vicinity of Kampot forms the bulk of the return cargoes of vessels from Singapore, which are filled up with wax, cardamums, raw silk, benjamin, gamboge, and other less bulky articles, which are brought from the interior on the backs of elephants. It is said that the lands already brought under cultivation on the banks of the Mekong could supply the entire Archipelago with rice, and that the present population would suffice to cultivate it, but a free water carriage to the sea, and ample protection for the agriculturists, would be necessary before these advantages could be fully availed of.

Basak, the southernmost Province of Cambodia, is one of the most productive, from the facilities afforded for exchange with foreign traders. When this province was under the King of Cambodia, the annual tribute amounted to 10,000 koyans (about 20,000 tons) of rice, and as many of salt and now that it is ruled by the Cochin-Chinese it is probably not much less. The agricultural population is exclusively composed of Cambodians, but there is also a large floating population of Cochin-Chinese, who are chiefly occupied in fishing, in which they are very expert, and the neighbouring waters afford them an abundant harvest.

Outline of History.

The Cambodians are probably, in common with the other nations distinguished by the appellation of Indo-Chinese, an off-shoot from the great Lao nation which occupies the upper basin of the Mekong and other large rivers which have their sources in Tibet. According to Chinese records, Cambodia commenced sending ambassadors and tribute to the rulers of China in A. D. 616, but as no conquest is spoken of, this probably means that a commercial intercourse commenced between the two nations during that

year, when the smaller power would naturally send presents to the larger. Cambodia soon became the greatest nation of the Indo-Chinese peninsula, if it was not so before, and according to the records of the Ming dynasty, Cochin-China was annexed, and incorporated with the Cambodian empire about A. D. 1200. Siam seems also to have been under the yoke of Cambodia previous to A. D. 1351, when the Siamese records commence. (*Chinese Repository* vol. v. p. 56). In the early part of the 16th century, European influences came into play. The Portuguese opened an intercourse with Siam, Cambodia and Tonkin soon after their arrival in the east, and the English and Dutch followed. Cambodia was eventually disgusted with the quarrels which took place between the Portuguese and the Dutch, which often led to bloodshed, and in 1672 the factory of the latter was withdrawn. In the mean time Siam and Cochin-China, the weaker powers, encouraged intercourse with Europeans, especially the French, whose military tastes and abilities rendered them apt instructors in the art of war. French influence soon became paramount in Cochin-China, where the people were taught to construct fortifications, cast cannon, and to use the musket with effect. As a military nation is not calculated to attract commerce, they were not disturbed by other Europeans; but in Siam, where the Dutch had established a factory many years previous to the arrival of the French, the influence of the latter did not become paramount, although it has always been great. The Siamese proved apt scholars in the art of war, but never arrived at an equality upon this point with the Cochin-Chinese. The results to Cambodia were inevitable. Deprived by its own exclusiveness of that intercourse with Europeans which would have familiarised it with the improvements of the age, the territory on either hand has been annexed by its more warlike neighbours, and the small remnant owes its preservation solely to the jealousy of the rival invaders, who have at length met in the course of conquest, and turned their forces against each other.

ABSTRACT OF THE SIJARA MALAYU OR MALAYAN ANNALS WITH NOTES.*

By T. BRADDELL, Esqre.

7th Annal.

THERE were two brothers who lived at Pasangan,[1] Mara Chaka and Mara Silu. Mara Silu was a fisherman. In fishing he repeatedly caught Kalang[2] Halang which he at last from curiosity boiled. The slug became gold, and the froth of the boiling water silver.[3] Mara Chaka on hearing of his brother's habit of eating Kalang Halang wished to kill him, and, on coming for that purpose, he had fled to the forest of Jaran. Mara Silu lived long in the forest and from his liberality acquired much influence with the inhabitants. On a certain day being engaged in hunting, his dog Sipasei[4] gave tongue on an eminence, and on his arriving at the top, he found an ant, as large as a cat. He killed and eat the ant and fixed on this eminence for his residence, calling it Samadra[5] (from semut an ant and Raja great) which signifies the great ant.

It is related in the Hadis[6] of the prophet Mahomed that he prophesied, that "in latter times men shall hear of an island under the wind named Samadra;[7] when ye hear of it, go and convert it to Islam for the island will produce many Wali Alla[8]—but there is a Putri of Matabar[9] whom ye must carry with ye." Afterwards when the Sherif of Mecca heard of this island he sent a ship under the command of Sheik Ismail to Matabar, where they found a rajah named Sultan Mahomed, a descendant of Abubekr.[10] When Mahomed heard of their intentions he resigned his throne to a son, and taking his daughter embarked in the guise of a Fakir. They sailed, and after some time arrived at Pasuri,[11] the inhabitants of which place embraced Islamism. The next day the Fakir went on shore with the Koran and tried if any of the people could read, not one could read the holy book which caused him to suppose that this was not the country spoken of by the Prophet. Accordingly the Nakhoda set sail and they arrived at another country called Lambri[12] which also embraced Islam—but here no one could read the holy book. They then went to Haru[13] which in like manner was converted but produced no one able to read the Koran. At this last place they enquired for Samadra and found that they had passed it, accordingly they altered their course, arrived at Perlak[14] and after converting that place they went on to Samadra. On landing, the Fakir met Mara Silu on the beach and was informed by him that the country was called Samadra and that he (Mara Silu) was the head man of it. Mara Silu was converted

* Continued from p. 249.

and in his sleep the same night the Prophet appeared, and, desiring him to open his mouth, spat into it, and on awakening his body had the odour of Narawasta[15]. When the Fakir came on shore this day and presented the Koran, Mara Silu was able to read, on which they felt sure that was the land of Samadra spoken of by the Prophet. Sheik Ismail the Nakodah landed all the accoutrements (sent by the Sherif of Mecca) and Mara Silu was installed as Rajah under the title of Sultan Malik-ul-Saleh[16]. Under the Rajah were two great men Sri Kayah and Bawah Kayah—they were both converted and one was called Sidi Ali Gheyas Aldeen[17] and the other Sidi Ali Ismai Aldeen.[18] After this Shaik Ismail returned to Mecca and the Fakir remained in Samadra. Malik-ul-Saleh was soon after married to a daughter of the King of Perlak[19] and by her had two sons Sultan Malik-ul-Zahair[20] and Sultan Malik-ul-Mansur, who were brought up by the before named two nobles. At this time Perlak was conquered by its enemies opposite[21] and the inhabitants took refuge at Samadra. Sultan Malik-ul-Saleh on his sons growing up, determined to found a new kingdom as an inheritance for one of them. Preparing a great hunting expedition they set out, and on hearing the dog Sipasei giving tongue the Sultan went to the place, and finding a piece of ground of about the size necessary for a palace, he ordered the place to be cleared and a Settlement formed, which was called Passé[22] after the dog. Malik-ul-Zahair the eldest of the two Princes was appointed Rajah with Sidi Ali Gheyas Udeen as Mancobumi. Soon after Malik-ul-Saleh died, after giving his sons some very useful advice,[23] and exacting on oath from the two nobles to be faithful and loyal. Sultan Malik-ul-Mansur succeeded to the throne at Samadra,[24] his brother reigning at Passé which increased in power and wealth.

NOTES TO THE 7TH ANNAL.

1. *Pasangan.* On the north Coast of Sumatra between Passe and Samalanga.
2. *Kalang.* To the eastward of the present town of Singapore there is a river and small bay of this name marked on some of the Maps, it appears to be almost now included in the town of Singapore.
3. Probably an allegorical style of informing us that Silu was so industrious and expert in fishing, that he succeeded in raising himself above his fellows, and afterwards by a proper use of his wealth he acquired such an influence that, on opportunity offering, he was appointed chief or King.
4. *Sipasei.* If this word and Passé, the name of the country on the North Coast of Sumatra to the West of Diamond Point, be of Indian origin, its root may be either Pas'hi a kind of wild rice growing in shallow ponds (I am not aware if any such rice bearing ponds exist at Passé) or it may be from Pasi a net, and sai a wire-chain, referring to the hunting of the dog.
5. It is difficult to discover the date at which the word Sumatra was first used. Mr Marsden in an elaborate dissertation on the subject quotes numerous authorities, by which we see that the word or one closely allied to it has been in use from the time of Arrian and Ptolemy, but, as he confesses, little light is thrown on its origin or first use. The word appears to be of Sanscrit origin, many names like it will be found in Ancient Indian history, as Sumitra, the 28th King of the Sun dynasty in the 4th age. Samadr سمدر means in Sanscrit "the sea" and in the Javanese Bhasa Krama, Samudra means the ocean. In a note attached to Dr

Tytler's illustrations of Ancient Geography, the following derivation is given. "Su is found a common prefixture to the name of many persons, places and things "in India beyond the Ganges, it seems to imply excellence or preminence and "bears in Sanscrit, as in some spoken languages of India, the meaning of fair, "golden, and similar eminent epithets. Marra, whence Matare, Matarea and "other such words may be readily deduced, is also a Sanscrit word Its root "Mtr, whence is readily derived Matri, Mitra &c., will give rise to many senses "of solar, matunal, friendly &c., and sufficient scope to the display of etymolo- "gical propensities in tracing the origin of *So-matra*, a compound or name of that "island, be it observed in passing, unknown to its inhabitants, untaught it by "Europeans." In connexion with this last remark, the island appears to have been known to the surrounding countries by the name of "Pulo Percha" and more anciently as "the land of Andelas."

In these notes most of the older proper names are attributed to Hindoo origin and derived from a supposed Indian connexion with these seas, which I presumed to be the most ancient, but in an ethnological article by the Editor of the Journal of the Indian Archipelago vol. IV. a still more ancient and a western connecti n is aimed at for the first status of civilization in this Archipelago. The Editor hints at Semitic and Himyaritic influences. The first I could have supposed from the Babylonian plain, as a commerce with India was carried on to supply that, the oldest position of civilization in the world, at a time previous to the establishment of the descendants of Ham as traders at Sataca or Sidon. But with regard to the latter or Himyaritic I fancied the point was settled that the Sabeans did not extend their voyages beyond the shores of India, the proof at the late era of Ptolemy is sufficient that they did not at that time cross the Bay of Bengal, but if the locality of the Queen of Sheba and Mount Ophir can be established to the eastward that will be sufficient proof of the connection, as we know that Solomon made use of the Phoenecians and Sabaeans in his communication with those places, and it will account for the influences through language, the samples of which given in that article (Andelas for Andelusia and Malaka for Malaka now called Malaga) are certainly very clear. Samar the name of a Phoenecian King is also added as forming a recognisable portion of many Sumatran and Javanese words. Gibbon in a note p. 467 vol. IX. Rome—says Andalusia or Handalusia was applied by the Arabians to the whole of Spain and the term signifies "the region of the evening, of the West, in fact the Hesperia of the Greeks." I have examined all the words in Richardson's copious Arabic and Persian Dictionary to signify Region, tract, district, division, country and evening, west &c.,—the closest assimilation in sound which I can find is Anha tract, and Ashaéa evening, this with the article would make Ana-ulashea—Analashia—but the letter D is wanting.

The seat of Semitic commerce alluded to above as being the oldest in the world was situated about the mouths of the Euphrates. The Persians on overturning the ancient Babylonian monarchy destroyed the trade, and moved by fear or jealously, blocked up the rivers, so that vessels could not pass; they then depended on receiving their supplies of Indian commodities across from Syria. Alexander on his return from India cleared out the obstructions in the rivers and opened up the trade again in order to supply his intended capital, Babylon, but his sudden death put a stop to this with many other of his mighty projects. Omar the second Caliph, in prosecution of Alexander's design to supply his capital (Bagdad), established a port on the Euphrates, Bussorah, which soon rivalled Alexandria and supplied the whole of Central Asia with articles of Indian trade.

6. *Hadis.* So translated by Doctor Leyden. The original is pemana numba, measure, rate, a Sanscrit word—but the term Hadis conveys the evident meaning. Hadis means in Arabic a history, tradition &c., but is particularly applied to the sayings and doings of Mahomed which are divided into 2 classes, the Hedisun Nebawi the sayings of the Prophet, and the Hedisu Kudus the sayings i. e. the Koran of God conveyed to the Prophet by the Angel Gabriel, in separate times and places as occasion required it, having been first brought down to the 7th heaven in the month of Mahurram, either the 23rd or 24th of that month, whence the great Mahomedan feast at that time.

7. *Samadra.* This it is needless to add is the Annalist's own Prophesy, as Mahomed did not pretend to the gift, although his successors imprudently made pretensions of Prophecy, the power of miracles &c. The origin of the history will probably be found in the fact that some early Arabian travellers informed the Arabians of the countries they had visited and finding leisure from their affairs by land, a ship was sent for the purpose of trading, and converting the natives

of these countries; the ship might have been sent either directly by the authorities or by private enterprise.

8. *Wali Allah.* Friend of God, a holy man.

9. *Matabar* I am not aware if there is any country so called by Arabian Geographers. It is here supposed to be an incorrect writing for Maaber ال معبر which is the term used for the country on the banks of the Ganges. معبر means a passage, or a better explanation would be the term,—basin. It may be joined to the name of any river, as the Nile Maaber or basin, the Indus Maaber &c., but is used pre-eminently for the Ganges basin which is called Almaaber. Part of the Coromandel Coast is also known by the name of Maaber and is most likely the Maaber alluded to by the annalist, although it may be doubted whether Mahomedanism was introduced there at the period referred to.

10. *Sultan Mahomed.* Is called a son of the Grandson of Abubekr. Abubekr died A D 634, at an advanced age, and although the 1st Mohalih entered India A D 648, the Mahomedan empire was nowhere established till Sebuktujeen's time when Lahore was taken about 980 A D. His second son Mahomed succeeded 1000 A D and advanced to the Ganges, but this could not have been the prince referred to; neither time nor place agree: and in a former note 2, of IV Annal, we find Mahomedanism was not introduced in the Deccan till 1505, sometime after the date of this annal, so that we may fairly consider the relation to be a Mahomedan interpolation.

11. *Pasuri.* Fansur on the north Coast of Sumatra.

12. *Lamiri.* Lambri, farther to the east of the last.

13. *Haru.* The Aru or Roe of Marsden a kingdom situated on the East Coast. It is described as powerful though not much engaged in commerce and was in alliance with the Portuguese. When the latter retired from Passé on that place being taken by Rajah Ibrahim the Achinese monarch, they met, on sailing towards Malacca, the fleet of the King of Aru coming to their assistance, a proof that Aru was situated on the course from Passé to Malacca. The chief town appears to be on or near the Langsa about 60 miles south of Diamond Point. See Raffles's map where the country is called Riah.

14. *Perlak.* Diamond Point. The travellers had been informed that they had passed Samadra and now returned looking for it and touched at this place on their way. The writer of the interesting article on the antiquity of the Chinese trade with the Indian Archipelago, page 610 No. 9, of Vol II. Journal Indian Archipelago, considers Haru and Passé to be the same place, but this necessitates the supposition that the voyagers on hearing that they had passed Samadra went still further past it to Perlak, which is hardly probable, considering the importance of their mission.

15. *Narawasta.* Is the famous spikenard of the ancients, for a complete account of which see Sir William Jones's works

16. *Malik-ul-Saleh.* The fit, good, or proper King, from Arabic Salih Lord, Master, King, all the definite article, and salih fit, proper.

17. Syed Ali Gheyas-u-Deen—Sidi or Syed, Lord, Ali noble, eminent—Gheyas redressor of wrongs. U the article—Din the practical part of religion Udin or Deen the religious. The noble and religious Lord, the redressor of wrongs—i. e. protector of the oppressed.

18. Syed Ali Ismai Aldeen. اسماي Isma is the plural of Ism, a name or noun —probably the word meant is ishmal perfect, transcendant.

19. *Perlak.* This passage might be brought forward to prove that Samadra lay more to the eastward than Samarlanga. The annalist says the King went out to meet the Princess of Passe as far as Jambu Ayer which is within a few miles of Diamond Point. The fact of the Arabian voyagers missing the place in passing along the coast might lead us to suppose it lay in a bay—and the bay now called Passe offers itself as a position reconcileable with other knowledge on the subject. According to the annalist the Settlement of Passe was formed after this time, in a hunting expedition from Samadra, which on that account we might argue to be near Passe, as they would hardly come all the way from Samarlanga to Passe in a casual hunting party. By supposing Samadra to be in that bay the statement of the annalist that the King of Samadra advanced as far as Jambu Ayer to meet his bride, the daughter of the King of Perlak, will be reconciled to probability, as it is too far to suppose in a complementory advance that he should go from Samarlanga, a distance of about 70 or 80 miles, and stop short at Jambu Ayer,

within 5 miles of Perlak itself, whereas if we place Samadra in the Bay of Passe, it is so close to Perlak that the King might reasonably have stopped at Jambu Ayer on going for his bride.

20. *Zaheir*, ضاهير as written by the annalist, means an associate or ally, but probably (taking into consideration that most of his foreign words are incorrectly spelled) he means Zaheir ضاهر bright, shining, transcendent, from ضاهر Zher to shine.

21. *Opposite.* Negri Perlak alu ulih musah deri Sabrong—the Siamese, judging from a subsequent annal where they are mentioned.

22. This Passe must have been close to Samadra, and if the situation of that place has not been altered, it follows that Samadra must have been close to the present Passe or in the bay extending from Ujong Rajah to Perlak.

23. From the advice given by the dying King, we may conclude that the passage was written at a date subsequent to the time of occurrence, as that advice is a clear history of the events, quarrels between brothers, passion, killing aged councillor &c. which subsequently took place.

24. *Samadra*, Has been identified as Samarlanga by Marsden in his edition of Marco Polo's travels and other writers have followed him, but the authority of these annals would tend to place it in the Passe Bay.

8th Annal.

It is related that Rajah Shaher-ul-Nawi[1] was a sovereign of great power and on hearing that Samadra was a fine and flourishing land, he said to his warriors—which of you will take the Rajah of Samadra? Avidichu replied—if you give me 4,000 warriors I will bring him to you alive. Setting sail with his warriors in 100 prahus (julu) as if he had been a merchant, Avidichu arrived at Samadra. He assumed the disguise of an ambassador, bearing presents to the Rajah, and on being admitted to an audience, 4 of his bravest warriors, who had been secreted in 4 of the boxes supposed to contain the presents, started out of their hiding places and seized the King. The Samadra courtiers instantly drew their swords, but were prevented from using them by the menaces of Avidichu, who threatened to put the King to death if they made any resistance. Paralysed by this threat, the warriors of Passé[2] were powerless and their King was captured. On his return Avidichu was received with great favour, a dress of honor was conferred on him and the King of Samadra was appointed keeper of the fowls of Rajah Shaher-ul-Nawi. Shortly after this Sidi Ali Gheyas Udeen (the Mancobumi) fitted out a ship which he freighted with Arab merchandize, and dressing his sailors in the Arab costume, (for at that time the people of Passé understood the Arabic language[3]) sailed for the land of Shaher-ul-Nawi. On presenting himself, preceded by his present—a golden tree laden with fruit, consisting of various gems, and of the value of a Bahra[4] of gold,—the Rajah was much pleased, and the more so as he found the Arabs had no favours to ask. Next day the Mancobumi again came to the palace with a golden chess[5] board, the squares of which were of gems, likewise of the value of a Bahra of gold, and this time also no favours were asked in return for the magnificent presents. The Passé men remained at the land of Shaher-ul-Nawi till the season arrived favourable for their return home, when Sidi Ali Gheyas

Udeen again presented himself at the palace with a couple of ducks, a male and a female, formed of gold embossed with diamonds. These ducks moved and swam about in a golden basin filled with water to the great astonishment and delight of the King, who again asked what he could do for his generous visitors and promised on oath (demituhan)[6] that he would grant any desire if in his power. On this the Mancobumi asked him to give them the man who fed his fowls. The Rajah said "he is the King of Passé but if you wish you can take him" "He is of the religion of Islam, therefore we ask for him," replied the Mancobumi. On arriving on board they set sail for Samadra, having first restored their recovered Lord to cleanliness, and dressed him in vestments becoming his rank.

NOTES TO THE 8TH ANNAL.

1. *Shaher-ul-Nawi.* سهر النوي The City of Nawi or Nvi. The annalist at one places speaks of the King Shaher-ul-Nawi, and at another of the kingdom Shaher-ul-Nawi. Siam is meant. De la Loubere informs us that the Siamese are divided into two nations, the greater (older) or Thai Yai which he supposed to refer to an acient people, and the Thai Noi, the people known to us as Siamese, the latter, Noi, appears to be the Nui نوي of our annalist.

2. *Passé.* This word is used indifferently for the kingdom of Passe proper, the inheritance of Malik-ul-Zahair, and Samadra the kingdom, undivided, of his father Mara Silu called Sultan Malik-ul-Salih, which is a further proof of the close connection of Samadra and Passe, almost making them the same country.

3. The Arabs appear to have been acquainted with this portion of Samadra, from its position favourable as a trading entrepot; and probably the term from looseness of description was applied by them to include the whole island. Ibu Batuta however appears to use Samouthra only for this one kingdom, at least to have understood that was the name of the kingdom which he visited on his passage to China.

4. *Bahra.* Is an Arabic weight at Acheen. It is equal to 423 lbs. avoirdupoises so the annalist exaggerates as usual, even allowing only 10 Dollars an ounce for the gold, the price would be 67,680 dollars, exclusive of the jewels.

5. *Chess.* This game is of extremely ancient origin—according to the Hindoos it was invented by Wandodari Queen of Rawana, at the tedious siege of Sri Lankapura upwards of 3,000 years before our era (see Forbes's 11 years in Ceylon.)

6. *Demi Tuhan* دمي توهن Tuhan god, hence tuan, lord, master, and tuah old, venerable, archaic and probably tahu, know, knowledge. The etymology of this word will form a curious chapter for ethnologists, as most likely it will be found in some shape in numerous languages of ancient Europe, as theos, deus, Jehovah &c. &c.

9th Annal.

Malik-ul-Mansur of Samadra determined to pay a visit to his brother Malik-ul-Zaher at Passé. His Mancobumi Sidi Ali Ismai Uldeen, fearful of discord, endeavoured to dissuade him, but unsuccessfully. On arriving at his brother's palace at Passé, Malik-ul-Mansur was smitten with the charms of one of the female attendants and carried her off. Sultan Malik-ul-Zaher was at Jambu Ayer and when this affair was reported, he was grievously enraged and followed his brother, who however fled from Samadra down the river.

Malik-ul-Zaher had a son named Ahmed who was now grown

up. Syed Ali Gheyas Udeen resigned his office and a Mantri, Perpatih Tulos, a Tukang Sikari[1] was appointed Mancobumi in his place. One day the Rajah desired his new Mancobumi to devise a plan by which he might be avenged for the insult offered by his brother. A festival was proclaimed to celebrate the circumcision of the young prince. Malik-ul-Mansur with his Mancobumi, Sidi Ali Ismai Uldeen were invited and on their entering the festive hall both were seized. The Mancobumi was beheaded for insisting, out of loyalty, to follow his master and Mansur himself was confined at Manjong. After this the ceremonies at the Palace proceeded in state.

After Malik-ul-Mansur had been three years in confinement, Malik-ul-Zaher began to reflect that he had been too hasty in his anger in dethroning and imprisoning his brother and killing the Mancobumi. He now felt a return of good feeling and sent to his brother from imprisonment. When Malik-ul-Mansur, on his return in consequence of this recall, had arrived at Padang Maya, where Sidi Ali Ismai Aldeen was buried, he visited the Mancobumi's grave and saluting it said,—"Salaam to you my father, remain you, I go at the request of my brother." Sidi Ali answered from the tomb. "Why will you go, it is better that you remain[2] here." When Malik-ul-Mansur heard this he brought water for his lustrations and prayed two rakait and one salaam, after which he lay down on the grave of Sidi Ali and his spirit departed. Sultan Malik-ul-Zaher on hearing of the end of his brother, came himself to Padang Maya and had him buried with befitting ceremonies, after which he returned sorrowfully to Passé, and resigned the throne to his son Sultan Ahmed, whom he exhorted to pay due regard to the advice of his elders, to avoid hasty passion, to attend to his religious duties and to interfere with no one's rights unjustly &c.—after which he died.

It is related that a man of Passé, Tun Jana Khatib, went to Singapore with two companions, and one day on looking up at the Palace, was observed by the Rajah (Sri Maharajah), who fancying he was behaving improperly to some of the females of the palace, ordered him to be slain. He was in consequence creased[3] at the shop of a sweet-meat seller, his blood flowed on the ground but his body disappeared miraculously. The blood was covered up by the sweet-meat seller and became stone. This stone is to be seen at Singapore. According to some authors the body was buried at Langkawi.[4]

NOTES TO 9TH ANNAL.

1. *Tukang Sikari.* Tukang a term to express ability or attention to any art; a carpenter is called a tukang of wood, a blacksmith a tukang of iron &c., Sikari or more correctly Shikari is a Persian word, which means "relating to hunting," so tukang Sikari means a person whose business or pleasure it is to hunt. Probably a hunter is fixed on merely to preserve the unities, as we find to him is intrusted the task of devising a means of decoying the king's brother to Passé, being supposed from his practise in hunting to be expect in using all manner of wiles and deceits.

2. Among the Malays on taking leave they say, duduklah, berhentila, tingalla, diamla, karu sahya henda pergi—sit, stop, remain, dont rise (or some equivalent term) for I am going away—it appears to be merely a suppletory term of politeness.

3. *Creased.* The mode of public execution in some Malay states, is stabbing with a crees, from the space between the shoulder blade and the collar bone downwards to the heart. I am not however certain whether this is general or confined to particular localities.

4 *Lang Kawi.* The Lancavi islands situated to the north of Pinang, off the mouth of the Keddah river. There are numerous superstitions attached to this island and in consequence we see it largely made use of by Malay writers of Romance as the seat of their supernatural characters. Langka or Lankawi is the ancient name of Ceylon and doubtless it is from the confusion of names that the Keddah Lankawi is so honoured. The Hindoos say that Pavana, taking advantage of the absence of all the gods from heaven, (Suméru) on the occasion of the marriage of Vishnu to Parvatee, flew to mount Sumeru, broke off the summit of the mountain, and hurled it into the sea, where it formed the island of Lanka. The fact of the islands off Keddah being called Lankawi and the name being found in the north of Sumatra (Samar-Lanka) taken together with the ancient Hindoo traditions of the great size of Ceylon, and the confusion in the old geographers, Ptolemy, Arrian &c about the position and size of the island which they called Taprobane, form interesting subjects of enquiry for the ethnologist, the geographer and the geologist; there appears to be ample room for further discussion on Ptolemy's system as far as it extends to this portion of Asia.

10*th Annal.*

After this it happened that many Todaks[1] came on the Singapore coast, and springing on shore, they destroyed great numbers of the people. Rajah Sri Maharajah, attended by his nobles, came to the beach and forming a rampart with the legs of the people, endeavoured to prevent the Todaks from landing, but his efforts were ineffectual. The Todaks, numerous as the falling rain, cut through the legs of the people and were not restrained. At last a boy said "What use is there in our forming a rampart with our legs, it were better that we formed one of plantain stems." When the Rajah heard this he commended the boy's quickness and ordered a rampart to be formed as advised. The Todaks now striking against the rampart became fixed and were easily destroyed. Such numbers were killed that the people could not make use of them.[2] Afterwards the great men represented to the Rajah that the talents of the boy, shewn by his counsel to-day to be so great in his youth, might become dangerous to the state when he grew up, and they recommended that he should be put to death. Accordingly the Rajah ordered him to be killed, and he was killed, but the guilt of his blood lay on the country.

After the affair of the Todaks, Paduka Sri Maharajah died and was succeeded by his son Rajah Secunder Shah, who married the daughter of the Tun Perpatih Tulos, by whom he had a son called Rajah Ahmed, also named Rajah Besar Mudah, who when he grew up married Putri Camar-al-Ajaib[3] the daughter of Rajah Soleiman of Kota Maleegei.[4]

Rajah Secunder had a Bandari named Sang Rajana Tapa, a Syed of Singapore, who had a daughter of exquisite beauty, the King became enamoured of her, seeing which, the other ladies of the palace from jealously concerting together, accused her of infidelity, and Rajah Secunder in the fury of his passion ordered

her to be impaled at Ujong Pasar. Sang Rajana Tapa, conceiving himself to be deeply injured by the disgraceful death of his daughter, treacherously wrote to the Javanese of Majapahit inviting them over and promising that on their arrival at Singapore assistance would be given by the disaffected in the fort. Accordingly a fleet of 300 junks was fitted out containing 2 catti[5] of Javans and dispatched against Singapore, which place was taken after a great slaughter, the blood that was shed in this engagement still marks the plain of Singapore.[6] After victory had declared in favour of the Javanese, Rajah Secunder fled to Sleitar[7] and from thence to Moar. By the decree of God the house of Sang Rajana Tapa went to ruin, its pillars fell, his fields ceased to produce rice, he and his wife were turned into two stones which remain till the present day in the moat of Singapore.[8] After taking Singapore the Javanese returned to Majapahit.

NOTES TO 10TH ANNAL.

1. *Todak.* Sword fish.
2. This legend of the Todaks is clearly allegorical, but it is difficult to say what is intended to be represented. It may refer to the attacks of pirates or the Javanese, who in the same reign, as related in this annal finally succeeded in destroying the empire of Singapore. The foreboding of the annalist in the next sentence, that the disgraceful murder of the boy, whose acuteness saved his country, lay as a load on that country may be taken in various senses, but chiefly as an excuse for the Singapore men being beaten by the Javanese; attributing that event as a punishment for previous crimes &c. &c.
3. *Kamar ul Ajaib.* Arabic Kamar the moon and Ajaib wonderful, surprising.
4. *Kota Maligei.* The palace fort. The kingdom is known as Patani, see subsequent annal No XXXII for explanation.
5. *Katti.* Javanese 100,000.
6. This alludes to the reddish colour given to the soil in many places in Singapore by the presence of iron.
7. *Sleitar.* A river falling into the old Singapore straits.
8. I am not aware whether the traditions attached to the former greatness of Singapore mention this circumstance.

11th *Annal.*

Rajah Secunder remained quiet a short time at Moar till one night a great number of Guanos came. The people killed them in such numbers that their carcases corrupted the air, the king was in consequence obliged to remove from that place, (which thenceforth was called Bewak-busok,[1]) to another, where he commenced to build a fort; but whatever quantity of work was done in the day-time, the next morning was found to have decayed, hence the place was deserted, receiving the name of Kota Buruk.[2] From this place Rajah Secunder set out and journeyed many days into the interior till he went through the country and arrived at Seniang Ujong[3] Perceiving this to be a fine situation he left a Mantri and from that time a Mantri has always resided there. From Seniang Ujong the Rajah returned towards the sea coast which he reached at a river called Bartam,[4] he stopped here under the shade of a wide branching tree and his followers commenced to hunt. One of the dogs was chased by a Pelandok[5] and fell into the river. "This is a fine place, said the Rajah, even the Pelandoks are bold—let us

form a settlement here" on enquiring the name of the shady tree under which he sat, the answer was "Malaka"[6]—"then let the name of our settlement be Malaka."

Rajah Secunder Shah governed Malacca 3 years, (having been 32 years at Singapore) when he died and was succeeded by his son Rajah Besar Mudah who is described as a mild and gentle ruler. This king had three son Radin Bagus,[7] Radin Tengah[8] and Radin Anum[9] and they married the three daughters of Tun Perpatih Tulos, the Bandahara. After the death of his father-in-law Radin Bagus was appointed Bandahara with the title of Tun Parpatih Permuka Berjaja. On the death of the king he was succeeded by his son Rajah Tengah, who had a son named Rajah Ketchil Besar who succeeded to the throne on his father's death. Rajah Ketchil Besar married the daughter of his uncle Tun Perpatih Permuka Berjaja, and by her had two sons, Rajah Ketchil Mumbang[10] and Rajah Makat.[11]

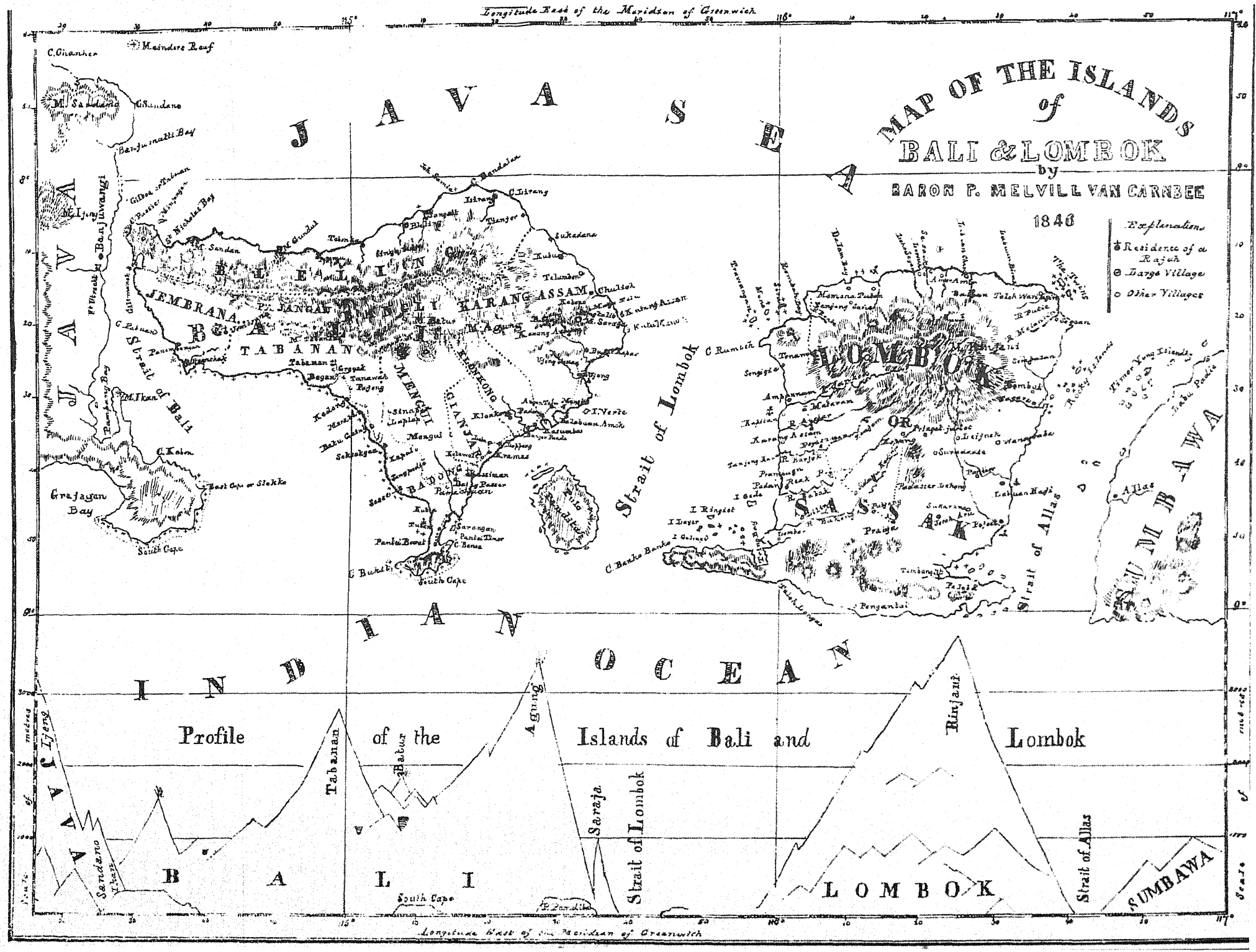
Rajah Ketchil Besar dreamt one night that he saw the prophet Mahomed who said "I am the Sultan Mahomed—tomorrow afternoon a ship will arrive from Juddah, go down to the beach, receive the passengers and attend to the instruction they will give you." In the morning the inmates of the palace, alarmed at the king's conduct and appearance, sent for the Bandahara and on his arrival the king related his dream; the Bandahara was of opinion that if the vessel arrived the dream was true, but if not it was the work of Satan. At the appointed time a vessel arrived and one of its people landed to pray. The king attended by his nobles went down to the beach and quickly found it was the vessel of whose arrival he had dreamt. In this vessel was the Makhdum[12] Seyid Abdul Aziz who was received on the royal elephant and brought to the palace. The Makhdum was appointed Guru[13] for Malacca and by the orders of the King[14] the Bandahara, nobles and people of Malacca, great and small, were converted to Islamism. The king received the title of Sultan Mahomed Shah and the Bandahara was called Seriwak Rajah, that is the father's elder brother. Radin Anam was appointed Ferdana Mantri with the title of Sri Amar di Rajah. Tun Perpatih Besar (son of Tun Perpatih Permuka Berjaja[15] the first Bandahara, who was the son of Sri Tribuana) became Panghulu Bandahi with the title of Sri Hara di Rajah and married the daughter of the Bandahara by whom he had a daughter named Tun Rana Sandari. Now Sultan Mahomed established anew the constitution of his sovereignty. (Here follows an account of the new ceremonial introduced in consequence of the establishment of the Mahomedan religion which may be given in a separate paper.)

Sultan Mahomed Shah long continued to reign over Malacca and the boundaries of the country were extended on the west even to Beruasa Ujong Carang and on the east to Tringanu. The fame of Malacca and of its sovereigns, descended from Secun-

der Zalkerneini, and of the blood of Nashirwan Adil, extended over all the kingdoms to windward and to leeward. All kings came to visit Sultan Mahomed Shah and received honours at his hands. Merchants from all parts crowded the port of Malacca. The Arabs called it Malakat,[16] from collecting all merchants, on account of the variety and value of goods brought there for sale, and its great men (merchants) were extremely just in their dealings.[17]

NOTES TO 11TH ANNAL.

1. *Bewak Busok.*—Stinking guano.
2. *Kota Burok.*—Decayed fort.
3. *Seniang Ujong.*—If Sungie Ujong also called Semujong is meant, it will of course overturn that part of the following note which supposes Secunder to have gone through to the east coast, as Sungie Ujong is in the interior about the latitude of Salangore.
4. From the expression in the text—trus-ka Seniang Ujong, we may suppose that place to be on the east coast. Ascending Sleitar river Secunder came to Muar (to the south of Malacca) from thence to Kota Burut, then he journeyed several days into the interior, till he came through to Seniang Ujong, from thence he returned (deri sana ka tipi pantei pada suata Sungie (Bertam) de tipi laut) "from that place to the edge of the beach at a river at the sea shore". The name of the river was Bertam. Mr Newbold says Bertam is inland but perhaps this may be the town which might be situated a few miles up the river of the same name.
5. *Pelandok.* A diminutive deer of a timid nature, the spotted cheorotain.
6. *Malaka.* The tree so named, Marsden says, is a species of Myrabolanum the phyllanthus emblica of Roxburgh. I had supposed the origin of this word to be Hindoo;—the 47th king of the Sun line in the second age was called Malaka; in the Magadha dynasty there is a Palaka, and in the Andhra line a Talaka and Bataka. But the article quoted from before on ethnology points out a Semitic origin and instances the parallel word Malaga in Spain.
7. *Radin Bagus.* The latter word means handsome.
8. *Tengah.* Means middle, in allusion to this prince's position as between an elder and younger brother.
9. *Anum.* This appears to be like the Hanuman Anum-an of Indian mythology, the godlike monkey who commanded Rama's forces when he attacked Ravana of Lankapura (Ceylon) to recover his stolen bride.
10. *Mumbang.* Is an order of supernatural beings who reside in the clouds.
11. *Makut.* Probably from the Sanscrit Mukut crown. Magut (before explained) appears also to be derived from the same root.
12. *Makhdum Syed Abdul Aziz.* Makhdum a lord, master, or one who is waited on or served by others. Abdul or Abdollah, contraction of Abd, servant, Allah god, Aziz beloved, respected.
13. *Guru.* Sanscrit or Hindee, a saint or spiritual director, used by Malays for an instructor.
14. Orders of the Rajah.
15. This passage may be read as merely a complimentary style of attributing every event to the orders of the King, but at the same time it must be remembered that the Malays, not including the Arab party, are considered lukewarm Mahomedans and many are of opinion that their receiving the new religion so quietly and generally, is to be ascribed to the fact that previous to the arrival of the Arab missionaries they had no deeply rooted religious feelings, so that those propagators had to deal with minds unbiassed and free from old established habits of thought. It is singular that in the annals there is no account given of such an important matter as religion, it tends to weaken the authority of this history which is only saved by a probability that the annalist (a Mahomedan) expunged all that portion of the work where preparing it from the Goa Hikayet mentioned in the preface.
16. *Malakat* Arabic meeting, interview, &c.
17. Malacca appears at this time to have divided the Malayan Peninsula with Siam. In later annals we find most of the countries in the South of the Peninsula are tributary, as well as some on Sumatra. The boundaries here given, if we take Bruas in Perak, would include 3 degrees of latitude on the West and 4 degrees on the East coast.


Longitude East of the Meridian of Greenwich
MAP OF THE ISLANDS of BALI & LOMBOK
by
BARON P. MELVILL VAN CARNBEE
1846
Explanation
Residence of a Rajah
Large Village
Other Villages
JAVA SEA
INDIAN OCEAN
Strait of Lombok
Strait of Allas
Strait of Bali
BALI
LOMBOK
SUMBAWA
Profile of the Islands of Bali and Lombok
JAVA
BALI
LOMBOK
SUMBAWA
Strait of Lombok
Strait of Allas
Tabanan
Batur
Agung
Saraja
Rinjani
Sandano
Ijeng
South Cape
Grajagan Bay
Grajagan Bay
Meinders Reef
Longitude East of the Meridian of Greenwich

THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

THE ISLAND OF LOMBOK.*

By H. ZOLLINGER, Esq.

I. ON THE TOPOGRAPHY OF THE ISLAND.

1. *Geography and Topography of the Country.*

THE island, which we commonly call the "island of *Lombok*," is termed by all the inhabitants as well as by those of the neighbouring islands "*Tanah Sassak*," and the inhabitants call themselves "Oráng Sássák." Nobody uses the name of Lombok there except the Europeans, who have probably given this name to the island. There are two small places on the island, the one in the east and the other in the west, which bear this name. Is it not possible that seamen may have resided in the neighbourhood of one of these places, and used this name for the whole island, in place of confining it to the two kampongs? No one could inform me what the word Sassak signifies; although it appears certain to me that the word has not the same signification as the homonymous Malay word.

The island Lombok is placed by some between 115° 42' and 116° 46' E. Long. (from Greenwich) and between 8° 10' and 8° 54' S. Lat.; but I have every reason to believe that the island extends

* Translated for this Journal from the *Tijdschrift voor Neerlands Indie*—9th year, 5th Part, 1847.

a little farther towards the west and the south. Mr K. in his chart of Lombok gives 116° 1' as the meridian of Ampanan, and Mr Melvill van Carnbee 116° 9' 45." Mr King considers that all these statements are incorrect, and that the true meridian is 115° 59' 30" E. from Greenwich, which is the mean of seven observations made by English captains. If the meridian of the Peak of Lombok is really 116° 25,' and if it lies 25' more to the east than Ampanan, as I may conclude from the distance, this last should be 116° which is about the result of the English observations. The latitude of Ampanan is 8° 32' S. according to Melvill.

This gentleman gives as the superficies of the island 103.5 square geographical miles (or 2,500 square miles of Java), which is 1.4 geographical square miles or 33 square miles less than the residency of Surábáyá, and 5.5 geographical miles (i. e. 132 square miles) less than the island of Bálí.

With respect to the charts of the island of Lombok, they all appear to me to be incorrect and incomplete, particularly with relation to the geographical position of the whole country, which has the shape of a very regular square, excepting that the S. W. and S. E. corners project considerably. The best appears to me to be that which Mr Melvill gives in a number of the *Moniteur des I. O.*† especially with relation to the form of the coast and the distribution of the mountains, and less so with reference to the geography of the kampongs. That of Berghaus, in his Atlas of Asia, appears to have been more constructed from theoretical data; such for example as that the great lake is in the centre of the island and at a great distance from the peak.

I have enquired into the origin of the name Selaparang which the Rajahs join to their titles. The answers which I received were not very clear, yet I am led to believe that Sélaparang was the name of a kingdom, or rather of the capital of the country of Sassak, which the Balinese had conquered and ravaged, and that afterwards their chiefs took the name of their conquest.

The present capital of the kingdom is Mataram, three miles distant from Ampanan, and two miles, in a straight direction, from the coast; from the last mentioned place we first go along the coast, then over a river, when we find ourselves on a beautiful road more than 40 feet broad, planted with wild fig trees, and which runs directly to Mataram. This town is surrounded by a thick bambu hedge. The 4 entrances or principal gates are shut during the night with a kind of bambu barricade, similar to that called Friesche paarden (Friesland horses) by the Dutch. All the streets and paths intersect each other at right angles, and the two main ones cross each other in the very centre of the town between the two palaces of the Rajah. These two so called palaces

† The accompanying map of Bali and Lombok is copied from Mr Melvill's above mentioned.—ED.

are built of bricks, and have externally nothing peculiar or impressive. The other houses are in large squares, separated from each other by clay walls. The houses are built of the same material and agree completely with those on the island of Bali. They are all covered with allang-allang or attap (leaves of a palm tree.) Nearly all the inhabitants of Mataram are Balinese. Formerly, in the time of the four kingdoms, there were three other capitals, named, like the kingdoms themselves, Karang-Assam, Pagassangan, and Pagutan. The kratons (palaces) and temples of these places have been in ruins since the last war. For the rest, they are built in the same way as those of Mataram, and the large streets are there as well as here, planted with such beautiful wild figs that I have nowhere ever seen such magnificent lanes. Karang-Assam lies a mile further to the east than Mataram, and Pagassangan a mile and a half further to the south. Pagutan lies furthest in the interior and towards the south-east. To the north of Mataram, at a distance of two miles, we find Gunong Rata at the foot of mountains. It is a fine large park, with a small pleasure house, a deer enclosure, beautiful gardens, fruit trees, woods planted on hills, all the work of men's hands. The second place on the island is undoubtedly Ampanan on the west coast. Nearly the whole trade of the island is carried on at this place which consists of four kampongs—on the N. W. the *Kampong Bugis*, on the N. E. the *Kampong Sassak*, on the S. E. the *Kampong Bali*, and in the S. W., close to the coast, the *Kampong Malayu*, all called after their inhabitants. The number of Europeans and Chinese is very small, and the last in particular are on the decrease. Other places, where a small trade is carried on, are, on the west coast, Padang Rhea and Tanjong Karang, on the north coast Bayan and Sugian, on the east coast Lombok, Labuán Hají, and especially Píjù. The last is next to Ampanan the chief place of trade. The largest places of Sassak lie in the interior: Práyá, Batu Kleang, and Kotta Rájá. The roads are very bad. That of Ampanan to Karang Assam is alone good, and would be passable by carriages if there were bridges on the numerous canals which intersect it. But neither there nor elsewhere are there bridges, good or bad. The other roads can be used by horses, although in some places it is difficult to pass, either on account of the rivers or canals, of which the beds sometimes serve as roads, or from the steep declivities or heavy rocks—obstructions which they are too indolent to remove. During the wet monsoon the roads must be shocking and in some places wholly impassable. To ascend the steeps, which the road from Ampanan to Karang-Assam presents, recourse is had to the same means as on Bali, that is by sloping terraces, as gentle and even as possible, which are covered with trachite in pieces of nearly the same size, and with as smooth a surface as it is possible to find or to prepare. However this mode of paving is scarcely used in the interior.

Two highways go from Ampanan to Mataram. The one runs through the island from west to east. After passing Batu Kleang it divides into two branches, of which the one leads to the south-east to Piju, and the other to the east to Lombok. A third branch runs to the north-east or towards Sumbalun.

The second highroad runs towards the north, intersects the mountain chain, and follows the north coast throughout its whole length. In the mountains it must be very difficult, and even at some places hardly passable with horses. There are without doubt few countries here which would offer such facilities for communication, if the government took care of it, made good roads, and maintained them in good order. Above all, that which runs from west to east, and is the principal one in the island, might with little expence and labour, be converted into an excellent road, which would very soon increase the prosperity of the country. It would only be by the small but numerous rivers that some difficulties would be caused. The following are some notes of the distances of different places on the island. They cannot be very careful, except those which I have traversed myself. The measure is the mile of Java (the English mile.)

From *Ampanan*

Towards the north.

To Pulo Trawangan..... 8 across the sea.
„ Gunong Rata 4
id. ..... 6 by Mataram.

Towards the south.

To Tanjong Karang..... 4 } over sea, and overland,
„ Padang Rhea..... 9 } but the first is the
„ Labuan Tring.....16 } most easy.

Towards the east and the interior.

To Mataram..... 3½
„ Karang Assam..... 5
„ Pagassangan..... 5½
„ Pagutan 8
„ Pringa Rata..... 15
„ Batu Kleang 23
„ Kota Rájá 34
„ Loyok..... 35

I have myself only thus far journeyed.

To Lombok..... 60
„ Labuan Hájí 65
„ Piju..... 67
„ Sumbalun..... 65
„ Sugian..... 75

2. *On the Rivers of the Country.*

We may easily conceive that an island of such small extent as Lombok can have no large rivers. There is not even one in the whole island which is navigable for small boats. But on

the other hand the land is abundantly provided with water, and the rivers and brooks, with only a few exceptions, do not dry up during the fair monsoon. The land is undoubtedly indebted to this for a part of its fertility, and the agriculture, so to speak, for its whole existence, because the form of the land is almost everywhere adapted to be inundated at will in a regular manner. Nearly all the rivers of the island flow from the northern mountains, and slowly gain their breadth in the middle plains, while those on the west or east coast run into the sea. Through the mountains surrounding the sea towards the south and the north, these coasts are little provided with water, and the few streams are scarcely sufficient to support a scanty cultivation. The rivers of the country are:

On the west side (reckoning from the south to the north.)

Two small rivulets, which fall into the bay (Labuán) *Tring.*

Bakong.

Babak, the largest of all, and like the preceding coming from the mountain Rinjáni.

Barnjok;

Anchar, which flows through Karang-Assam.

Jankokh, which flows through Ampanan.

Meninting, to the north of Ampanan, and like the two preceding coming from the mountains to the N. of Ampanan.

On the east side (reckoning from the north to the south.)

Putí.

Melanting.

Sagara.

Labuan, (the largest on this side.)

Piju,

all of which have their origin in the mountain Rinjáni.

Many of these rivers bear a different name in the interior. I shall speak of some others that are found on the island, when I describe the mountain Rinjáni.

3. *Form of the Coasts, Bays, Harbours, Capes.*

The island of Lombok possesses in this respect a great advantage over Bali, which is nearly without any defensible harbours, and even over the island of Java in proportion to the size of the two islands. The west and east coast form by their circuit two large bays, each of which possesses its harbours and roads, which render traffic easy or at least possible during the whole year.

The principal capes of the island are:

Banko-banko, which terminates the peninsula on the S. W.

Rombeh, north of Ampanan and south of *Pulo Travangan.*

Tanjong Ringgit, which terminates the S. E. peninsula.

And from the S. to the N. or the east coast:

Tanjong Piju.

Tanjong Labuan Haji,

Tanjong Sagara.

The large bay of *Ampanan* is exposed principally to the N. W. winds. But it possesses such a well enclosed harbour, that the largest ships may lie there in the greatest security in all monsoons; the harbour is named *Labuan Tring* (tring signifies bambu). It lies 16 miles S. ¼ E. of Ampanan. The entrance is very narrow. The whole bay, which has somewhat of the shape of a hand, is surrounded by hills which are very wooded and about 200 to 300 feet high. To the left (or the west) lies at the foot of each hill a rock which we ought to avoid with care. There are two brooks which run into the bay, so that a ship may provide itself with fresh water as well as wood: on the bay itself or in its vicinity there are three Bugis, one Sassak and one Balinese kampongs. Provisions can thus also be obtained although in small quantity. The woods around and the islets outside of the bay are rich in game of different kinds. When a storm drives away ships from the roads which lie more to the north, they nearly all repair to Labuan Tring and remain there till the storm is past. Unfortunately the surrounding land is very unhealthy. Mr K. built ships there and repaired his own, but lost nearly all his people, European workmen as well as Chinese, and the Javanese and Bugis sailors who had to work there. I consider that the woods cause this unhealthiness. By sleeping on board you run less danger. Mr K. consequently when he goes to Labuan Tring never sleeps on shore.

Padang Rhea, about half way between Ampanan and Labuan Tring; with an open roadstead, to which place Mr K. sends vessels from time to time to load rice; which is more convenient than to transport it overland to Ampanan.

Tanjong Karang, still nearer the last mentioned place, is in the same predicament as Padang Rhea. Close to this is a reef with 3 fathoms on it at high water.

Ampanan, as regards the roadstead, is no better than the preceding two places. During the heavy west or N. W. winds, vessels are sometimes obliged to take refuge at *Labuan*. The shore being steep, the landing is very difficult. The small canoes of the natives are the most fit for this purpose. A slight breeze often renders the waves (breakers) so heavy, that it becomes impossible to load or to discharge cargo. But all these difficulties are not so great, as the report of Mr K. makes them. During flood tide at new and full moon only, all communication with the roadstead is stopped at Ampanan. The sea then rises 15 feet, whilst during ordinary tides it only rises to 8 or 10 feet. The waves then strike the shore with such force, that the houses in the vicinity shake to their foundations.

The strait which separates Lombok from Bali, and which derives its name from the first named island, is not without danger to shipping, on account of some small islands and reefs, and the current, which is here stronger than in the Strait of Bali. It is

not very regular, and often varies. But generally it runs (at Ampanan) from the N. towards the S. during the fair monsoon, and during the wet one from the S. towards the N. This is of great advantage to vessels, because they may let themselves drive with the current against the prevailing winds. The current is sometimes so strong, as to prevent ships from entering the Strait; as I know, (amongst other instances) was the case with the ship Mazagran while cruizing for 15 days at the entrance of the Strait on the S. E. side, without being able to advance with the S. E. wind against the current, which came from the N.

What particularly renders the Strait of Lombok dangerous, are the waves, called "breakers," which are often met with, and which have such a violence as to keep back or to dash to pieces vessels, if they are not strong enough, or to annihilate prahus, as has happened more than once.

Further to the north we find, one after the other, the bays of *Rombeh*, *Teloh dalam*, *Labuan* (or *Memanga*), *Bujak*, *Tuban*, *Sesait*, *Bayan*, *Labuan Bira*, *Labuan Charik*, and *Sugian*, not one of which is reputed or well known, or which can serve as a place of refuge against the S. E. winds. The bay of Sugian appears to be the best, and the most frequented.

On the east coast we have first the bay of *Lombok*, good in the wet monsoon; but only for vessels of a middling or small draught. *Labuan Haji* is decidedly better, because all ships can anchor there. The best of all the bays on the coast, however, is that of *Piju*, some miles further to the south than the preceding. This bay is for the east coast what Labuan Tring and Ampanan jointly are for the west coast, that is to say, Piju unites the security of Labuan Tring and the convenience for trade of Ampanan. Above all, Piju enjoys a salubrity for which it is noted in the island. The best road on the island runs direct from Piju over Batu Kleang to Mataram and Ampanan. Allas Strait which divides Lombok from Sumbawa is noted as less dangerous than that of Lombok. The current is not so strong as in the last, and the breakers of which I have before spoken are not so dreaded there. But there is a danger of another kind in Allas Strait, pirates, who were still to be found there when I was at Lombok. They conceal themselves amongst the numerous islets of the Strait, where they have found good friends. Mr King told me that they make use of the *orang bajo*, as well to pilot them in these waters, as to sell their booty and procure provisions for them.

The south coast has a very approachable bay, that of *Blongas*, to the west of Kampong Pagantat. It can be used in the W. monsoon. The country in the neighbourhood is uncultivated, and nothing is to be procured there but wood and game. The bay cannot be entered in the south-east monsoon.

4. *Islets round Lombok.*

One of the smaller islets close to Lombok is Pulo Pandita

(which singularly enough is corrupted into *Bandits* Island.) It belongs to Klongkong, has a population of 10,000, and is provided with fresh water. An abundance of black cattle of large size is found there, which are very cheap, besides pigs, &c. The other small islands around Lombok and which belong to that country, are all of a very recent formation, all of coral and principally of madrepores, all very low, barren, without fresh water and uninhabited. Allang-allang and brushwood are only to be found upon them. Deer abound in these islands, which the Europeans, Bugis, and native chiefs go there frequently to hunt.

In the Strait of Lombok we find the South group to the west of Labuan Tring. It is surrounded by coral reefs and increases very fast. Amongst the islets composing it, we find from the south to the north as the largest, Gili (or Pulo) Goleng, Layer, Ringgit and Gedé. At the opposite entrance of the Strait, a second group stretches out, that of the North-west. It consists of the islets of Trawangan, Meno, and Siera, the first of which especially abounds in game.

There is also a group in the Strait of Allas to the north-east, (Pulo Lawang and Sulut) and another round Tanjong Ringgit, to the south, the names of which are unknown, and which are of no more importance than the westerly groups.

The rest of the small islands in the Strait of Allas are considered as belonging to Sumbawa.

II. On the Natural History of the Country.

1. *Geological Formation.*

I have already said that the small islets around Lombok are composed of coral. Lombok on the other hand is of plutonic origin. The island is intersected from west to east by two parallel ranges of mountains, one in the north, the other in the south. The first is wholly a volcanic chain, while the other, although it has some traces of volcanic formation, consists of rocks of different more recent formations. The middle of the country forms a great plain, which runs from one end to the other between the two chains of mountains, while it rises gradually in the centre, where it is interrupted for about a length of ten miles by a number of round hills, called Gunong Sessan. This collection of hills presents a very unusual appearance. They appear by hundreds, beginning at the foot of the peak, and intersect the plain in its whole breadth, approaching very near to the southern chain. These hills are formed of volcanic remains, seldom higher than 100 feet, and are all covered with brushwood or short grass. In the narrow vallies only, which divide them, we find water, fertile ground, and consequently cultivation. Similar hillocks are found in the east of Java, at the eastern foot of the Yang range, near Suger Lor. Have they been produced by an eruption of the neighbouring mountain (here of the Rinjani, there of the Yang)

or have they been self-formed from the interior to the exterior, like so many bubbles of boiling volcanic matter? The first appears to me the most probable case.

The mountains of the north form two distinct groups, one in the west, the other in the north-east. The first is a range in active operation, which commences at Cape Rombeh with the G. Wangsit, and ends with the G. Punikan, having three peaks between them, all lying in the same parallel. This line of mountains is separated from the eastern group by a very long and broad passage. The system of the N. E. is formed by a single mountain, or an immense elevating crater, and its geological construction is precisely analogous to that of the systems of Bali and Java, as I have formerly described.* The peak of Lombok is the highest and perhaps most extensive mountain (as its circumference shews) of the whole Archipelago. I have endeavoured to ascend the peak, without being able to reach the highest top, or even the banks of the lake which the centre of the cone contains. Such is the form of the mountain, and seen from the east or west it appears only a single summit ending in a point; viewed from the north and south it is clearly seen that it forms a crown of summits, placed in a circle round the large basin of the centre. The summit of the south-west is called G. Sankarean, which I have ascended. It is separated from the central one by a deep ravine. These two summits, which form a parallel chain in place of a single peak, have the name of G. Bandeira. It borders the central basin in the south and south-east. Then follows the highest summit on the north-east side, the peak of Lombok in the strictest sense, or the G. Rinjani. It rises 4,000' perpendicularly above the lake. On the summit I conjecture there is a small crater, for the circular outline of the top evinces the existence of a small basin, and the mountain is covered with volcanic sand to about 2,000' from the point to beneath and around it. The point is also wholly free of all vegetation like that of Semiru. It is seen from a great distance, and is spoken of as the "peak of Lombok." To the north, finally, the summit of G. Wayan terminates the circle round the wall of the great crater. Between it and the Rinjani the wall is slightly opened and is only raised a few hundred feet above the lake. There only can we approach the lake, ascending by the mountain on the north side, from the country of Bayan. The lake, by the natives called Danu or Segara anak, lies directly at the foot of the G. Wayan and Sankarean. It is rather longer than broad in the direction from S. W. to N. E. The water is clear, but along the banks we notice some stains of a light blue colour, which show that its sources are from hot water mixed with sulphur or other matters. We nowhere find any opening by which the water can escape. Between the lake and the Rinjani and in

* See Tijdschrift voor N. I., 1846, vol. I.

the declivities of G. Bandeira, a small plain extends itself, covered with a very short grass and here and there shaded by an old chamara tree. In the middle, the plain suddenly runs into round and concentric terraces, in the form of a stair. This pedestal of terraces supports a small black cone, covered with stones. This is the eruptive or central crater of the whole system. It is not higher than 500' (above the level of the lake.) The natives call it G. Api. It still smokes from its summit, which has little extent, and is yellowed by the crystallised sulphur deposited by the flowing gasses. There is no system in Java equal to that of Lombok in extent, or that can awaken such deep impressions in us by its majestic appearance. Mr Melvill gives as the height of the peak, (probably or naturally its highest summit the G. Rinjani) 3,773 metres or 11,615 French feet, which does not agree very well with the trigonometrical observations of English officers, who speak of 13,000 English feet or thereabouts. The Semiru on Java has only a height of 11,444 French feet. The same gentleman places Rinjani in 116° 26' longitude east of Greenwich and in 8° 26' south latitude. According to this data I estimate the height of the Sankarean at..... 10,000' Fr.

the Wayan	9,500
the Bandeira.....	9,000
the Gunung Apie.....	8,500
the Danu	7,800

Mr Melvill estimates the height of the last at 1,100 metres or 3,400' Fr., which without doubt is scarcely the half of the real height. All the highest regions of the mountain are covered with thick beds of hard ashes. Ascending from Loyok, we first pass the river Linkung, further on the dessa or village Kembang-guning, the last houses on this side of the mountain, and at 2,000 feet above the sea. The mountain is more inhabited on the north side than on the Loyok side. On the east of the Rinjani it is encompassed by a range of low hills for the fourth of a circle; they bear the name of G. Sumbalun. The *Kampong* of this name must lie at a great height, for people talk of its cold climate as of a very remarkable thing.

Nearly the whole country of Lombok is covered with a deep bed of ashes, lapilli, &c. Especially along the rivers the ashes have collected into great heaps. These ashes proceeded from the eruption of the Tombora on Sumbawa during the 5th—17th April 1815. The country suffered much during that period, and in the first years after the eruption they could not plant any rice, and much suffering and want were the consequence. The old custom of the country of storing six years supply of rice in the magazines, preserved the lives of the greater part of the inhabitants. The accounts, which are given in the *Moniteur* (No. 4) and which are taken from an official report, are very much exaggerated. It is said there, for example, that the population was diminished from

300,000 to 20 or 25,000. They must, then, have increased since 1815 by 375,000! The east part of the island suffered most from the fearful eruption. The ashes fell there in great bulk and even rendered small bays inaccessible, which formerly could be entered by large prahus. The bed of volcanic matter had a depth of from 1 to 2 feet according to the peculiar circumstances of the localities.

On the 22nd November of the same year a very strong earthquake took place. Lombok was not the only island that was disturbed by it. Bali also felt it. And I even understand that this severe earthquake rent the basin of the Danu Tamblingan, between Tabanan and Bleling, and caused the last named country to be overflowed. I have not been able to collect any data regarding the eruptions of the Rinjani; they must however have taken place at a period still not very remote, perhaps even in our age. The natives very soon forget such events, or at least their proper dates. Only such eruptions as that of the Tombora, are for ever impressed on their memories.

The mountains of the south coast of the island have no isolated summits or remarkable elevations. The height is only about 1,000 feet. I have not been able to learn the names of any of them. They form rather extended chains, with broad and flat summits, or rise with very steep declivities, between which narrow dales stretch in gentle undulations and in nearly parallel lines. Mr K. asserts that in the mountains of the south-east (south of Piju) copper is to be found. I had no time to go there and so could not determine this important point. The island of Lombok has no morasses, or they are of such trifling extent that they can exercise no influence on the state of the health of the country. Those for example between Ampanan and Tanjong Karang are rather broad ditches than morasses properly so called.

2. *On the vegetation of the country.*

The island of Lombok is very fertile, as I shall demonstrate, when I describe the different branches of cultivation. The vegetation yields neither in extent nor in beauty to that of the surrounding countries, Bali and Java for example. The country is rich in beautiful forests, especially on the mountains of the two ranges. As the island is not so peopled as it might be, it is only cultivated in the plains, so that the forests of the mountains are almost untouched. They are not very rich in useful kinds of wood. For carpentery purposes the suren-wood (*Cedrela febrifuga*) is principally used, which is everywhere found in great abundance. The sawo-wood is also frequently used. Jatie is nowhere found. Mr K. frequently obtains wood-work, especially planks, from Singapore. Along the roads and in the kampongs, we find, as in Java, stately waringin trees in great abundance and of different kinds. Another tree, which is very rare in Java, we also find planted along the sides of the roads; this is the *Spathodea Rheedii* with its magnificent white flowers.

The botanical character of the vegetation on Lombok is precisely the same as on Bali and Java, although here and there we still find a different or even new species. The place where the most new ones are to be met is the south, with its abrupt hills, its rocky coasts, and its steep changeable forms of the ground. In the mountain ranges the flora is less prolific than in Java. What immediately strikes the eye of the observer, is the scarcity of parasitic or pseudo-parasitic plants in the forests (as the Loranthus, the Orchidii, ferns and mosses.) On the summit of Rinjani we see absolutely none. Mr K. supposes that the eruption of the Tombora, or rather the ashes when then fell on the island of Lombok, destroyed this parasitic vegetation, which is so rich, varied and beautiful on the mountains of Java. I can give no credit to this, because if it was so the effect must have been the same wherever the ashes fell. And the trees of the plain prove the contrary.

The further we penetrate into the forests of the mountains of Lombok, the less thick the trees become, and at last we can pass through them without being obliged to cut a road beforehand. The trees are high, straight, without spreading branches, and between the trees there are not so many shrubs, rattans and creepers, which so encumber the forests in Java that it is difficult to penetrate them. On the summit of the Sangkarean I only noticed 20 kinds of plants, while on the summit of the Salakh the number of species amounted to at least 150. On the Arjuno, which is 1,000' higher than the Sangkarean, we find more than 30 species, and at 10,000' height at least 60. The vegetation of the *higher regions* in Java is also much richer in species, and much more vigorous with relation to the size and the number of individual kinds. On the peak we also find the *chomorro gunung* of the Javanese *(Casuarina montana,)* but not in such great abundance as in the east of Java. Here and there we also see some Podocarpus, the pine of the west of Java. I shall afterwards speak of the chief cultures of the island; here I will only name the principal fruit trees which are to be found. Almost all the fruits of Java are to be met with. As in every other place, we here find the *pisang* the most general and most abundant. Then follows the *manga.* It is large, but not so many varieties as in the east of Java. There are *mangis* and *jambus* of different kinds. The Rajah has a beautiful garden of *jambus* at Gunung Rata. The *durian* and *nangka* are not unfrequent. The pumpelmus or *jerok besar* is found in great abundance and of a very good kind. The *salakh* and the best oranges come from Karang-Assam on Bali. Many are imported. The different kinds of pumpkins are cultivated in the fields, as in Java, such as the melon *(samangka)* the water melon, the gourd, the cucumber, &c.

While the formation and appearance of the north coasts of the slands of Bali and Lombok are almost precisely similar, there is

however a very remarkable difference in regard to the *lonthar* forests (*dontal* in Bali) which are seen everywhere in Bali. On Lombok we see almost none, except some trees which have been planted as curiosities. No lonthar sugar is consequently made in Lombok, but it is imported from Bali. The island is everywhere rich in beautiful forests of bambus. In the kampongs we observe, as in Java, many pinangs, areng, and kellor, the leaves and fruit of which are used as vegetables. Nearly all the kinds of *cachang*, as well as trees and shrubs with beautiful flowers, such as the *kananga*, the *champaka*, the *malatti* and *Tagetes*. The Balinese are fond of using these two last flowers in their offerings. The Sassaks, like the Javanese, plant the *Plumiera* in the burial places. They also bring to market the fruits of the *Nelumbium speciosum*. It is singular that these flowers, so highly prized by the Hindoos, and which occupy, under the form of symbols, such an important place in their religion, appear to be wholly without signification with the Balinese. Nevertheless they are not made use of in a single temple, or in a single ceremonial. I trust that what I have said of the vegetation of Lombok will give a satisfactory idea of it, at least to such as know that of a portion of Java.

3. *On the fauna of the island.*

In treating of the animals of the island of Lombok, we have more to enumerate those which are not to be found there, than to reckon the animals of any considerable size which inhabit the forests and mountains of the island. As it is a law in the distribution of plants, that, the smaller the islands, or the further they are separated from a large continent, the more the quantity of peculiar species is diminished, so this law also applies to the distribution of animals in the islands of the Indian Archipelago. The birds and fishes only, form an exception to this, and that even much less than is thought. The circumstances in which these animals are placed, prevent them from easily moving from one place to another, and extending the circumference of their abode.

Sumatra has many kinds of apes, Java has three, Bali two, and Lombok one only, the common grey ape. On Lombok we neither find tigers, panthers, large wild cats, nor wild dogs. Neither rhinoceros nor elephant is recognized there. In the forests I have seen the common small squirrel of Java. The ruminating animals only are not less abundant than in Java. Deer are there in great number, *kidang*, *kanchiel*, *banteng* or wild oxen, and lastly buffaloes, which have become wild. The domestic animals are very numerous on Lombok. I will mention the most important when I describe the productions of the country which constitute articles of trade. I will only name them here. The domestic cat is very scarce here. The dogs are as numerous, as ugly and as troublesome as on Bali. The horses are a cross between the breeds of Bima and Bali. The black cattle are of the Bali stock,

the buffalo the same as on Java. The goats belong principally to the poor. The Rajah alone possesses some sheep, imported from Sydney. Pigs are less numerous than on Bali, but more so than on Java. The Hindoo Balinese use many of them.

As regards the birds, the birds of prey are almost the same as on Java. On Lombok we find the cockatu, on Bali not, besides a very sn all beautiful kind of paroquet, unknown both on Java and Bali. The peacock does not extend to Lombok. Poultry, especially cocks (the last on account of the dearly beloved cock-fighting) are everywhere reared, and ducks by thousands. There is an unusual, a very wonderful variety of ducks. They are lean, with very few feathers, run nearly upright, and have a very long neck. They are principally reared on account of the eggs, which are immediately salted, and form an article of food much prized by the inhabitants. They are very cheap. Many are sold to the sailors of the ships and prahus, who store them for their voyages.

There are also crocodiles along the coasts of Lombok and especially near the mouths of the rivers. They are not however very large or very numerous. They are fond of a gentle sloping shore, of swamps exposed to the sun, and of a sea ground with much ooze and mud. These are all rare at Lombok, where the swamps are few in number, the coast very high and steep, and the bottom of the sea rocky or sandy. The waters round Lombok are rich in fish. The Balinese and Sassaks being averse to go upon the sea, only fish upon the coasts. Not enough of fish is caught for the interior consumption. None are exported. On the contrary, they are imported, principally from Makassar and Java.

There are many kinds of eels, which live in the rivers and still more in the sawahs. I have seen them there of an astonishing size. The chiefs of the country often send them as presents to Mr K. who returns the compliment by a bottle of some kind of liquor. Many shell-fish are found on the coasts. In the interior only on one occasion I saw a snail, besides the fresh water molluscæ, which are to be found everywhere in the sawahs in Java. I have not remarked many pretty insects, and in an entomological point of view the island appears to me to be poor. There are almost no wild bees in the forests, so that neither honey nor wax are brought to the market. Around Lombok they do not fish for tripang, or similar productions of the sea.

4. *The Climate of the Island.*

The climate of Lombok is in general the same as that of Java. The seasons, the direction of the winds, the daily, monthly and yearly variations of temperature, differ very slightly from all the analogous phenomena on the neighbouring islands. I have reason to believe that the extremes of temperature are greater than on Java, although the medium temperature will probably be the same in those localities of similar geographical situation. Perhaps

also it rains less on Lombok than in Java, just as on Java itself the quantity of rain diminishes as we go from west to east. What I have above remarked is also applicable to the island of Bali, which is this point of view represents the transition between Java and Lombok.

At Bleling the thermometer in the shade once rose to 106° Fahr. and frequently at 5 in the morning it stood at 68° Fahr. On the road to Sangsit, it varied in one day between 76,5° and 89,6° Fahr. During the 33 days which I spent on Bali or close to the island, we had 4 days of rain and only on one day N. W. wind. On the other days we had in the mornings regular S. E. wind (land wind) and from about 11 to 4 or 5 in the afternoon N.E. wind (sea wind). After a calm of two or three hours the S.E. wind came up between 9 and 11 at night and prevailed to between 10 and 11 of the following forenoon.

On Lombok the prevailing winds from May to November are S. E. and from November to May N. W. At Ampanan the change of the land and sea breezes is less regular than at Bleling. The first comes rather from the east, and the last from the S. E., S. S. E. and S. In the bad monsoon the first principally blow from the N. and N. N. W. the strong winds from the N. W., N. N. W. and W. During the 53 days which I spent on Lombok, 1 12 times noticed wind which came from between the N. and W. or from between the S. and W. It was almost always in the afternoon on rainy days. On a single occasion during these 12 days there was absolutely no E. wind. During the 55 days that there was E. wind, it only came eight times between the E. and N. During the rest of the period it was between the S. and E. Of these 55 days there were 12 during which rain fell, although in very small quantity, 15 times in the afternoon and 4 times in the morning.

At Ampanan the medium temperature according to observations made at different opportunities is 80,2° Fahr. The lowest temperature which I noticed was 69,9° Fahr. and the highest 91,4° Fahr. Mr K. told me however that he had seen the thermometer at 67° and 104° Fahr. The medium height of the barometer at Ampanan during 14 observations was 30,081" Eng., the greatest height 30,136" and the lowest 30,044", the first at 9½ o'clock in the morning and the last at 3½ o'clock in the afternoon.

5. This seems to me the place, to say something regarding the state of health and diseases of the island. At first view it would be reckoned very healthy, the land is well cultivated, the swamps are few, the land and sea breezes almost always blow and temper the too great heat, and yet I have sad experience that the climate of Lombok is very dangerous. Piju is a very healthy place, but that is the only one which is known as such. I have mentioned how subject people are at Ampanan and Labuan Tring to fevers. The same may be said of the whole North coast. Mr K. has

received from the Rajah a present of a piece of ground in the north east of the island, near Sugian. He has frequently tried to make some use of it, but always in vain. The Bugis whom he sent there as cultivators immediately fell sick and died by tens at a time. They quitted this dangerous spot as speedily as possible. The dangerous diseases are the hot fevers (bilious and nervous), less so the regular intermittents, and lastly liver diseases. What is the cause of this unhealthiness of an island, apparently so salubrious? I cannot say. I hope that our medical men, who have had so much experience and have been able to make so many observations on Bali, will be able to inform us if the diseases at Bleling and Ampanan are similar. Is it the winds, the swamps, the forests or exhalation of the volcanic ground, that produce these fevers? For my part I seek it in this last. The diseases break out principally in the rainy season. During the fair monsoon they are not to be so much apprehended. Nevertheless I was at Lombok in the east monsoon, but the natives informed me that they did not remember any single fair monsoon in which the fevers had shewn themselves so dangerous as in that of the previous year.

I have noticed many men on Lombok who were marked by the small pox, but I did not hear that this sickness had caused great mortality, as far as their recollection reached. Vaccination is not known on Lombok. Syphilitic diseases are very common, the *gustis* and priests not being behind others in this respect. These gentlemen speak of this disease as of rheumatism or headache. They wonder to see Europeans who are not affected by this malady, and the first medicine that they usually ask for is a remedy against the syphilis or some stimulant. I have had the opportunity of remarking that nearly all the chiefs of the country become impotent at a comparatively early age. We know that the Javanese have much knowledge of the medical qualities of plants, and almost always know how to use them, even in very dangerous diseases. On Lombok it is wholly different; not even the priests have any skill in that respect. I do not believe that there are *dukons*, as on Java. All medical operations on Lombok are confined to the chewing of *sirih*, which is used as a vomit and purgative. There was no one on Lombok, who was acquainted with the most common remedies of Java, such as the *suren* (cedrela febrifuga), the *kras tulang* (chloranthus sp.), the *daun manni-an* (phyllanthus sp.), the *pole sahari* (alyxia stellata) &c., although all these plants were to be found over the whole island. The last named is the only one which I have not myself seen. I have used the *suren* at Ampanan for my boys, when our quinine was exhausted. The natives were much surprised at this, and all informed me that this was the first time that they had seen such a a use made of the bark of the tree. We find on Lombok the same skin diseases as on Java, frequently blind people, very seldom deformed or crippled persons.

III. PRODUCTIONS OF THE ISLAND. AGRICULTURE. EXPORTS.

1. As all that the island of Lombok exports, is a raw produce, principally of the agriculture and cattle breeding, I include all that I have learned regarding the produce and export in one article. There are positively no manufactures for export, seeing that the industry of the country only supplies a part of the necessary objects for the wants of the inhabitants, such as clothes, mats, weapons, &c. Up to this moment, the animal kingdom yields nothing, either for use in the country, or for the trade. Salt is imported. No metals or coals have been found. I have already mentioned above, that it is supposed copper may be found in the east of the island. I can therefore proceed at once to occupy myself with the agriculture and its different branches.

2. The cultures, which will be chiefly treated of here, are those of rice, cotton, maize, cocoanut, cachang and tobacco.

The principal, as regards its importance, is undoubtedly that of rice, which not only feeds all the inhabitants of the country, but at the same time is the chief article of trade, the source of all wealth, and the production on which the happiness and prosperity of the population depends.

The rice is planted on Lombok almost exclusively on *sawahs*, with the help of rain water or with a regular irrigation. The last mode is more in vogue than the first. I have seen very few *tipar* or *gaga*, that is dry rice fields. The Sassaks, only, cultivate the ground. The Balinese do not work; and leave their fields to be cultivated by slaves or coolies. The manner of putting under water, dividing and attending to the sawahs is the same as on Java. I should however state that the sawahs are even better attended to than on Java. The implements do not differ from those used on Java. Buffaloes and oxen are used in the tillage. Rice mills are unknown on Lombok. They husk the rice (which is a great pity) with so little care, that the grains break and lose much of their beauty. Nowhere, not even at Ampanan, are two crops of rice in the year planted on the same ground. When the harvest is finished, they plough the fields and sow them with maize or different kinds of cachang and *ubi*, before putting the *petakhs* under water for the following season. The rice of Lombok is very beautiful. It is longer, less transparent and thinner of grain than that of Java. It remains very good and can be preserved for a long time, and in that respect it is infinitely better than that of Bali, which, as is known, cannot keep long. It is a great and generally spread error on Java, to rank the rice of Lombok and Bali under one and the same kind. Besides the experience of Mr K. and the natives, I have also in support of my opinion the experience of English and French Captains, who for a long period have purchased rice at Lombok for China, Sydney, Bourbon and Europe, and who are all unanimous, that during the most lengthened voyages, and afterwards in the warehouses, it remains in a state of perfect soundness.

The slaves, who are used for the agriculture, are paid the same as free day labourers. (I do not speak of the coolies, of whom the foreigners and traders at Ampanan make use, and who gain 300 *pitis* per diem). The person who labours in the field from 6 o'clock in the morning until noon is paid with 20 pitis (about 10 cents copper*), those who work until evening receive 20 pitis and food. He who cuts the rice, during the harvest, receives for his share ½ of what he cuts, and gets no other payment or food.

The extent for the sawahs is the *tena*, that is, a quantity of ground 40 Bali fathoms long and broad, namely large fathoms (*depa agung*). The large Balinese fathom is equal to the length of a full grown man, who holds his arms stretched to their length above his head. The small Balinese fathom is the same as that of Europe. A *tena* is thus 1,600 square roods, that is, ⅘ of a Javanese bouw. It is reckoned on Lombok that a *tena* of good sawah gives 450 hands-full of rice of 8 catties, or 3,600 catties of paddy. 100 catties of paddy are considered equal to 60 catties of rice of good quality, and that after the workmen, who husk it, have taken the portion which belongs to them for their wages. The nett produce of a *tena* should thus be 2,160 catties (or 21 piculs 60 catties) rice or white *bras*. That would be about 27 piculs per bouw. If one hires sawahs, he pays to the owner 200 hands-full of paddy, however large the produce may be, so that in a good year he has about 200 to 250 handsfull to himself. I know not, if in this case, the owner furnishes the seed or not.

After the harvest, the rice is preserved in the shape of paddy in the stores, and that for 5 or 6 and even 7 years, at least in part. This shows of what good quality it must be. This custom of keeping the paddy, was the means of preserving the lives of the greatest part of the population at the period after the eruption of the Tombora, as without this custom, they would have perished of hunger, during a famine of 7 years. The cultivator himself seldom brings the rice to market, and if he does so at all, then only in very small quantities. There are men, and especially the women of the chiefs, who carry on the rice trade in the interior, who go from kampong to kampong and purchase the rice. They transport it on horses to the coast where they sell it. The Bugis only purchase it there to load their ships and prahus. The large trade is divided between Mr K. and the Chinese, Mr K. loading two ships and the Chinese one, and that turn by turn. No ship can deviate from this arrangment, made by the princes. These fix the price for buying and selling. They enjoy the half of the profits of the whole rice trade. Two principal kinds of rice are distinguished on Lombok, viz: *white rice* (*bras puti*) which is new rice, 1 to 3 years old, and *black rice* (*bras itam*) more than 3 years

* That is, cents of a Java rupee or guilder, which is valued at 38½ centsof a Spanish Dollar.—Ed.

old. This is the same rice as that of the first quality, and it only differs from it in colour, which is yellowish and thus darker. According as the rice is well or badly husked, appears well or badly cleaned, is more or less broken, it is distinguished as follows:—

No. 1, *puti-puti*, or white rice of the 1st quality.
No. 2, *puti*, white rice of the 2nd quality.
No. 3, *bras sedang*, rice of middling quality.
No. 4, *itam*, black rice 1st quality.
No. 5, *itam-itam*, black rice 2nd quality.

No. 1 and 2 go principally to Bourbon, Mauritius and Europe; No. 2 and 3 to Java, Madura and Makassar; No. 4 and 5 to China and Manila. When I arrived at Lombok rice was 40 to 60 *pitis* the *gantang* (20 to 30 cents). When I left No. 1 sold for 56 pitis the gantang (560 per picul or 280 cents copper); No. 2 for 50 pitis (or 250 cents per picul); No. 3 for 45 pitis (or 225 cents per picul); No. 4 for 40 pitis (or 200 cents per picul); No. 5 for 32 to 36 pitis (or 160 to 180 cents per picul); and the *coyan* of 30 piculs of No. 2 was sold for 24,000 pitis or 120 guilders, which rice had been bought for 15,000 pitis. There is thus a profit of 60 per cent, of which 30 per cent go to the Rajahs, and 30 per cent remain to the merchant. The quantity of rice which is yearly exported from Lombok is estimated at 16,000 tons, viz:—

from the	West coast.....	8,000 tons.
„	East „	7,000
„	North „	1,000

Although the population of Lombok is only half that of Bali, the quantity of rice exported from both islands is about the same. This arises in the first place, because the population of Bali consume double that of Lombok, further, because on Bali a great part of the population (such as the Rajahs, gustis, idas and dewas) do not work, and lastly, because Lombok is more fertile than Bali. The good quality of the rice, its moderate price, and the considerable quantity which the island can spare, deserve the most serious attention of the government. We could thus easily find rice for the Moluccas at Lombok, and cheaper than at present. Perhaps a contract might be made with the princes, and a price fixed, less by half than that which the government pays at present. It is asserted however that the rice of Bali and Lombok does not keep well, but I have already observed, that we must not confound these two kinds with each other. Further, the rice which is sent to Banka, the Moluccas &c. does not require to be preserved long. It is known that it is immediately consumed on its arrival at these places. If a good quantity of rice was derived from Bali and Lombok by contract, it would immediately exercise a considerable influence on the market in Java, and perhaps cause a decline in the high price of rice, which for some years past has been so prejudical to Java.

3. When the rice has been harvested, they then plant, as I

have said above, different kinds of less important plants for the food of the people. We shall first name the maize. It is not only planted on the sawahs after the rice, but much more, as a separate culture, in the mountains and on the hills, especially in the north of the country. Although the quantity of maize produced is very considerable, it is yet entirely consumed in the country, and does not form an article of export.

In place of maize, they sometimes plant different kinds of cachang, whether as a vegetable to be eaten, or as food for the cattle. The kind which is most generally planted is the *cachang iju* (phaseolus radiatus L.) Several cargoes of it are yearly exported to China. It is $\frac{1}{3}$ cheaper on Lombok than the rice, and in China $\frac{1}{3}$ dearer. The Chinese make arrack of a good quality from it. It gives $\frac{1}{3}$ more arrack than the rice, whence its higher price.

Another very important culture is that of cotton, principally on the north east coast, where it is mountainous. The produce is reckoned to be better than that of Makassar, which is so well known in the Archipelago. Enough of cotton is grown, to allow a part of it to be exported, but I cannot give the quantity or the price.

Tobacco is also grown on the island, but not enough for the consumption of the country, so that the rest is imported from Bali, principally from Gianjar, where it cost 5 dollars the picul during my sojourn on Lombok.

Much sugar cane is seen on Lombok, and mostly of the "Otaheite" variety. It is only used by the population for eating, and not for making sugar from it. As I have never seen finer sugar cane than on Lombok, I am inclined to think that the island is as well adapted as Java, and perhaps even better, for the cultivation of this plant and the manufacture of sugar on a large scale. I have been told, that it has sometimes been proposed to make a trial of this, but that the Rajahs did not wish it, and would not give the requisite assistance. The Rajahs are also averse to the growing of coffee, because, as they allege, they do not wish to attract the attention of Europeans further to their island. A small crop of indigo is met with at rare intervals, which the natives, like those of Java, prepare in large pots, and use for dyeing some cloths of the country.

Although there are many cocoanut trees, there are not enough on the island to allow of the export of cocoanut oil, which on the contrary is imported from Bali.

4. The chief article of the trade in cattle, are the ponies. The horses of Lombok are a cross breed between those of Bali and Bima. On Bali their number is large. The Balinese are seldom seen on horseback, and when this happens, they say they are afraid of them, so that they always go on foot accompanied by two men who lead the pony by the bridle. The ponies of Bali are high on the legs, narrow in the chest, and have long and thick

hair, so that they have an ugly and weak appearance. Nevertheless they climb the mountains very well and draw heavy loads. The ponies of Lombok as less high on the legs, broader in the chest, with short and smooth hair. Those which are of the Bima race can easily be distinguished from those which are of the Bali breed. The Rajahs take great pains to rear fine horses. They have procured fine English mares from Sydney, which they cross with Lombok, Bima or Makassar horses. This is the system in Java reversed. In the east of the island the greatest number of horses are reared. In the west we see almost no others except entire horses. On the east, on the other hand, we find mares almost exclusively. They remain day and night in the pastures, from whence they are brought when it is wished to use them for carriage or for a journey. Almost all the men on Lombok are good riders, the Balinese as well as the Sassaks. The greatest chiefs of the country never make use of saddle or bridle. The first is replaced by single cloth, the second by a rope, one end of which only is fastened to the head, and that is enough to enable them to manage the wildest horses.. The chief use, which is everywhere made of the horses, is for the transport. All that is not carried by men is conveyed by horses, and we find on Lombok neither carts nor *pedatti*. A horse, for example, is almost always laden with 300 catties of paddy, besides the large saddle of about 50 catties. These high saddles are put on that the lading may not be wet in crossing the rivers. With these heavy burdens horses make more than 20 miles a day, even in the mountains and on the worst roads. The horses are sold on Lombok for 4,000 to 15,000 *pitis*, that is from 20 to 75 guilders. Foreigners export them principally to Bourbon and Mauritius. During my residence on Lombok the Captain of the French ship *Le Nouveau Tropique* had bought 33 horses, of which the average cost per head were: –

price (average 8,000 pitis)	*f.*40
keep during 30 days at Ampanan at 80 pitis per day, 2,400 pitis	12
export duty per head (4 dollars) 2,800 pitis	14
so that each pony cost on board	*f.*66
the keep on board during the voyage	6
cost at Bourbon	*f.*72

The horses averaged at Bourbon 60 dollars in price, or *f*210 copper, according to the value of the dollar on Lombok, so that this gives a profit of 190 per cent. The cargo, as I understood, was a very picked one, and when less fine ponies are taken, the average price per head is not more than *f.*35 copper. On the other hand it must not be forgotten, that there is a chance of losing ponies on board ship through disease, and that these ponies after their arrival at Bourbon, are not sold immediately, and that

expenses are incurred for their keep, sale &c. They are almost always, as on Java, sold by public auction. A hired pony costs at Ampanan 400 *pitis* or *f.*2 copper, per diem. I believe I do not exaggerate, when I estimate the total number of ponies on Lombok at more than 35,000. I make this calculation from the number of horses of some of the sub-residencies of Java, which are smaller than the island of Lombok and less populous, and which yet have as many as 22,000 horses. The price of ponies on Lombok is rising, on account of the large export which has taken place for some years past and which is still augmenting.

4. The black cattle of Lombok are of the same breed as those of Bali, that is to say, they are undoubtedly an off-shoot of the wild cattle of the Archipelago (Bos sundaïcus). They are much used in the agriculture, but they are not so numerous as on Bali, and dearer than in that island. As the inhabitants of Lombok are almost all Mahomedans, they eat the flesh of oxen, while on Bali, where there are only a very few Mahomedans, no oxen are slaughtered, seeing that the Hindoos do not eat them. They are therefore exported from Bali, while in Lombok they are consumed in the country itself. It is better therefore for those who wish to buy cattle to go to Bali where an ox costs from *f.*2 to *f.*10, according to its age and size.

We find more buffaloes on Lombok than on Bali. For the same reasons that oxen are scarcer and dearer than on Bali, the contrary is the case in regard to buffaloes. On Bali the Hindoos kill and eat them, while on Lombok, where men prefer ox flesh, the buffaloes are spared. They are much used in agriculture. On Lombok they are even dearer than oxen.

Swine are less numerous on Lombok than on Bali. The Mahomedans naturally do not rear them, the Balinese inhabitants rear enough that they may not require to procure them from other places. There are even sufficient to supply all the ships in the harbours. In Bali they are so numerous, that they are exported by thousands to Surabaya, Makassar and Singapore for the Chinese, and to Bourbon, since all kinds of provisions have become so expensive there.

In the south of Lombok, along the coast, a few edible birds nests are found in the rocks. The quantity however must be very trifling.

(*To be continued,*)

NOTICE OF THE KARENS.

By D. J. MACGOWAN, M. D.

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PERHAPS a few columns of a Journal particularly devoted to ethnic investigations, could not be better occupied than with some judicious selections from Missionary periodicals; there lies scattered throughout their pages a vast amount of original matter which if collated would prove no insignificant contribution to Ethnography. Geographical, statistical and philosophical facts, blended with observations on the history, manners and customs of numerous tribes are often met with, which are obviously of greater value than those made by transient and superficial observers. Missionaries themselves, from the absorbing nature of their vocations, can do little more than communicate observations to their Magazines. The generalization of such facts is a task which devolves on those who devote themselves to the elucidation of this new science. To illustrate my meaning, I would refer to one of the most interesting ultra-indian nations, which has been brought to notice almost exclusively by Missionary effort. The following facts in relation to these people, the Karens, have been thrown together as supplementary matter to Colonel Low's paper on the same tribe in a previous number of this Journal.*

Generically employed the term Karen, which signifies *Wild Men*, may include Ka Khyien, Khyiens, Kemmees, Karen-nee or Red Karen, the Pwo and Sgau Karens, who though differing in dialect, possess characteristics so much in common, that they may be regarded as divisions or fragments of one nation. They are found in small communities from the table land of Tibet to the banks of the Meinam, from the province of Yunan in China to the Bay of Bengal, generally in secluded mountain districts. Their whole number has been estimated at five millions.

Tibet is unquestionably the original seat of the Karens of Birma and Siam. This is distinctly indicated by their traditions and corroborated by philologicial resemblances to tribes in that unknown region. Marco Polo devotes a short chapter to a province styled Carain, which Malte Brun supposes to be the "country of the Cariaines which is spread over Ava"—Birma. But the description which the "Herodatus of the Middle Ages" has given of that province affords no further support to this con-

* For information respecting the Karens; vide—The Karen Apostle or Memoir of Ko Thah-Byu. The first Karen Convert with notices concerning his nation by Rev. F. Mason, Edited by Prof. Ripley. History of American Baptist Missions, By W. Gammell, A. M., Professor in Brown University. Life of Boardman Missionary to Burmah. Baptist Missionary Magazine (American.)

jecture than the slender one derived from similarity of name. This seems to be a region of country lying between the Sanpu river and the Himmalaya. Not far from the same part of Tibet, the Venetian traveller informs us were the provinces of Karayan and Kardandan, names not dissimilar to that of the people in question. Of the latter, though he first describes them as idolators, he says "they have neither idols nor churches, but adore the master of the house and say of him 'he is our God'. They have neither letters nor writing, which is not wonderful, because they live in an unfrequented place, and cannot be visited in summer on account of the air which is then so corrupted and putrid that no foreigner can live there." The discrepancy may be explained by supposing there were two races in the country, a dominant one of the sect of Budha, and a subjugated one without any religion at all. Here then the Karens are alluded to, if anywhere, by Marco Polo.

In appearance they differ from all the peoples by whom they are surrounded—possessing tolerably distinct "Caucasian" features—long faces and straight noses.

A remarkable and distinctive circumstance respecting the Karen family is their exemption from idolatry, though for ages in contact with and subject to idolators.* With no priesthood and without religious rites, they have nevertheless a religion of extraordinary purity, embodied in moral and theological maxims in the form of poetry, which their bards have handed down from remote antiquity. To a considerable extent however they are addicted to "Nat" worship—demonolatry, or pneumatolatry. To propitiate these spirits, which are supposed to pertain to hills, rivers, plains, trees, and all grand objects in nature, and also evil spirits, they sacrifice buffaloes, swine and fowls, but they possess no images of these supernatural beings. A few have become Budhists and on the other hand Atheists are sometimes met with. Some tribes sacrifice dogs and eat them, hoping thereby to obtain some of the knowledge which the canine race possess from eating the sacred writings of their ancestors,—which being on skins were edible.†

A portion of them worship their ancestors and make offerings to their manes, which being denounced as an innovation was probably derived from the Chinese. It is remarkable also that "Tien", the Chinese name for Heavens and their highest object of worship, is met with, as Mr Mason informs us, in "Karen poetry as the name of a false God, worshipped by a people with whom they were formerly in contact; though they have not the most distant idea, that that people were the Chinese." The term "teen" however, is

* "The *Karens*, *Khyens*, and Cassays are in the lowest stage of *idolatry*."! Maculloch's Geographical Dictionary.

† We learn from Chinese authority, that so late as the fourteenth century the Cambodians wrote their books and public records on skins dyed black, and used pencils composed of a paste resembling lime which made indelible impressions.

that by which the Jews in China designate the true God.

Cremation is commonly practised, but it also is a modern innovation derived from their Budhist neighbours. It was at burials their traditional poetry was most sung. Polygamy is forbidden in the following tradition:—"O children and grandchildren, if you have one wife, lust not after another female, for God at the beginning created only two."

Under the comparatively milder sway of the Siamese they enjoy some privileges, particularly in their settlement at *Pratthoo-wan,* but from the proud Birman they experience many hardships. Their condition under Birman rule has been vividly pourtrayed by one of their own number, a Christian, in an address to the Governor-General of India, and as is it the "unsuggested production of a Karen" whose language had just been reduced to writing and who himself only a short time previously was an untutored savage, the reader will not object to large extracts from this interesting document. After some devout expressions of gratitude for the benefit his nation had derived from the protection afforded by the East India Company and from the blessings of Christianity communicated by Missionaries, he proceeds:—"The Karens are sons of the forest, without head or ear, and are scattered everywhere and divided in every direction; at the sources of the waters and in the glens above them. When they fall among the Siamese, the Siamese make them slaves. When they fall among the Birmans, the Birmans make them slaves. The Birmans make them drag boats, cut rattans, gather cardamums, collect dammar, seek bees' wax, strip bark of trees for cordage, clear away cities, pull logs, and weave large mats. Besides this they demanded of them presents of yams, arum, ginger, capsicums, flesh, elephant's tusks, rhinoceros' horns, and all the various kinds of vegetables that are eaten by the Birmans. The men being employed thus, the women had to labor at home. Sometimes the men were not at home four or five days in two or three months. Further the young females had to secrete themselves, and affect rudeness, and blacken their faces, for if they did not, the Birman officers would drag them away and make them prostitutes. Married women also that were handsome had to conceal themselves. The men were compelled to guards forts, to act as guides, to kidnap Siamese, and to go from one place to another, till many dropped down dead in the midst of the jungle. Notwithstanding they did all this, they had their arms twisted behind them, were beaten with stripes, boxed with the fist and pounded with the elbow, days without end. The Karens dared not dwell near the cities, for the Birmans took away all their rice and paddy and everything they had and carried off their women by force. Hence they went far off and dwelt on the streamlets and gorges of the mountains. And after all, the rulers sometimes took their paddy, and in a state of starva-

tion they would eat at random the roots and leaves of the jungle, and thus great numbers died. Sometimes the rulers assembled them together near the city, where having nothing to eat great numbers died of sickness and starvation – sometimes they would have to carry rice for soldiers under march, and being unable to cultivate their fields great numbers died of hunger from this cause. Then those whom the rulers called, if unable to go, either from sickness in their own families or in their own persons, had to give money to the officers that came, and money for the rulers that sent them, and if they had no money they were compelled to borrow of the Birmans and thus became their slaves."

Interspersed with these and similar complaints of wrongs which they had suffered and which all, except those residing in the territory of the East India Company, still suffer, are allusions to an ancient prophecy of their elders, respecting future deliverance by white men from beyond the sea, which prediction has been in part fulfilled, as regards temporal matters, in the extension of British conquest, and spiritually, by the success of American Missions. Beside the degradation induced among them by their servile position, they are greatly addicted to the use of intoxicating drinks, a vice from which their Budhist neighbours are comparatively free. They are also very filthy in their habits. On the other hand the possess some excellent traits. One of the most prominent characteristics of Asiatic nations is their disregard for truth, this reproach belongs less to the Karens than to any tribe on the continent; lewdness, also, is less common; they are hospitable to a remarkable degree and generally kind in disposition, which indeed their poetic temperament and extreme fondness for music, chiefly vocal, sufficiently indicates.

But, as already intimated, the distinguishing feature of the Karen nation, is their religious character, or rather their possession of scriptural traditions containing the main doctrines of the Old Testament. Some of these are subjoined from Mr Mason's biographical sketch of the first Karen Convert.

I. On God.

"God is unchangeable, eternal,
He was in the beginning of the world;
God is endless and eternal,
He existed in the beginning of the world;
God is truly unchangeable and eternal,
He existed in ancient time, at the beginning of the world,
The life of God is endless;
A succession of worlds does not measure his existence,
Two successions of worlds do not measure his existence.
God is perfect in every meritorious attribute,
And dies not in succession on succession of worlds."

In the above extract the existence and eternity of God is plainly taught, and with equal clearness, and in the same style, his omnipotence, omniscience, omnipresence and holiness are declared.

In the following he is recognized as the Almighty Creator.

"In ancient times God created the world,
All things were minutely ordered by him."

"He created the sun, he created the moon, he created the stars. The creation of the sun, the moon and the stars was finished."

"He created again (creating) man. Aud of what did he create man! He created man at first from the earth. The creation of man was finished. He created a woman. How did he create a woman? He took a rib out of the man and created a woman. The creation of woman was finished."

Eden is also described; among the trees was one, concerning which God said "eat not of its fruit. If you eat you will become old and die - eat not."

The temptation and fall.

"The fruit of temptation was bad.
It poisoned to death our mother;
The tree of death came by woman."

"God commanded man anciently,
Satan appeared bringing destruction.
God commanded man formerly;
Satan appeared deceiving unto death.
The woman E-ü and the man Tha-nai
Did not meet the eye of the great dragon;
The woman E-ü, and the man two persons;
The dragon looked on them; and they did not meet his hand.
The great dragon deceived the woman and Thai-nai;
How is it said to have taken place?
The great dragon succeeded in deception, deceiving unto death;
How is it said to have been done?
The great dragon took yellow fruit,
And gave to eat to the son and daughter of God."

"O children and grandchildren! because in the beginning man ate of the fruit of the tree of death, poison descends to us and we die." They believe there are angels in heaven. "The beings whom God employs to execute his purposes" who have never sinned. Of Satan they say—

"Satan in ancient times was holy,
But he departed from the love of God,
And God drove him away."

Reference is also found to a deluge, and also to the dispersion of mankind and the confusion of tongues.

"Because they disbelieved God
Their language divided
God gave them commands
But they did not believe him, and divisions ensued."

Connected with their views of Astronomy are some ideas supposed to refer obscurely to the doctrine of the resurrection, but with little reason. It is worthy of remark, however, that the Karens hold to the astronomical system of Ptolemey, while adjacent Budhist nations suppose the sun, moon and stars revolve round

a great mountain to the north, in planes parallel to the surface of the earth.

Mr Mason also gives translations of their moral precepts, which are of singular excellence, on love to God, prayer, repentance, filial piety, relative duties, charity, love to enemies, with admonitions against murder, cruelty to animals, robbery, adultery, false swearing, lying, idleness, covetousness, intemperance and anger. In relation to one of these, observe the following "O children and grandchildren; if a person spits in your face, do not spit in his face in return."

The happiness of the righteous in heaven and the misery of the wicked in the "fire of hell," are also mentioned.

Although so many extracts have been given already, space must be found for some of their national traditions. They anticipate great temporal prosperity under their own Kings and pray for it in the following strain.

"O Lord, we have had affliction for a long succession of generations; have compassion, have mercy upon us, O Lord. The Taling Kings have had their season, the Birman Kings have had their season, the Siamese Kings have had their season, and the foreign Kings have all had their season; the Karen nation remain. Let our King arrive, O Lord. Thou, O Lord, whom we adore, to whom we sing praises, let us dwell within the great town, the high city, the golden palace. Give to us, have compassion upon us, O Lord – Let us have Kings and let the city, the town, the great town, the Silver city, the new town, the new city, the palace, the royal residence, arrive to us all, O Lord."

Behold the millenium consequent on the rule of their monarchs.

"When the Karen King arrives,
There will be only one monarch;
When the Karen King comes,
There will be neither rich nor poor."

"When the Karen King arrives,
The beasts will be happy,
When the Karens have a King,
Lions and leopards will lose their savageness."

They hold that anciently they were beloved of God above all other nations, but in consequence of transgression God departed from them. His return is confidently predicted. Such are some of the traditions of this extraordinary people, which from a remote antiquity they have preserved without the aid of writings, being destitute of a written language.

With regard to those of a prophetic character, referring to their deliverance by white foreigners, it is possible, if not probable, that they date their existence subsequent to the extension of European commerce to those regions, but their religious dogmas cannot be referred to a Christian, Mahomedan, or Pagan source, they were evidently derived neither from the New Testament, the Koran

or the Vedas,—they are manifestly Hebraic. The question here presents itself—Are the Karens descendants of Jews, or was it in consequence of intercourse with Jews that they became possessed of so many scriptural truths? The solution of this question is perhaps impracticable, but facts connected with it are of peculiar value to the science of ethnography.

In his earlier publications,* Mr Mason endeavours to prove that the Karens were the lineal descendants of Abraham, but in the volume more recently published no allusion is made to this theory. It is probable that it has been abandoned, nevertheless the coincidences pointed out, admitting them to be nothing else, are, when taken in connection with the foregoing extracts, highly suggestive. The most striking of these is the name for God in Karen Yu-Wah, which they fear to pronounce; in like manner the Jews regarded the incommunicable name of the most high. Mr Mason remarks "with the present Masoretic pointing, the name is read Ye-ho-wah, and dropping the middle syllable, as Bishops Hare and Lowth both do, we have Yu-wah, at once." The same authority describes their poetry as decidedly Hebraic; their dress also, which differs from that of their neighbours, is very similar to that worn by ancient Jews, and the beard, though often plucked out conformably to the custom around them, is regarded as a mark of dignity. Absence of the rite of circumcision and their use of swines flesh does not strongly militate against the hypothesis of the Jewish origin of the Karens. The Jews in China (who appear to have come hither in the century preceding our era) have found the rite and prohibition to be extremely burdensome, and so much condemned by the Chinese, that they seem quite willing to discard them altogether. Now, if the Karens form any portion of that body of Israelites which was carried to the interior of Asia B. C. 772, or of those of Judah taken into captivity subsequently, it is not strange that they should heve lost all trace of such custom, their circumstances being peculiarly unfavourable to their observance.

Waving the discussion of questions which naturally arise out of these facts, I shall concluding this desultory paper with a brief narrative of the progress of Christianity among the Karens, a subject of deep interest to all who make the human race their study. The following remarks, as well as these preceding, refer mainly to the Pwo and Sgau Karens. Missionary operations had been sedulously prosecuted, but with indifferent success, for above fourteen years among the Birmans, during which period the Karens attracted no attention. The conversion of one of their number, Ko Thah-Byu (baptized at Tavoy in 1828) the memoir of whom has been frequently quoted, served to bring his countrymen under the immediate observation of the Missionaries. The

* Am. Baptist Missionary Magazine—vol. XIV (4) 1834.

neophyte himself become forthwith a zealous Missionary not to his tribe only but to Birmans also, and though very imperfectly qualified as respects mental training, yet enjoying the counsel of these tutors, he was able to accomplish much good. At his death which occurred twelve years after (aet. 62) there were about thirteen hundred native disciples, many of whom were greatly indebted to him for their saving knowledge.

We have named the memoir of Boardman as useful to those who may with to become further acquainted with the Karens. This lamented Missionary was permitted to commence the work of evangelizing these "wild men," but he fell early in the warfare, but closed his brief and useful career like an intrepid soldier, on the field of conflict; borne on a cot to the margin of a majestic stream he there witnessed the baptism of a large body of Karens, the first ingathering from that nation, took part in further ceremonies attending their reception into the Christian Church, and calmly expired as it were in the arms of victory. A morally sublime scene! Another of those who crossed the Atlantic and laid down their lives for this tribe deserves mention. Miss Macomber took up her abode alone in the wilds of a Birman jungle, in a village whose inhabitants were debased by intemperance and sunk in the grossest ignorance. This moral waste was through her pious labours made to assume the aspect of a garden. She was soon striken down by disease, but that place is now a Christian village, a splendid and enduring monument of female devotion.

By such losses their evangelization was much retarded, and at no time has the number of Missionaries employed been at all commensurate with the nature of the undertaking. Nevertheless the work has been prosecuted with ardor and success by Messrs Mason, Wade, Bennet, Abbot and others, so that a year since the number of Church members was seven thousand, but the extreme care observed on the reception of members leaves a large number who though un-baptized may still be regarded as forming part of the Christian population which cannot be less than 20,000. The sincerity of these converts has been tested by the fiery ordeal of persecution which has fallen upon all except those enjoying the protection of British subjects. Birman rulers have oppressed them by fines, imprisonmeut and torture; their cruel proceedings were only checked by fears lest they should wholly lose this portion of their subjects by imigration into the Company's territory. The present policy of the Court of Ava is to keep Protestant Missionaries out of the country, not by offering them any molestation, but by the more effectual method of punishing all natives who may go to them for instruction, hence the former can prosecute their labours only in the provinces ceded to the East India Company Still the work goes on, despite these obstacles, to a considerable extent through the instrumentality of

native preachers. Large numbers also cross the mountains to meet the Missionaries for baptism and instruction—a journey of great peril, for to avoid the Birman officers, they are obliged to travel by night and thereby expose themselves to beasts of pray. The softer sex likewise brave these dangers of mountain passes and dense jungles, fording streams in which they sometimes are nearly overwhelmed, in their thirst for religious privileges. As Christians, they manifest a praiseworthy self denial in contributing for the relief of their nation in several ways, and a large proportion of them are unwearied in efforts for the evangelization of their heathen neighbours.

The Missionaries have been at great pains to restrain their migratory habits and have for that purpose gathered them into villages, and endeavoured to impart such improvements in agriculture as will tend to promote this object so necessary for their civilization. Several of their dialects have been reduced to writing—for some the Roman, and for others the Birman character, have been employed. The Sacred Scriptures have been translated and published and will be eventually completed in every dialect. Elementary works have been prepared on the sciences and the beginning made of a native literature. In fine the press, the power and benefits of which they have learnt to appreciate, is in constant operation for their enlightenment. Besides schools of an inferior order, others of a higher character are conducted for the education of teachers; female education and a course of theological instruction for preachers are amongst the plans now prosecuted for the education of the native mind.

Besides the obligations American Missionaries in Birmah are under to the H. C. for regarding their enterprise with favor, they often express themselves indebted to officers of the Company for sympathy and pecuniary assistance in their efforts for the conversion of the Karens.

Christian philanthropy is under few obligations to Christian governments, so called, for countenance in furtherance of its plans for the melioration of the less favored portions of the human family, and so also the presence and influence of civilized men too frequently prove obstacles to measures pursued for the moral education of the uncivilized; exceptions therefore should always be particularly and gratefully acknowledged.*

Ningpo, February 12th.

* In China, whilst the arts of Western diplomacy and the power of arms were in active employment to promote the extension of commerce, regardless of the effects of much of that commerce on the welfare of man, little regard was had for the nobler interests of civilization and humanity, until M. Lagrene contended for the toleration of Christianity throughout the empire; this, to his honor and that of France, he achieved. But when negociations for this object were pending, the government of the "Defender of the Faith" was issuing instructions to all her functionaries to avoid all intercourse and communication with Christian Missionaries.

NOTICES OF PINANG.*

On Monday, 7th July 1800, the British Colours were hoisted n Province Wellesley and the country taken possession of by virtue of a Treaty just concluded between Sir George Leith, Lieutenant-Governor of Pinang, and the Eang de per Tuan of Keddah.

As this Treaty may be found in all collections of Indian Treaties, and has frequently been published elsewhere, it is needless to repeat it here. It may be remarked however that one article of it specially abrogates all former Treaties with Keddah, and consequently our relations with that country must be deemed founded on the provisions of this Treaty.

The Treaty was negotiated by Mr Caunter, whom the Lieutenant Governor had deputed to Keddah for the purpose. In forwarding the document for the approval of the Supreme Government he describes the difficulties which Mr Caunter encountered, and which though easily surmounted are very characteristic of a petty Malayan Court. He says,

"On Mr Caunter's arrival at Purlis, he presented my letter "and presents to H. H. and took an early opportunity of "speaking to Inche Ibrahim (the confidential servant but not "the ostensible Minister of the Rajah) on the subject of the land. "He found him well disposed to forward his request and soon "gave Mr Caunter to understand that the Rajah was also "disposed to give the land, but an opposition was made by the "Ministers. For some days nothing was done owing to the "dilatoriness of the Malays in transacting business and to the "above mentioned opposition, the motives of which, for some "time, could not be discovered; at last it was hinted to Mr "Caunter, that the Ministers and the women of the Seraglio "required some presents, and that if this was not complied with "there would be no hopes of obtaining the land. Upon being "questioned as to the amount of the presents required, $2,000 "was the sum named. Mr Caunter being sensible of * * * "took upon himself to promise that $2,000 should be given. "Every obstacle was immediately removed."

The Treaty was approved of and confirmed by the Supreme Government, with however a hint to the Lieutenant-Governor that he was not empowered to conclude Treaties of himself, and that he should have made the provisions dependent on the confirmation of Government. The Treaty was subsequently approved of by the Home Authorities.

The following letters descriptive of the state of spice cultivation on the island at the commencement of the present century, will be

* Continued from p. 305.

read with interest by those who have been enabled to form an idea of the extent of such cultivation at the present day. Numerous as are the plantations in what is especially denominated "The Valley," yet those who have not gone beyond the roads which intersect that valley, know nothing of the extent to which spice cultivation is carried in Pinang:

To R. C. Crommelin, Esquire,
Secretary to Government in the Public
Department at Fort William.

Sir.—I have the honor to transmit to you, agreeably to the orders of the Honorable the Vice President in Council, an account of the spice plantations on this island, belonging to the Honorable Company and to the inhabitants.

The clove tree at present seems to thrive better in the Honorable Company's garden than the nutmeg, but on the other hand, the nutmeg tree, in some of the gentlemen's gardens, is the most promising; it is, therefore, I think fair to conclude that the plants will succeed in different parts of the island; the nutmeg grows slowly till it attains the height of 4 feet, when it advances more rapidly; till this year, it was uncertain whether the nutmeg tree would produce fruit, I have now the satisfaction to say, this doubt is removed, as there is a fine nutmeg on a tree belonging to Mr Caunter, and many more in his grounds in blossom.

In the Company's garden, besides the clove and nutmeg trees, we have the cinnamon, pimenta, coffee, kayo-pootie, colelava, and many other plants, all of which thrive extremely well.

Mr Light was the first, who introduced the cinnamon tree on the island, he at the same time brought the clove and nutmeg tree, all these were procured at great expence from the Mauritius. —The two latter soon died, the cinnamon is not reckoned so good as the one brought here by the late Captain Stokoe, from the botanical garden at Calcutta: some cinnamon from this tree was prepared here, and a specimen of it I believe sent round to Bengal. The cinnamon tree is considered here merely as an ornament, and as it grows very rapidly, is generally planted in grounds for an avenue; and I fancy now will never be regarded in any other light.

The coffee on the island has been procured from different places; the Java coffee has hitherto succeeded the best—there is a good deal of it on the island, and the cultivation will, I think, answer very well.

Spice plants in the Honorable Company's plantation.

Nutmeg plants	7 years	old.....	362
do.	4	do.....	3,436
do.	3	do.....	3,562
do.	2	do.....	2,684
do. seedlings	under 1	do.....	9,561
		Nutmeg plants....	19,605

Clove plants	6 & 7 years old	.....	659
do.	3 & 4	do.....	1,069
do.	2	do.....	4,531
		Clove plants....	6,259

Spice plants on Mr Roebuck's Estate.

Nutmeg plants about 3,000, of which 172 are from 3 to 4 feet high, age uncertain—12 are from 4 to 7 feet high. Clove plants 200, from $1\frac{1}{2}$ to $2\frac{1}{2}$ feet high, and a few seedlings, 1 foot high.

Spice plants on Mr Caunter's Estate.

Nutmegs 500 from 3 to 10 years old, a few of the latter from 7 to 9 feet high—these have blossomed, there are also a few of the long nutmegs.

Cloves 40 plants from 3 to 4 feet high.

Many other gentlemen have clove and nutmeg trees in their gardens; the whole number in the island may be estimated at about 33,000.

I have &c.

Fort Cornwallis,
Prince of Wales Island,
The 6th March, 1802.

(Sd.) George Leith,
Lieut.-Governor.

Extract Bengal Public Consultations,
8th July, 1802.

Mr William Hunter,
Service.
To C. R. Crommelin, Esquire,
Secy. to the Government, Public Department.

Sir.—In obedience to the commands of the Honorable the Vice President in Council, conveyed by your letter of the 4th March, I have endeavoured since my arrival on this island to procure such information on the state of the Honorable Company's spice plantations as appeared interesting—and I have to acknowledge the liberal assistance which I have received from the Lieutenant Governor, by the communication of materials which greatly tended to facilitate my inquiries. Although from the shortness of the period, and the infirm state of my health, I am not yet able to offer a report that can be deemed complete, I have judged it best to avail myself of the present opportunity to send you for the information of the Hon'ble the Vice President in Council such an account as my time and ability have hitherto offered.

In a letter from the Lieutenant-Governor of the 6th ultimo, you have a complete enumeration of the nutmeg and clove plants in the Hon'ble Company's plantation, which it would be unnecessary to repeat, I shall therefore confine myself to the points which are left untouched in that letter.

The ground allotted for the Honorable Company's spice plantation contains about 130 acres, bounded on the west and south sides by

a lofty hill. The soil is sandy, mixed with a redish clay; near the bottom of the hill, the proportion of clay is greater and the soil richer than in the parts which are more remote, and its surface being lower, it is more retentive of moisture, but there is very little black vegetable mould in any part of the ground. In the lower parts the trees are found to grow with the greatest luxuriance, especially the nutmegs, which require more moisture than the cloves. The southern part of the plantation lies on the bank of the Ayer Etam, or Black River, and being low ground, is liable to be overflowed after heavy rains, as the river then sometimes rises suddenly to the height of ten feet above its usual level. But this water soon runs off. It may however be an object to bank up this part so as to prevent those casual inundations, which are apt to carry off the richest part of the soil.

The trees, both nutmeg and clove, are planted at the distance of fourteen feet, each way from one another; which gives 222 trees to an acre. Only between twenty and thirty acres of ground are planted, the remainder is not yet cleared—consequently of about 26,000 trees now in the plantation, not quite 6,000 yet stand in the place where they are to remain. Of the remainder, 9,000 are seedlings not yet removed from the boxes in which they were imported.

The labour of fifty convicts is appropriated to the cultivation of the spices. But the process of clearing the ground is now performing by contract; it is usually accomplished in the following manner:

The large trees are first cut down at the distance of six or seven feet from the ground, after which the earth is dug away from the roots, the ramifications of which are carefully traced to their full extent, then the trunk of the tree is cut up into pieces ten or twelve feet long; and of those logs, together with the cuttings of the root, and the surrounding brushwood, a pile is formed round and below the body of the root and remainder of the trunk. This being set on fire the whole mass is reduced into ashes, which answer the purposes of manure. By this method, much timber is destroyed which would be valuable in any other situation, but the price of labour here is so high, that it could not bear the expense of transporting.

The task of cutting down the large trees is executed by Malays, at the rate of five dollars per orlong of eight yards square, that is about one acre and one-third—the remaining operations, necessary to bring the ground into a state fit for cultivation, are performed by the Chinese, who contract at the rate of twenty dollars per orlong. The wood on the Company's plantation has been cut down for some years, so that the remaining expense of executing the work may be estimated at twenty dollars per orlong, or fifteen dollars per acre, making 1,350 dollars for 90 acres, which would suffice for 20,000 trees.

If ground which has been cleared of wood be neglected, it is covered, in a short time, with a very troublesome grass known by the name of Lalang, which I take to be the Saccharium Diandrum of Doctor Roxburgh. The roots, which are jointed at every inch, and strike out ramifactions at every joint, penetrate the soil to the depth of three or four feet, and the stalks being in the language of Botanists, cespetose, that is seven or eight from a single root, the rapidity with which they are multiplied may be easily conceived. And accordingly in the extraction of these consists the principal labour of cultivation. As the trees newly planted require shade, it is customary to put a plantain tree into the ground along with each of them, at the distance about a foot, and it answers still better to plant these two or three months before the spice trees which they are intended to shade. Besides this it is usual to cover the young tree for two or three months with a conical shade of grass. With these precautions the trees thrive very well. Those which are brought from Moluccas at an advanced period of their growth, are preserved with great difficulty; of four which measured from nine to fourteen feet, only one, and that the smallest, is now alive. It appears from the number of its joints to be twelve years old and measures ten feet. But the trees which were transplanted very young, have uniformly done well. One six years old measures 4½ feet, and another of seven years is six feet high, and its trunk five inches in circumference. The first of these put out a shoot last year of ten inches. Trees when transplanted after three or four years may be reckoned to loose the growth of two years, but seedlings lose nothing.

Those trees which have been measured grow more luxuriantly than the others; but a sufficient quantity of manure for the whole cannot be obtained. From the almost constant succession of showers on this island, it is seldom necessary to water the plants, but it becomes requisite if a week or ten days pass without rain.

The experiment has not yet been made in the Company's plantation, of planting the spices on the declivity of the hill, which according to the experience of a planter in Dominica, who published some years ago the result of his observations, would probably improve the quality of the clove, but I am informed that the clove was planted by the late Mr Swaine on the side of the hill, near the Waterfall, and thrives as well as in other situations. Both the clove and the nutmeg have been planted on the top of the hill, and are healthy, though of a lower growth than on the plain.

Beyond the hill to the southward of the spice plantation is the river Sungey Cluan, on the bank of which is said to be a black mould, the richest soil in the island. Mr Roebuck's plantation of the spices is near that quarter, and is reported as one of the most thriving.

The nutmeg at Amboyna is said to be in full bearing in ten or

twelve years, but the clove tree of near twenty years growth, before it produces much.

I have &c.

(Sd.) W. Hunter.

George Town, P. W. Island, 21st April 1802.

P. S.—Since writing the above, I am informed; that Mr Roebuck's plantation is near four miles from Sungey Cluan, and on a red soil.

(Sd.) W. Hunter.

Extract Bengal Public Consultations,

29th July, 1804.

To Thos. Philpot, Esquire,

Secy. to the Govt. in the Public Department.

Sir.—I have been honoured with your letter of the 8th instant, accompanying a copy of a letter from Mr Wm. Hunter, dated Prince of Wales Island, 21st April last, on the state of the spice plantations on that island; the copy of the Lieutenant-Governor's report of the state of those plantations, dated 6th March last, I have also received.

Mr Hunter observes that of 26,000 nutmeg plants now in the plantation, only 6,000 have yet been planted out, consequently 20,000 remain in the nursery, and in the boxes in which they were imported. On that account, I am induced to request, you will be pleased to suggest to His Excellency the Most Noble the Governor-General in Council, that it may be advisable to direct Mr Hunter to make every exertion in his power, to have the whole planted out, either in the Company's plantation or distributed amongst such gentlemen as are in possession of land fit for the growth of this tree, or both ways, as soon as possible, for I have found by repeated experience, that the nutmeg tree will not bear to be transplanted when advanced in age and size, and have invariably found that the younger they are when transplanted to the place they are to remain, the better do they thrive.

I have &c.

(Sd.) W. Roxburgh,

Botanical Superintendent.

Botanical Garden, 26th July, 1802.

Ordered that a copy of the above letter be sent to the Lieutenant Governor of Prince of Wales Island, with the following letter from the Secretary:

To Sir George Leith, Bt.,

Lieutenant-Governor of P. W. Island.

Sir.—I am directed by His Excellency the Most Noble the Governor-General in Council, to transmit to you the accompanying copy of a letter from the Superintendent of the Botanical Garden, dated the 26th instant, and to desire that you will give the

necessary directions for planting out and distributing the nutmeg plants as recommended by the Superintendent.

I am &c.

(Sd.) Thos. Philpot,

Secy. to Govt. Public Department.

Fort William, 29th July 1802.

To C. R. Crommelin, Esquire,

Secretary to Government in the Public Department.

Sir.—In my last of the 21st April, I had the honor to communicate such information on the subject of the Hon'ble Company's spice plantations on this island as I had then obtained. And I shall now proceed to detail such facts as have occurred since the date of that account, together with some corrections and farther particulars which longer observation has brought to my notice.

2. As I was obliged to reside some time on the hill on account of my health, your letter to the Lieutenant-Governor, dated the 4th of March, was communicated to me on my return to town of the 11th ultimo, and on the 15th the plantation was committed to my charge whereby I shall be the better enabled to observe its state and to adopt such measures as may appear necessary for its improvement.

3. Respecting the number of spice plants despatched at different times from the Moluccas for this place, which is the subject of one of the questions proposed by Dr Roxburgh, the following abstract contains all the information that is now procurable:

Date.	*Ships.*	*Commanders.*	Cloves.				Nutmegs.			
			Large	*Small*	*Seeds*	*Total*	*Large*	*Small*	*Total*	
1800										
Mar. 30	....	George ..	..	..	3647	3647	..	..	..	
May ..	Thomas ..	Young ..	1286	7265	..	8851	..	3587	3587	
June 18	Bangalore.	Lynch ..	1108	..	..	1108	..	3497	3497	
Aug. 23	Unicorn ..	Langland .	826	1253	..	2079	421	2623	3044	
—	Ruby ..	Sinclair ..	163	364	..	527	100	..	100	
1801										
July 11	Bangalore.	Lynch ..	..	..	..	..	504	..	504	
Sept. 1	Expedition	Peterson ..	46	..	..	46	305	13783	14088	
			3429	8882	3647	15958	1330	23940	24820	Nutmegs
									15958	Cloves
						Grand Total..			40778	

Of the large trees a great proportion died on the voyage and many perished afterwards, so that the fact appears to be fully established that the younger the plants are when shipped their change of succeeding is the better, and that of all modes the most advantageous is that of transporting seedlings or seeds sown in

boxes a few days before the ship's departure. Besides nutmeg, clove, sagueras, and canarium trees, the Expedition had on board one thousand plants of sixty-three different species; all of which, with a very few exceptions, perished during a long and tempestuous voyage.

4. Of the nutmeg and clove trees enumerated in the Lieutenant Governor's letter of the 6th March, there still remain in nursery beds 3,231 cloves, 10,131 nutmegs. There are not any now in boxes. During the months of April and May there have been planted out in their permanent stations nutmegs 820, cloves 1,460. The distances at which they are planted, I find are fourteen feet for the nutmegs, and fifteen feet for the cloves, being 289 of the former and 256 of the latter in an orlong of 80 yards square. Consequently the ground required for planting out 10,132 nutmegs is 35 orlongs and for 3,231 cloves it is 12½.

5. The ground, for the clearing of which a contract was made with the Chinese, as mentioned in my last, was 50 orlongs; which space will be sufficient to contain all the nutmeg and clove trees now in the nursery. But I find in my statement was inaccurate in saying that the Chinese were to bring the ground into a state fit for immediate cultivation. It is only required of them to dig out the roots, fill up the holes and level the ant hills, some of which are five or six feet high. These terms have been fulfilled, but a considerable labour remains, to level the ground and pulverize the soil sufficiently for planting. This cannot with much delay be performed by the convicts, great part of whose labour is employed in keeping clear the ground already planted. For, although the number of these people assigned for the cultivation of the spices, is 50; yet those actually employed in the plantation, have during the last two months been reduced by sickness, and the exigencies of the public service in other departments, to thirty-five. As it is of importance that those trees should be planted out with as little delay as possible, I have determined with the approbation of the Lieutenant-Governor to employ Chinese, either by contract or on monthly wages, as may be found most advantageous, to complete the preparation of that ground. And it may be farther necessary to prepare in the same manner, another spot for the reception of the plants which Mr Smith may bring with him from the Moluccas.

6. Since the date of my last I have seen the clove and nutmeg trees on the top of the hill. The elevation is said to be 1,700 feet above the level of the plain; and the thermometer in the shade at noon seldom rises higher than 76°. The soil in which the trees are planted is a hard red clay mixed with sand. There are 55 clove trees, planted about 15 months ago. The greatest part of them look strong and healthy, but their growth is much slower than those below. The nutmeg trees are 45, planted only about four months. Many of them look sickly and may be expected to

fail. The season unfortunately for them has been unusually dry.

7. Besides the nutmeg and clove trees the following useful or curious productions of the eastern islands are in the plantations :— canarium 3,032; coco (theabroma cacao) 64; kayu putih (melalacea leucadendrand) 9. There are also two pimento trees which were received from the Botanical Garden at Calcutta.

Although the spice trees in their present situation appear to thrive exceedingly well, it might yet be desirable to try them in a greater variety of soils and exposures over the island, particularly the nutmeg, which delights in a rich soil, would probably answer well at Sungey Cluan. But whether this experiment should be made by farther disseminating the Hon'ble Company's plantation; or by distributing a certain number of trees to proprietors of ground in that district I cannot venture to give an opinion.

9. It would have given me much satisfaction to offer some estimate of the produce that may be expected from the plantation; and of the time when it will begin to repay the expense incurred by importing the trees and by their subsequent culture, but of the data requisite to form such a calculation, viz., the age at which the trees attain perfection, and the average quantity of spice which they yield when in full bearing, the accounts I have yet seen are so imperfect and discordant, that no solid structure can be erected on such a foundation. I must therefore decline this disquisition until better information can be obtained on those points.

I have the honor to be &c.

George Town, Prince of Wales Island, 1st July, 1802. } (Sd.) W. Hunter.

The following statements were forwarded to government by Sir George Leith in October 1803, without remarks or comments of any kind from himself. Probably they were not then deemed worthy of any comment, though at this distance of time they are of far more value than the volumes with which the island authorities worried their superiors regarding their local quarrels and disputes.

The Price Current of 1801-2 will be, no doubt, especially interesting to many who will compare it with that of half a century later. Nutmegs and cloves at the prices of 1801-2 ought to have brought large fortunes to individuals, but it does not appear that the spirit of planting came over the island till a far later date.

It will be observed in the first statement that two vessels (one of large size) had been built and launched in Pinang, but this is the only notice up to that date to be found in the records of the capabilities of the island for ship-building. Indeed, throughout the records are very incomplete (with the exception of the long winded disputes between parties) and many long intervals occur without any notices.

Statement of the Ships and Tonnage arrived at and departed from the Port of Prince of Wales Island from the 1st May 1801 to 30th April 1802.

	Number of Ships	*Amount of Tonnage.*	*Bengal.*	*Bombay.*	*Madras.*	*Bencoolen.*	*China.*	*Malacca.*	*Quedah.*	*Acheen & Pedier.*	*Amboyna.*	*Pegu.*	*Nagore.*	*Rio de Janeiro.*	*Hamburgh.*	*London.*	*Perak.*	*Goa.*	*Mocha.*	*Point de Galle.*	*Calamian.*	*Selangore.*	*Alligay.*	*Rhio.*
Under English Colors	135	25805	6211	2511	2690	80	3080	4378	430	2350	1160	765	..	..	..	700	1030	..	60	..	200	50	..	80
American, Danes, Portuguese, &c.	20	6862	1800	..	500	..	2210	500	..	..	..	..	..	500	380	372	..	300	..	300	..	..	..	..
Asiatic Colors	99	7783	..	..	..	..	300	1651	3190	200	..	60	2262	..	..	..	..	..	20	..	..	..	100	..
Total	254	40450	8011	2511	3190	80	5590	6529	3650	2550	1160	825	2262	500	380	1072	1030	300	80	300	200	50	100	80

	Number of Ships.	*Amount of Tonnage.*	*Bengal.*	*Bombay.*	*Madras.*	*Bencoolen*	*China.*	*Malacca.*	*Acheen & Pedier.*	*Amboyna.*	*Pegu.*	*Nagore.*	*London.*	*Perak.*	*Goa.*	*Salangore.*	*Linga.*	*Cape of Good Hope*	*Marcal.*	*America.*	*Quedah.*
Under English Colors ..	127	25085	5034	1350	2770	260	3640	4834	3745	1006	280	150	840	140	..	60	..	360	250	..	356
American, Danes, Portuguese, &c.	31	7284	1220	150	500	..	2690	1782	..	..	..	..	..	..	300	..	..	..	..	372	..
Asiatic Colors.. ..	78	5680	..	..	..	..	270	..	2386	..	100	1066	..	535	..	..	250	..	100	..	973
Total	236	38049	6254	1510	3270	260	6870	6660	6131	1006	380	1216	840	675	300	60	250	360	350	372	1329

Ships launched at Prince of Wales Island—*Prince of Wales*, 797 Tons.
Peace, 108 „
905 Tons.

Price Current of Merchandize, for the year 1801-2.

			Lowest Price.	Highest.
Iron	℔	picul	$6½	9
Steel		„	9	14
Rice, Bengal	℔	bag	2	3½
Bees' Wax	℔	picul	22	30
Pepper		„	9	14
Rattans	℔	100 bdles	7	16
Opium	℔	chest	480	560
Madeira Wine	℔	pipe	85	300
Coir Cordage	℔	picul	6	10
Betelnut		„	3½	4
Tin		„	12½	15
Sago		„	2	3½
Europe Canvas	℔	bolt	14	18
Country do		„	7	10
Batavia Sugar	℔	picul	5	8
Anchors	℔	cwt	14	20
Nutmegs	℔	picul	200	250
Cloves		„	100	140
Camphor		„	150	2500
Benjamin		„	6	30
Sticklac		„	8	16
Europe Cordage	℔	cwt	14	20
Tar	℔	cask	8	15
Copper Sheet	℔	picul	45	75
Cutch		„	5	9
Bird's Nests		„	1500	2500
Beche de Mer, black		„	12	30
Do. white		„	5	10
Oysters dryed		„	9	12
Dammar, Raw		„	¾	1
Do. Boiled		„	1½	2
Humums	℔	corge	45	160
Baftaes		„	24	50
Gurrahs, White		„	45	50
Do. Brown		„	38	45
Do. Blue		„	50	65
Knives		„	16	20
Taffalics		„	40	65
Chintz, Patna, 12½		„	18	22
Do. 10½		„	12	16
Cassa Marmoodys		„	50	110
Tanjeebs		„	45	200
Kaac Blue Cloth 7 kaal		„	48	55
Do. 8 „		„	55	65
Do. 9 „		„	60	72

Brown Punjams 12	„	„	80	90
Do. 14	„	„	90	110
Do. 16	„	„	95	120
Raw Silk.....		℔ chest	270	350
Lutstrings 36 cubits.....		℔ piece	13	18
Do. 28 „		„	7	12
China Velvets.....		„	28	40
Do. Satin.....		„	20	35

No. 7

Rates of Freight and Insurance in 1801-2.

Freight.

Pepper.... 12 ℔ cent. Payable on the sales.
Tin..... 4 „
Specie .... 2 „
Betelnut... 15 „
Rattans... 30 „

Insurance from P. W. Island to Bombay 8 ℔ cent.
„ „ to Calcutta 6 ℔ cent.

Rates of Exchange.

For Cash @ 3 months sight.
Do. 6 do.
Do. 9 do.

These being the established exchange, annually.

Prince of Wales Island to Calcutta.
209½ Sicca Rupees for 100 Spanish dollars.
Bombay.
216 to 218 Rupees for 100 Spanish dollars.
Madras.
150 Spanish dollars for 100 Star Pagodas.

(Sd.) John Baird,
Master Attendant and Store-keeper.
(Sd.) George Leith,
Lieutenant-Governor.

In February 1803, Mr George Caunter who acted as Superintendent during the absence of Major Macdonald, and after the death of that officer, applied for compensation on account of expenses incurred by him. He says—"It will not, I hope, be "deemed improper in me to observe that in taking charge of the "Superintendence of this island, I considered it to be my duty to "support the credit and dignity of the station to the best of my "ability, and therefore continued to keep a public table for "strangers, and to give the usual annual public dinners as had "been customary with the Superintendents, and I trust the "expenses thereby incurred will not be deemed lavish when the "high price of living here is considered, as well as that at different "times during the above period, considerable fleets and armaments "were in the port and some of them for many weeks at a time."

The bill accompanying this application is in detail, but the following is a summary of it:

The Hon'ble Company..... Dr.
To expenses incurred for house-keeping during 21 months, acting as Superintendent of P. W. Island.

House-keeping, including servants' wages.....		$6,674
Wines.		
85 dzs Claret @ $16—117 dzs Madeira @ $9		
25 „ Port „ $ 9— 49 „ Beer „ $4		3,032
10 „ Brandy „ $10— 2½ „ Ch. Brandy „ $8		
		$9,706

This sum was directed to be paid to Mr Caunter.

A GALLOP TO THE BUKIT.

After the final settlement of the peace with the Dutch, the Rajah of Badong retired to one of the most inaccessible parts of the Bukit, to repair one of the oldest temples in his kingdom which had fallen into decay through neglect and time. Mr Lange proposed that I should accompany him on a visit to the old Rajah at his retreat, an invitation that I gladly accepted, as it afforded an opportunity of seeing a part of the island which had not yet been visited by Europeans. A party of three, of whom Mr L. was one, started from Badong one cloudy morning, and first proceeded along the road leading to the Buginese village of Tuban, through which we passed, then to the southward along a very good road till we reached the village of Jimbaran, where we dismounted for a few minutes, and were presented with a draught of cocoanut milk by the Gustie of that place with whom Mr Lange entered into conversation. He had seen Mr L.'s servant going before us with a gun and wished to know if we were on a sporting excursion, for if we were, he would send out a number of villagers to beat in the bush for us. On being informed that we only intended to visit the Rajah, he expressed considerable regret, as the natives of the village and the Bukit had been making complaints about the mischief which the wild cattle and deer had been causing. During our stay P. and myself went to see a Pagoda which is in this campong and is the most celebrated in the low part of the island. The workmanship is rude but the height and dimensions great. It is little else than a pile of bricks, with several niches, in which are placed good images of Brahma &c. On resuming our journey we proceeded to the West beach, along which we rode for about three miles. After this we commenced to ascend by the most break-neck path it has ever been my lot to proceed along;—the road from Inversned to Loch Catrine is nothing to it. After ascending several hundred feet we had a very fine view of the low land of Badong, which is a narrow isthmus of not more than three quarters of a mile in breadth, while the harbour on the East side, nearly land-locked by the island of Sarangan, and the high mountains of Tabanan and the peak in the back ground, formed a very pleasing prospect. On attaining this elevation we found a plain extending for several miles, strewed with immense blocks of coral, with here and there a continued ridge running for miles from East to West, in a manner similar to what may be seen on the beach below.—After crossing this plain, which on the East side is terminated by a deep ravine, densely wooded, and which is said to abound with game, we came to a more varied part of country; and which

presented more appearances of cultivation than the parts we had already traversed. Extensive fields, well covered with grass, on which many cattle were feeding, and wherever it was possible, either the mountain paddy or *cachang iju* was cultivated. Since the eruption of Gunong Tambora on the neighbouring island of Sumbawa in 1815, the fertility of this place has much increased, in consequence of the great shower of ashes which was driven here from that volcano. After passing through a large campong we got a glimpse of the Southern ocean which warned us that we were out of our proper track. About 2 P.M. we came to a very pretty spot which the guide informed us was that where the Rajah had taken up his quarters. Just as we had despatched a messenger to announce our arrival, we perceived a crowd coming in the opposite direction, which proved to be the Rajah's bearers with himself seated on a chair. We were immediately recognized by the old man, who gave us a hearty welcome. He must have been a finely made man in his youth, as although now upwards of 70 years of age there were few if any of his subjects like him in height or manly look. When we saw him, he was in extreme dishabille, the whole of his dress consisting of a handkerchief about his loins. He is said to be an usurper, but is now more firmly seated on his throne than most of the native princes. His brother, whose power he had been chiefly instrumental in supporting, died about ten years ago, and he seized the throne on his death to the exclusion of his nephew. He has an only daughter who was formerly married to his nephew, but the latter died in consequence of a debauch in opium some years ago. We entered the court which was surrounded by a fence of split bamboos, and seated ourselves in a balei-balei or shed, where after remaining for a few minutes the Rajah came out of his private quarters and joined us, when we placed ourselves alongside of him, sitting tailor fashion, which is the fashionable manner of holding an interview with Royalty here. While Mr Lange and the Rajah entered into a long conversation on the politics of the island, P. and I proceeded to make inquiries about the commissariat department. On getting outside we found Mr L.'s servants had arrived and were busily occupied in cooking a sucking pig, with a deer which had been trapped that morning and presented to the Rajah, besides several fowls which would form excellent curry. We then took a stroll for an hour in the neighbourhood of the kampong which was situated in as nice a little nook as any one would wish to see. A ridge of low hills surrounded it on three sides, with small valleys or glens between them covered with thick wood. After some time it commenced to rain, and we returned to our quarters where we found our dinner pretty nearly cooked, and we shortly afterwards sat down to a repast than which I have never enjoyed a better, the whole being seasoned by those excellent sauces—active exercise and a long fast,

although we had only one knife, two forks and 3 earthen spoons among the three. On applying to our bottle of brandy we found that the Rajah had made a serious impression on it, in consequence of which he was shortly afterwards obliged to retire for his afternoon nap, while we went to visit the temple under the guidance of the high priest. The inhabitants of this district are a more simple and less warlike people than those of the plain. Few of them understand the use of fire-arms, their weapons being spears and krisses. When the fighting men were called to Klongkong last war, the hill people occupied Kotti as a garrison. On coming out of the enclosure we ascended the hills to the southward, from the top of which we saw a deep glen before us, with thick brushwood on both sides; down this glen was a very steep path, by which we descended, and then ascended by an equally steep path on the opposite side, to about the same level as we had left. Here we found a gate through which we entered and found ourselves in the outer court of the temple or Tampa Dewa. In the centre under a sort of arch, were two images said to be those of Vishnu and Bramah with several busts on each side very well executed. We then entered a porch under a pagoda of seven stories, and found a square of about 40 feet each way, on which were many well cut images of men, birds, beasts &c. On going through a door to the left and proceeding a few yards out of the temple, we found ourselves standing on the edge of a precipice of about 900 feet high, against the base of which the sea was dashing. From this position we perceived that the outer part of the temple, which resembled the other two parts, but on a larger scale, was hanging over the hollowed out precipice with a high pagoda outside of all, about I should suppose 70 feet in height. I have seen the pagoda from the adjacent sea when it appeared a small white speck on the edge of the cliff. The workmanship on the whole was very well executed, particularly that which had been done within the last few months. The priest assured us that during the strongest gale, the wind does not blow against the Tampa Dewa. We returned to our quarters at sun-set and being very tired I was soon fast asleep under a mat shed, open to the wind at the sides. The Rajah was very anxious that we should remain with him some days, and form a shooting party. However we declined, but arrangements were made for a great hunting to take place early the following season. There are many wild bulls and deer in a wooded valley on the East side of the Bukit which the natives were complaining of being very destructive to their crops. Mr L. promised them two kegs of gun-powder, with plenty of balls for an early day next monsoon, when the Rajah would assemble about 2,000 persons and surround the valley, and thus force them to run out by a narrow pass, where a number of good marskmen would be placed to pick them off. Mr L. had been on such a party before, but the natives were not allowed

fire-arms and the consequence was that several persons lost their lives from the attack of an infuriated bull. Early on the following morning we started, and after a pleasant but dangerous ride, during which both P. and myself had severe spills, we arrived at Kotti about 11 A.M., very well pleased with our excursion.

A VISIT TO TABANAN.

On landing from the ship one afternoon about the beginning of November, I met Mr L. on horseback, who informed me that he was on his way to visit the Rajah of Tabanan at his capital, a town of the same name as his country, and about thirty miles distant. He invited me to accompany him, if I chose to make haste and overtake him on the way to Sessi, which lies along the west beach at the distance at about seven miles. I accordingly lost no time in getting a horse saddled and in a short time overtook Mr Lange who was proceeding along the sandy beach at an easy pace. About two miles before we arrived at Sessi the appearance of the coast changed from a sandy to a black rocky beach. This is hollowed out into many strange caves, pillars and arches by the action of the water, which breaks along the reef with a noise resembling thunder, and which I have heard at a distance of about five miles on a quiet evening.

Sessi is the shipping port of the Mamonih country, which is one of the most valuable and extensive in the island. They took an active part in the late war with the Dutch, but as the two neighbouring states of Badong and Tabanan were friendly to the foreigners, they had enough to do to take care of their own territory without joining the main army, which was during the last few years combatting with the Dutch in the Northern and N. E. parts of the island. The natives in their wars prefer fighting in small parties and the great object is to take prisoners, who are ransomed or sold as slaves, and thus afford a profit to the captors in a manner similar to what was practised in our own country during the feudal ages. On one occasion last year the fishermen of Badong brought in about a dozen canoes with their crews, whom they had captured off Sessi. Mr Lange bought them for a few dollars and immediately set them free, with the understanding that they were to assist in shipping rice off from Sessi when required, which they continued to do faithfully. We slept that night at the rice store of Mr L. The following morning at day-light we remounted our horses, and after proceeding about two miles further along the beach we struck off into the interior through an extensive plain of fine rich grass several miles in breadth. On enquiring as to the reason of this plain remaining uncultivated, unlike the other parts of Bally, I was informed that it was near the boundary of Mamonih and Tabanan, and for the last three years the frontiers of both territories had been unsafe, owing to the war which was at that time going on between the two countries, discord and dis-

satisfaction having been fomented among the chiefs who were formerly good friends, which it will take years of peace to restore to their former state.

I experienced a very pleasing sensation while galloping along this plain, which had a gradual ascent in it, with a high range of mountains before us in the distance, and which on that morning were particularly clear, with the burning mountain of Batur in the centre, throwing immense volumes of smoke into the air, which could be traced for a long way through the clear blue sky. This mountain range has not yet been visited by Europeans. On the north side is situated Jaga-raga where the Dutch received a severe repulse two years ago, and were in consequence obliged to turn their attack into a blockade for the remainder of the year. Our route after entering Tabanan was sometimes in the beds of rivers, which at this season were of small size compared with what they are in the rainy season, at others up the face of the steep hills, along bridle paths which nothing but a Sumbawa pony could accomplish. The country throughout was very well watered, nor was there the smallest piece of ground left uncultivated. After riding about two hours, we came to an extensive plain, intersected by a fine straight road, with trees planted at regular intervals along the sides, which with the high mountains and cool breeze reminded me very much of some of our pleasant walks at home. Over the whole country were scattered many campongs or hamlets, which with their detached appearance, gave a sure indication of a good internal government. About 9 A. M. after crossing a small river and ascending the opposite bank, we came to a large plain, in the middle of which, on a slight elevation, nearly surrounded by streams, the town of Tabanan is situated. It had a very pleasing appearance on emerging from the valley through which we had been proceeding for half an hour before. The whole plain seemed covered with rice fields, in the greater number of which the natives were busy preparing the soil and planting the grain. A few miles from the town there was a narrow bridge thrown over a gorge, said to be several hundred feet deep, with a stream at the bottom, which we could scarcely hear, but it could be traced for a considerable distance along the plain. I must say that it required considerable nerve to ride over the narrow bridge, with nothing but dense brushwood in the valley below. About 10 A. M. we rode into the town of Tabanan, which has a very respectable appearance on entering, one long street with high trees leading into the town. As the road leads up the face of a hill, there were a series of causeways, about every hundred feet apart, to render it level, but at an angle too great for wheeled carriages; as the whole traffic however is carried on by ponies with paniers, or by slaves, no inconvenience is experienced. It is only in Badong that wheeled vehicles are made use of, which are drawn by bullocks. We rode through the market place at the time of doing business

which only occupies an hour, and observed here as in other places on the island, that all the trading is carried on by the women. In the market place were two of the largest Banyan trees I have ever seen, near the top of which were perched lookout-houses, from whence a watch is kept night and day, and no doubt our approach was reported a considerable time before our arrival. Although there had been no Europeans in that part of the country for upwards of three months, the natives did not express the least astonishment at our approach. Four years ago Mr L. had an old country Captain superintending his rice-store who was expelled and made a narrow escape with his life, in consequence of threatening to withdraw the sun previous to an eclipse. He was a little cracked, of which the Rajah was aware, and he took means to protect the old man, but he was obliged to be off the following morning, nor will any permission induce him to go back again. Near to the market place are the walls of the Rajah's Kraton or Palace. On our arrival at Mr L.'s house he sent to report our arrival to the Rajah, who being at that time occupied with a court of justice, was unable to see us at once, but would be ready to receive us in the afternoon. He sent several of his servants to wait on us with plates, knives and forks, while the oldest wife of Singkee, Mr L's. manager at Tabanan, soon cooked us an excellent breakfast. In the course of my visits to different parts of the island, I have often been surprised at the quick manner in which a dinner can be prepared. The fowls which we were nearly riding over, on entering the gate, are immediately killed, and being dipped in hot water are speedily divested of the feathers and an excellent soup is made, which with the addition of a good curry forms a capital meal for hungry horsemen. At 3 P. M. we dressed and proceeded to visit the Rajah at his palace. On entering the gate at the market place the standard of Holland was hoisted in honor of Mr Lange who represents that government on the island. We then entered a large open space surrounded by a high wall, with a door on the right side through which we passed, and found ourselves in an open square, with several sheds, under which were ranged many pikes with beautiful gold heads and rows of Birmingham muskets, in first rate order. We went through three similar courts, each entered by narrow doors, till on passing the fourth we found the Rajah seated in the verandah with his prime minister. He is a pleasant looking young man, of about 24 years of age, of a much lighter complexion and more effeminate appearance than most of the Balinese. He spoke Malay very well and has at all times been very favourable to European intercourse. He gave us a very cordial reception and invited us to sit down along side of him and his Prime Minister, at a table covered with a variety of fruits and wines in decanters. My companion entered into a long discourse with him on the politics of the island, the appearance of the crops, results of cockfights &c. While seated in the

verandah we saw a pretty little girl, two or three years of age, playing in the Court before us, who was the Rajah's only daughter; she was very fair, but as children the natives are always much fairer than in after life. The father of the present Rajah died when he was about eight years of age, and the government was carried on by a committee of several persons till he attained a suitable age, of whom our friend the present chief adviser was one of the principal members. This last appeared to be a man of few words, as he sat quietly chewing siri during the time of our interview, but I understand great dependance is placed on him. I could not help drawing a comparison between him and our own little premier. Both of them appear to have no small idea of their own importance, although our friend was evidently no disciple of Brummell, as the extraordinary sounds which proceeded from his throat plainly indicated. The Rajah promised to visit my ship on our return from China, and expressed a great desire that I should bring an English wife with me as he had never seen an European lady. On leaving, he said he wished to see us before starting in the morning. We then took a stroll through the town, which had a pleasing appearance of order and comfort. On the following morning at daybreak we waited on the Rajah, and after partaking of a cup of tea and some slight refreshments, we mounted our horses about 6 A. M. and proceeded in a direct course for Badong, passing through the middle of the Mamonih country and whenever it was possible we put our horses to the gallop. We returned by a more direct road than we came by, as we did not go near the beach but proceeded across Mamonih into Badong, and passed through the large town of Badong, where is a considerable palace, occupied by a nephew of the Rajah Cassuman, whose heir he will be if he outlives the old man. Here resided for about two years a German who was sent by the Dutch Government to collect Sanskrit writings. Our course the whole way to Badong was through a succession of well cultivated plains, which began to be monotonous, as one was just a type of the other. There is a large town in Mamonih near the Badong territory which has a series of mud forts built round it, which had defied all the attempts of old Cassuman's general to take it by force or stratagem. From the town of Badong we had a sharp gallop along a very good road to Kotti, where we arrived about 11 o'clock.

R. B. G.

THE PIRACY AND SLAVE TRADE OF THE INDIAN ARCHIPELAGO.*

1845. It having come to the knowledge of the Authorities at Singapore, that a number of individuals of different nations were detained in slavery at Pahang, having been sold there by pirates, the H. C. Steamer "Diana," Captain Congalton, was sent in March this year to effect their release. The Tomungong of Johore went in the Steamer for the purpose of facilitating negotiations with his brother functionary, the Bindahara of Pahang. On the arrival of the steamer at Pahang the Bindahara was in the interior of the country, and the period of the steamer's stay being limited only a few captives could be released. Three Cochin-chinese, 1 man and 2 women, were sent on board by the Tomungong, while two Cochin-chinese men and two natives of the island of Bali made their escape to the steamer, and the whole seven were brought to Singapore. One of the Cochin-chinese men stated that he, with his wife and daughter, had been captured on the coast of Cochin-china, by Malay pirates, about 13 years previously and that they had been sold at Indow on the E. coast of the Malay Peninsula, and subsequently taken to Pahang, where they became slaves to the sister of the Rajah (Bindahara). His wife and daughter still remained in slavery with about 150 Cochin-chinese, most of whom had been circumcised and had become nominal Mahomedans. The Balinese said that they had been petty traders and passengers on board Bugis prahus which had gone to Pahang to trade, and that the nakodahs of these prahus had sold them as slaves, this being by no means an unusual practice of theirs in regard to their poorer passengers. Amongst the slaves rescued through the intervention of the Tomungong was a boy who had been kept in slavery at Pahang for some years and who was said to be an European. On being brought to Singapore he was found reduced to a very low state by want of food and cruel treatment, and had very much the appearance of a Malay Albino, his forehead and the upper part of the head being low and retreating, the mouth and lower part of the face prominent and his vision very imperfect. The medical men nevertheless pronounced him to be a true European by descent. Enquiries were made in Java and elsewhere, but nothing could be learnt regarding his parentage, or the place from which he had been carried away into slavery. He was sent to the Free School at Singapore, the name of Joseph Pahang being bestowed upon him, and in due time he was placed as an apprentice on board the Government steamer where he is at present in the capacity of an assistant Engineer. During the month of October fifty persons, men, women and children, were brought by the steamer Diana

* Continued from p. 746 vol. iv. 1850.

and the Gun-boat from Pahang to Singapore. A number of these poor people were natives of Bali from whence they had been taken to Pahang by a Bugis nakoda who had bought them from their owners. Some were slaves from the operation of the Balinese law and some had been kidnapped for the purpose of being sold to the Bugis slave dealer.

A noted Malay pirate having been tried and convicted of piracy before the Court of Judicature at Singapore was executed in the month of April. After he had been condemned he made the following statement to the authorities:—"I was born at Linga and am now 39 years old. I left Linga and settled at Rhio at the age of 15 at which place I cultivated a piece of ground with fruit trees and vegetables for 17 years, after which I was sent for by —— of Tanjong Surat in Johore. I left my plantation in charge of my aunt and went over, he sent for me to assist him in cutting wood—I afterwards became indebted to to this man to the amount of 80 reals copper, in consequence of which he desired me to pirate and to pay off the debt.—I at first refused, saying that I was afraid of the English Government,—he told me that his own sons would go with me and to have no fear, he also threatened to take my child if I would not consent. My last adventure about 11 months ago was to Panosok or Lompattan, and the force consisted of 3 boats containing 7 or 8 men in each. The names of the men in the same boat with me and of which I was Panglima, are &c. &c. and all Siak men, also a Jambi man; in the other boat——was Panglima and is a native of Singapore, with whom were four Siak men and two Johore men; in the other boat——was Panglima, with him were 6 men. We arrived at Panosok or Lompattan in a day and a night, and remained at anchor for 3 days and on the 6th day a Tringanu prow came and neared my boat asking for betelnut, I gave 4 nuts, and the prow pulled away, the two other Panglimas then reproached me and asked why I did not attack the prow. I said I did not do it because I was acquainted with the nacodah of the prow, Dramin, they then were very much vexed with me, and asked if he was my father that I should spare him. I was consequently forced to join in giving chase and capturing the prow, which made to the shore.—— and I fired but missed our aim, —— fired and shot a man at which the rest of the crew jumped overboard and escaped into the jungle; we boarded the prow and found one man dead, plundered every thing on board and returned to Tanjong Surat, leaving the prow and the dead body.—I remained there four days and started again with my family to cut wood on the coast of Johore. I met Inche Yarjah between Tanjong Surat and Booi; he fired at my boat, but I told him not to fire but to come alongside if he wanted anything. I was then seized, tied and brought to Singapore, my wife and children were taken to Johore. The other Panglima and men named above are to be found at Tanjong

Surat and Booi where they reside and carry on piracy, from one year's end to another. I have frequently been out pirating before and have captured a Cochin Chinese tope besides other craft. I have only met the gun-boat once, she did not chase our boats as I believe we were thought to be too small for pirate boats, besides it being useless to give chase as we always go coasting and have no difficulty in escaping into the forest; if —'s house was searched I am certain some of the goods taken from the Tringanu prow must be found, the goods so plundered are generally sold at the neighbouring islands and the coast of Johore by——and the proceeds shared amongst us. I did not see the Tomungong when I was seized and taken, nor was I aware of his being present, but I was afterwards told he was. I was told by the Jannong that the men at Tanjong Surat and Booi pay a yearly tribute for the privilege of pirating. Panglima——was once employed as Jurumudi in the Government gun-boat, and often boasted that he was not afraid of her, as he generally knew her movements. The Cochin Chinese tope I speak of was burnt, after being pillaged, and the crew put in a sampan to go at their pleasure as they made no resistance, otherwise they certainly would have been killed, the usual treatment with us. The only way I think Government can put down piracy is by employing fast pulling sampans and well manned, to coast about at Lompattan and Pulo Tingi. I am aware of my approaching end, all I have stated is the truth, and my only wish is that I may have a priest (Mahomedan) to prepare myself for the next world."

In August H. M. S. Agincourt, having on board the Naval Commander-in-Chief, Sir J. T. Cochrane K.C.B., accompanied by the Steamers Pluto, Vixen and Nemesis, paid a visit to Borneo Proper, where the Admiral had an interview with the Sultan. Reparation was demanded for the detention and confinement of two British subjects subsequent to the conclusion of the agreement between the British Government and the Sultan. The Sultan replied that he was not in fault, that the act had been committed by Pangeran Usop, who was too powerful to be coerced by him, but that the Admiral might take measures against him. Pangeran Usop was summoned to explain his conduct, but would not come; the Steamers therefore took up positions off his house and the Vixen fired a shot through the roof which was answered by his firing upon the Steamer. The three Steamers then opened their fire and in ten minutes the house was completely riddled by the shot. Usop and his followers fled into the jungle and his house was plundered by the populace. Twenty brass guns were found which were presented by the Admiral to the Sultan, two being kept to be sold for the benefit of the men who had been detained in slavery. The fleet then proceeded to Malludu bay, to attack the stronghold of Seriff Osman a noted pirate, and on the 19th twenty four boats containing 550 men, under the

command of Captain Talbot, attacked the forts, which were three in number, mounting eleven heavy ship's guns and protected by a large boom bound round with ship's cables. The defence was so determined that it it was fifty minutes before a passage could be opened through the boom. As soon as the boats got through the enemy fled in all directions. The forts and town were destroyed and the brass guns, 25 in number, brought away. The loss on the part of the British force was 6 killed and 15 wounded, two mortally; Mr Gibbard mate of the Wolverine, was the only officer killed. The loss of the enemy was very severe, many of the chiefs being killed.

The bodies of several noted Sulo and Lanun pirate chiefs were found amongst the slain. Many articles belonging to European vessels were found in the town, such as chain cables, a long boat, ship's bells, one being marked "Wilhelm Ludwig, Bremen." Two natives of Manila made their escape from the pirates, and reported that there were others of their countrymen still in captivity.

During the month of January some pirate prahus shewed themselves on the coast of Cheribon (Java) and attacked and pillaged a native trading prahu. The gun-boats belonging to the residency being under repair, the Resident fitted up two large prahus with the guns of the cruizers and sent them out. On the 15th they fell in with one of the pirate boats and a hard fight ensued, which ended in the capture of the pirate, five of her crew being killed. Three of the Dutch sailors were slightly wounded. The boats shortly afterwards encountered two of the pirate prahus at the Boompijes islands but they made their escape. Six small trading prahus with their crews were however liberated. During the first part of this year the whole of the north coast of Java from Anjer to Japara was infested by pirates, who in small prahus manned by from 12 to 15 persons, attacked and pillaged the small trading and fishing craft. A prahu having a crew of 4 natives and two European lads, 11 and 16 years of age, was attacked near the island of Mandalika by a pirate prahu manned by 7 persons. They pillaged the boat and took 3 of the natives and one of the Europeans, but were forced to abandon the boat on the appearance of a gun boat. Between thirty and forty pirate prahus were reported to be cruizing in the Straits of Sunda. On the coast of Bantam a native boat was attacked by three pirate prahus; the juragan of the boat was killed in the skirmish and the crew and passengers forced overboard. Some of them reached the land, but three were missing. The pirates were said to tripang fishers from Linga. In the end of April a prahu belonging to the Dutch Government on its way from one place on Banka to another, was attacked, taken and burnt by a prahu, which was at the time supposed to be manned by tripang fishers from Linga, but was afterwards ascertained to have been commanded by a noto-

rious Malay pirate named Panglima Mat, and who in the beginning of 1847, was captured in the neighbourhood of Singapore by the Tomungong of Johore, and delivered over to the Dutch authorities at Rhio. In the beginning of June the sloop of war "de Haai," lieut. Hooft, left Makassar to operate against the pirates who were reported to be assembling in large force near the island of Salayer with the view of attacking the island of Boneratte. On the 5th the Haai discovered at anchor near island of Kalatua eight piratical vessels, three large and five small, lying in a line with their heads towards the sea and protected by two batteries on shore, in front of a small village. The Haai masked herself and shewed a foreign flag, and worked in as far as she could, and on the 6th, at half past one in the afternoon, having got as close as possible to a reef lying between her and the pirates, she hoisted the Dutch flag, and unmasking her guns commenced a warm cannonade which was promptly returned by the prahus, which were strongly manned, and by the batteries on shore. The engagement was kept up until half past five, when the pirates ceased firing and retreated on shore with their small arms and a few lillas, taking shelter in the jungles. The Haai gave them a parting salute with grape, which threw them into the greatest disorder, and shells were thrown into the jungle which it is thought did considerable execution. The number of the pirates was estimated at 300 men. The tide having fallen it was found impossible to take possession of the prahus that evening and the Haai was obliged to move further out and remain under sail for the night. The next morning it was found that four of the smaller vessels had made their escape. The prahus which remained were recognised by an old pirate on board the man-of-war as Illanun vessels, three of them being from 70 to 80 feet long and the other from 50 to 60. The prahus were burnt along with the village, and the guns found in the prahus and in the batteries, 6 and 8 pounders, were destroyed. Three new prahus were found in the jungle with a quantity of provisions, all of which were burnt. On the 28th June a Lanun prahu was attacked and seized by a native officer of the Menado Residency (Java). The pirates had approached the shore for the purpose of procuring water when they were attacked by three prahus and refusing to surrender were all killed. Twenty one captives were found in the vessel who were forthwith liberated. On the 19th September two pirate prahus having anchored near the island of Bawean were beaten off by the inhabitants after some shots had been exchanged. Two native merchant vessels on their way from Buton to Solor were chased near Adenara by five pirate prahus which were concealed behind the island of Batutara. One of the vessels fell into the hands of the pirates who plundered her and took prisoners 20 persons, who, with the commander, composed the crew. The vessel was afterwards

drifted upon the shore of the island of Solor. Treaties were this year made with the chief of Simpang and Matam (west coast of Borneo) for the suppression of piracy in these parts.

1846. In the beginning of May this year a Cochin-Chinese tope was attacked in the Straits of Singapore by two sampan puckats manned by Chinese and a few Malays. The Cochin Chinese beat the pirates off, but not before several of the crew had been severely wounded. In June a Chinese boat containing five men was returning from Singapore to a neighbouring island, when it was attacked by a prahu containing seven Malays and one woman. The Malays fired upon the boat, killing four of the Chinese, the fifth hiding himself below. The Malays then plundered the boat of its contents consisting of 10 piculs of rice and some opium. Two Malay boats having gone to an island near the Carimons, in the Straits of Malacca, to collect gutta percha, when near the island were attacked by two large prahus manned by Galang Malays. The pirates fired several times, by which one man was wounded and the rest jumped into the water and swam ashore. The pirates rifled the boats, sank one of them and departed. The party on shore then swam off to the remaining boat with which they made the best of their way to Singapore.

In July the English fleet under Sir J. T. Cochrane, having captured the town of Brunė, proceeded towards the north of Borneo. When they arrived at Ambong, which had been visited only two months before by Sir E. Belcher, who had been well received by the inhabitants, on which account Admiral Cochrane was desirous to make them some presents, it was found that the Illanun pirates settled at Tampassuk had about a fortnight previously destroyed the town of Ambong and driven the inhabitants into the jungle, declaring that the same ruin should be dealt out to every other place which might wish to trade with Europeans. The Admiral having satisfied himself of the correctness of this statement determined to pay a visit to Tampussuk, and on the 31st the squadron got under weigh and proceeded in the direction of that place. A large prahu was soon afterwards observed pulling towards the entrance of the Tampassuk river, but its retreat into the river being cut off by the Phlegethon steamer, it was captured by the boats. It was found to be a regular Lanun war prahu, sixty feet long, and carrying one long twelve-pounder and two brass six-pound swivels. It was rigged for sixty oars, with regular boarding-nets, but had only twenty men and the commander on board; in the stern sheets was a massive teak coffin handsomely ornamented. On the chief being brought on the quarter deck and asked to what nation he belonged, and why he had so many arms in his vessel, he at once replied "I am an Illanun and a pirate chief. I sailed from hence with four other vessels on a cruise. One of the officers died, and with a portion of my crew I am now bringing him to his home for decent burial."

He said the officer had died a natural death, but on the coffin being opened the body was found covered with wounds which had evidently produced death. The chief then acknowledged that he had been engaged with some Balinini war-boats in which the officer had met his death. A Spaniard on board the steamer Phlegethon, who had been released from slavery at Bruné by the Admiral in the previous year, recognised a man in the prahu as the person who had taken him prisoner, and who had murdered the master of the Spanish vessel to which he belonged when it was attacked. Two other Spaniards were found in the prahu who declared they had been captured off the coast of Luzon and had since been compelled to labour as slaves on board the pirate prahus. Orders were then given to handcuff the chief and his followers, but the chief, endeavoring to strike Captain Ross a blow in the face, jumped overboard followed by all his people and made for the shore. They were followed and brought on board and after much resistance secured. The Admiral and Mr Brooke then went on shore and had an interview with the Illanun Rajah, and endeavored to induce him to renew the engagements into which he had entered last year to refrain from piracy, but which had been broken by his persistance in piracy, and the attack on Ambong for having supplied the Samarang with provisions. Twenty four hours were given him to consider the matter, but as no signs of submission were made, on the 1st August a force of seamen and marines under the command of Captain McQuhae of the Dædalus was sent into the river which destroyed the town with the war prahus and canoes. Another expedition under Captain Mundy of the Iris destroyed a piratical town situated on the river Pandassan about 10 miles to the N. E. of Tampassuk. It was found deserted, the inhabitants having retired into the jungle. Piles of English ballast were found on the quays, a ship's bell, English cordage, powder and quantities of native arms. On the 3rd August the squadron weighed and stood to the northward, and in the afternoon three large prahus were observed standing along shore under a press of sail, which were speedily chased by the Royalist and Ringdove. On the Royalist getting near the prahus, they separated and pulled for the shore. The boats were got out and gave chase. One of the prahus got so close to the shore that the crew jumped overboard and swam to the land, the prahu being captured and destroyed. One of the gigs followed the largest prahu, which finding such a small enemy to deal with, faced about and opened a fire of musketry and then endeavoured to board. This was avoided and a heavy fire kept up on the prahu until the other gig came up. Many of the pirates were killed and some of them jumped over board and swam to the gig clinging with one hand to the gunnel and attacking the crew with their krisses. The prahu was at last captured when ten men were found dead on board. Out of her

crew of forty only a few got on shore. The prahu was destroyed and the third vessel effected her escape in the dark. At this time the Ringdove was sent in pursuit of three suspicious looking prahus which were standing towards the island of Balambangan. The Ringdove having got into shoal water the boats were sent in pursuit and found the prahus run on shore and deserted by their crews. They were loaded with rice &c. and no guns or arms of any kind were on board. The boats then returned to the brig and the prahus were immediately manned and stood off from the shore. The commander of the brig wishing to examine into their character ordered one of the prahus to be brought to the brig, and one of them being taken possession was brought alongside the "Ringdove", the crew rowing it themselves and apparently not being at all alarmed. A guard of three marines and several seamen were in the prahu, who were suddenly attacked by the pirates on the prahu being made fast to the brig, one marine being killed, and two marines and a seaman severely wounded. One of the pirates with his spear mortally wounded the master of the Ringdove, and the rope which attached the prahu to the vessel being cut the pirates made for the shore. They were immediately followed by the boats, and a desperate encounter ensued, the pirates retreating below, and thrusting at the seamen through the bambu flooring with their spears. They refused all quarter, and were killed to a man, the prahu being sunk by the gun of the pinnace. The Iris at this time separated from the fleet, with the Hazard and Phelegethon, under the command of Captain Mundy, with orders to revisit Bruné and, if possible, enter into negotiations with the Sultan, and to attack Haji Saman wherever he might be found. This man was one of the Bruné chiefs who had been most active in the hostilities against the English, and who had fled from Bruné when it was captured by the Admiral. Orders were also given to expel the Illanuns entirely from these shores. On reaching Kimanis it was found that Haji Saman was fortifying himself in the Mambakut river six miles from Kimanis, and had threatened to attack that place if the people allowed communication with the English. It was accordingly determined to attack this chief, and on the 16th August the boats were sent up the river Mambakut. Attempts were made to prevent the ascent of the boats by sending down heavy rafts of bambus and by fixing a large boom across the river, but these obstacles being overcome, the force found themselves in front of a small fort which immediately opened fire upon the leading boat. Haji Saman was recognised in the battery, but as soon as the boats passed the boom he fled with all his Borneo followers and the fort was speedily captured and destroyed. The force then ascended the river still further and on the 17th had another engagement with Haji Saman, which ended in his flying into the jungle. During this excursion one man was killed and fourteen wounded. A

number of the chiefs on this coast entered into engagements for the suppression of piracy and to protect the persons and property of shipwrecked or distressed Europeans who might be driven on their shores. The Iris and Hazard afterwards proceeded north for the purpose of destroying Sarang, the last remaining stronghold of the Illanuns on this coast. It was described as being situated on a river, only a few miles from the Batumandi, off which the boats of the Royalist had destroyed the two Illauun prahus in the beginning of the month. On arriving off the river on which the town of Sarang was situated, preparations were made for the attack, but such heavy weather came on that the ships were obliged to run into Malludu bay where they were detained for about ten days by the stormy weather. It was then found that the inhabitants of Sarang, having been joined by the fugitives from Pandassan and Tampassuk, had gone with their families and goods across the country to the large piratical settlement of the Lanuns at Tunku on the eastern coast of Borneo. Thus the Illanuns after having been for so many years settled on this coast, which they had rendered a terror to the honest trader, and exercising a most pernicious influence on the inhabitants, repressing all tendency to a settled industry and imbuing them with their own lawless and piratical disposition, were finally driven off, it is to be hoped for ever.

The Dutch Government found it necessary to issue an order in March of this year, requiring all prahus belonging to Linga which wished to fish for tripang on the coasts of Java and Sumatra, to provde themselves with passes from the Resident of Rhio. All prahus found unprovided with these passes, or with passes contradictory of the description of the prahus using them, were to be detained, and the local authorities were authorised on any emergency to employ fishing prahus and to man and arm them, if the gun-boats were not sufficient to suppress robbery and piracy. In this year the Rajah of Potta (on the coast of Flores) a dependency of the Sultan of Bima, seized the cargo of a vessel wrecked on that coast and reduced the crew to slavery. The schooner Lancier was immediately despatched to Bima to make representations to the Sultan. This prince was found well inclined; he acknowledged that the conduct of the Rajah of Potta was culpable and undertook to punish him. In the month of May he sent an expedition of 1,000 men against the Rajah, who was deprived of his dignities by order of the Sultan. The Lancier saved three trading vessels which had been attacked by pirates, and the commander, Captain Bruining, stirred up the Sultan of Sumbawa to a great zeal far the repression of piracy. Owing to the activity of this officer the Salayer islands, a favorite rendevouz of the Lanuns, were effectually cleared of them, and the inhabitants who had formed intimate relations with the pirates were led to break off all intercourse with them.

THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

ACCOUNT OF THE ISLAND BAWEAN.*

BAWEAN, or following its old name Lubek, forming a portion of the Residency of Sourabaya, lies about sixteen Dutch (forty-eight English) miles to the north of Ujong Pangka, on 5° 90' South latitude and 112° 38' W. longitude (Greenwich) and contains about 3.6 square (Dutch) geographical miles or 44 English miles.

The whole island is surrounded by a great number of reefs and rocks, many of the latter being under water, which renders the approach, from south and east in particular, very difficult, and even dangerous for vessels whose draught exceeds nine feet. Notwithstanding this, many places of anchorage are found in the bays and creeks round the island, but these are only adapted for prahus and small vessels. The principal are the roads of Sangkapura, Tellok Jati, and Promáhán. From this it arises that ships of a considerable size must anchor in the open sea.

The country in general is very mountainous, and it is only near the sea that some plains are found, on the largest of which, about 3½ miles in circumference, the principal village Sangkapura is situated.

The highest mountains which present themselves on the island are the Gunong Tingi and Gunong Rajah, the height of which

* Translated for this Journal from the Tijdschrift voor Neerlands Indie, 8th year, 1 vol. 1846.

differs little from each other and may amount to 2,000 feet above the level of the sea.

On the 16th of November, 1843, I ascended the former, accompanied by the Regent, Mr Bredow and some native chiefs. This small excusion was commenced at 6 o'clock in the morning and at ½ past 10 we reached the summit, which is no more than 27 feet in circumference, and still covered with dense wood. There we have a most impressive panorama over the whole island. The thermometer (Fah.) shewed at midday 75°; the air is fine, but at the same time humid. Respecting this excursion I will only further remark, that at a short distance from the summit, about 300 roods, the path is very dangerous, because we are obliged in part to draw ourselves up by rattan ropes. The path is not more than 3 feet broad, and we look down into frighful ravines on both sides. We were the first Europeans and natives who had ascended to the summit.

The ground of Bawean, which bears all the marks of volcanic origin, is fertile, being adapted not only for the cultivation of rice, but also for that of cotton, indigo, and tobacco, which last was tried by the late Assistant Resident Dunki with the highest success. In my opinion there is no doubt that this cultivation could be introduced with little difficulty if we went to work with economy and prudence.

At different places, and particularly in the vicinity of the dessa Pakalongan, on digging to the depth of 1 or 1½ feet, round stones are found which grow in size, are red in colour, and have much resemblance to the bullets in a grape shot. When broken they sparkle somewhat which leads to the conjecture that their ingredients consist of brown ironstone.

The ground also furnishes coal, what is found in the vicinity of the dessa Kalompé, and if search were made for it, it would possibly be found in other parts. In the year 1832 specimens of this coal were sent to the government arsenal at Sourabaya, but they were rejected by the direction. It is very true that they lie on the surface of the ground, and that they lose much of their value by the force of the sun; but who can venture to assert that at a certain depth they may not be of a good quality and very fit for use, in which case they would prove of great value to government.

In the vicinity of the same dessa the naturalist Diard, at the time of his visit to this place in the year 1840, found a kind of white sand eminently adapted for covering smelting furnaces. Several cargoes of it have already been exported for the arsenal at Sourabaya, as well as by private individuals, and it has been proved by trial that it is of superior quality to the sand brought from Europe for the same purpose.

Although warm springs are found, they appear to contain only a little sulphur, but to have a large measure of alum. They are

dispersed over the whole island, being found as well in the vicinity of the dessa Kepoog on the east coast and around the dessa Gellam in the west, as in the vicinity of the capital. The hottest has a temperature of 125° Fahr. These springs, of which the water has much resemblance to Seltzer water, are generally very efficacious in cutaneous diseases, and they are therefore used with good effect by the inhabitants when such disorders occur.

There is little dense jungle. The *champloong* alone not only attains a thickness unknown in Java, but is also finer, and when made into furniture, scarcely distinguishable from the *kayu amballo*. In the country around the dessa Gellam, the *kayu puti* tree occurs in great abundance; but owing to the inhabitants of Bawean not knowing how to extract the well known oil the leaves and fruit only are used as medicine. Although in former years thick *jati* wood was found it has now entirely disappeared; the whole island having become divested of it from the inhabitants having cut it down for the building of prahus and houses; so that it has now to be imported from Java. The *kayu sona*, which was found in great abundance, has met with a similar fate. The brush-wood with which all the mountains are covered is only fit for fire-wood. Some shrubs are also found which do not occur in Java; amongst others the *kayu anyang*, the fruit of which sells in Java at 30 florins per picul, and a number of wild flowers which have a very beautiful appearance. The so called ivy in particular varies very much in its kinds.

We miss many of the fruits which are cultivated on Java. There are only found different kinds of mango, pisang, the blimbing, the pomplemos, and some durian teees. A fruit known under the name of *bua kayu pait*, which so far as I know does not exist in Java, is here found in abundance, particularly in the country around Sungie Trus. The tree reaches a height of 30 feet, and presents a beautiful appearance when it is covered with fruit. The fruit is in bunches of a deep red colour, is milky, of an agreeable flavour, and has some resemblance to the *sawo* fruit.

The all essential cocoanut tree does not exist in sufficient quantity to furnish the oil required for consumption, for which reason this article is imported from Java and Madura, although in small quantities, because the inhabitants for the most part use *cachang*, or for want of it, *jarak* oil. A second cause of the paucity of the cocoanut oil consists in the legions of monkeys which destroy the greater part of the young fruit.

The pinang tree is extensively cultivated, principally in the country surrounding the dessas Sukela, Dissallam and Kalompé, so that there is a large export of it, amounting annually to about 3,000,000. The *aren* (*gomuti*) tree is in great abundance; and besides furnishing the inhabitants with the refreshing sap of which they are very fond, gives 40 to 50 piculs of aren sugar for exportation. We also meet in tolerable abundance the proper

Amboyna sago tree of which the sago is excellent, and of which the natives make use after the planting of the paddy. The greatest quantity is found in the country around the dessa Tellookdalem.

In the rice cultivation there is used 457 jonks* of sawa land, and 64 jonks for gaga fields, the produce of which amounts yearly to 695 koyans. This is far from sufficient for the wants of the numerous population, and 750 to 800 koyans have in consequence to be annually imported from Java and other islands.

The possession and the division of the sawa fields is in general very irregular and arbitrary. The relations of the Pangeran are the possessors of the greater portion of them, so that some dessas are totally destitute of rice fields and the poorer men are without the means of subsistence. It is further to be remarked that the owners of sawas, (from whom the native functionaries are for the most part chosen,) when they enter into the government service make over their sawas to their children or nearest relatives, in order that may resume them when they are dismissed or pensioned. The fields descend from father to son, so that the common men or inhabitants of the dessa, in which these fields are situated, can never become possessors of them. It is therefore most desirable, both as a public measure and for the sake of the common people, that a new regulation should be passed, dividing the ground under the jurisdiction of each dessa amongst its inhabitants.

From the horses and cattle being left entirely to themselves, and running wild in the woods and vallies, it is necessary, so long as the plant remains on the ground to enclose the rice fields, so that the public road running through the fields is everywhere closed with gates.

It would be very easy in many places to take a second crop yearly, but the Bawean is not to be brought out of his ancient custom, his prejudice, and above all his unparallelled laziness, to do so, so that after the paddy harvest the sawas are made over to any one for the cultivation of vegetables, amongst which are the *katella*, *bintool*, *kaladie*, and a very little *jagong*, including the so called *jagong-kodok* which only requires to be two months in the field before it is cut, and which yields a small grain and at the highest reaches a length of 4 or 5 inches. Here however it is to be a remarked that the so readily granted use of the fields arises altogether from interest, since the fields which have been made into vegetable gardens need little or no labour to prepare them in the months of December and January for the new crop, the cultivation of which is set about with the greatest indifference and carelessness. The most part of the sawas is used for *bibit*† which in consequence frequently dies out and obliges them to

* A Javanese measure.

† The young rice plants in the nursery.

plant over again. The Bawean cannot be made to understand the advantage of acting differently; for old usage is so rooted in him that neither soft nor hard means can alter it.

There is much reason to surmise that the greater part of the domestic quadrupeds found here have been imported from Java or elsewhere. The horses are very numerous, amounting to about 1,600. The horse is distinguished by his unusual smallness, but he is well made, active and strong, and is better able to withstand the fatigues of the mountainous ground than the Javanese or any other horse. Four were sent as a curiosity to Holland by his late Excellency the Governor-General P. Merkus. The mare in beauty and size far surpasses the Javanese, so that considering that the locality is so well adapted for it, a government stud might be established without any expence but the purchase and maintenance of the horses.

The cattle are spread in great numbers, amounting to nearly 4,200 head. The cow as well as the karbo or buffalo are similar to those of Java. The last is the only animal that is used in the cultivation of the ground. When this operation is over it is let loose in order that it may range the wilds for about nine months. They make little or no use of the cow, the flesh of the bull alone being eaten. The owners are obliged often for days together to search for the cattle in the mountains, where they are caught with difficulty, because being like the buffaloes and horses in a state of liberty they become half wild. Their flesh cannot be compared to that of the cattle of Madura and Sumanap. The sheep and goats which are found in a very small number have not degenerated and look well and profitable. Hogs are not met with in the tame state at all but are found wild in abundance, although not as in Java. They are also smaller and more faded in colour, and have a much sharper head, but are forward and fearless. I saw a boar, hit in the ham by an unskilful hunter, keep at bay six dogs, and after putting two of them hors de combat, would have continued the battle much longer if the loss of blood had not given the victory to his enemies. Their flesh is not well flavoured. Deer are plentiful. They abound in the mountains and vallies, but are much smaller than those on Java, their ordinary height being two feet 6 inches and three feet. They have a much larger and more hairy tail which they carry curled up. Their horns are bent inwards. It is much more difficult to hunt them than in Java, because they seldom leave the forests unless driven out by dogs. The natives frequently use nets made for the purpose which however often fail to secure them, because by their strength and rapidity they escape through the nets or leap over them. Their flesh is excellent, particularly after the rutting time and the change of their horns. *Kidangs* and *kanchils* are not met with. The squirrel, so abundant and noxious in Java, is a stranger here. On the other hand there are numerous and very large monkeys. There is perhaps no

island in the Archipelago so abundantly furnished with these troublesome and even hurtful animals. They are not malicious but beyond measure forward, so that they frequently oblige those who live in isolated places to remove their dwellings. To prove this by one example I need only mention what follows. In the year 1844, in the month of July, when making my ordinary round, I had one day just dismounted from horseback to follow a couple of deer which had shewn themselves on the road, when I observed a family of apes who had taken possession of a solitary Javanese dwelling, shaded by fruit trees and bambus, the inhabitants of which, with the exception of an old woman, were absent. The apes had entirely glutted it, although the old woman was beating round with a bambu, and four children who were playing in the vicinity kept up a clamour. They were just ready to seize a copper pot full of rice when two well directed shots put a stop to this scene. Of the spoil taken by them very little was recovered. The old woman died shortly afterwards from the fright. The *tengalong* or so called civit cat is extremely large, lives in a very solitary manner, and is in much request on Java for his excellent qualities. The *lúmah* is also found here, but in small number. The porcupine is also found, and is somewhat larger than on Java. Besides the water snakes, of which different varieties are found, there exist also the *úlar wellang*, the *úlar sawa*, the *úlar luwook*, the *úlar bíren*, and the *úlar pendjallin*. The first named is alone dangerous from his poisonous bite. It is principally when young that his poison is so noxious. Instances have occurred of men who have been bitten dying in a few seconds. Leeches are totally wanting. Scorpions and caterpillars are abundant. The alligator is seldom or never found, but on the other hand there are many guanos which inhabit all parts of the island. Lizards are found of different kinds.

Of the poultry and birds which are found in Java in a wild as well as a tame state, many do not exist here. Amongst others we do not find the elegant peacock and the beautiful woodcock. Besides the *byo*, the large white and blue wood pigeon is met here, the first known in Java under the name of *hadanchar*, and on Banda under that of the nutcracker, the last, of the same genus, is somewhat smaller; they are here called, the first *burong berrom*, the second *kudawa*. The lovely green pigeon also frequents the vallies, but in small numbers; the *terkuku*, *perkutut*, and the rice bird were imported here by Mr Frederiksz in 1802; the first has multiplied itself largely, but the two last not so much. The white heron was brought here in 1824 from Java by the late head of the Chinese, and since that time has increased; the black heron is also found, which, so far as I know, is not to found in Java; the quail or *burong puyo* are here in tolerable number. During the rainy season there are seen the teal (*maliciores*,) plover, spoonbill, water hen, and snipe; these last visit the island in small

numbers only, in January and February, after which they depart, and not as in Java, where they arrive in the month of November and do not disappear before April. There are few geese and ducks, no turkeys, but on the other hand much poultry.

The butterflies found here, like those on Java, are of a beautiful variety of colours, and agree in nearly every respect with those I have met in the Residency of Krawang.

Although the fishing is carried on by about 800 small fishing prahus (called *jukung manching*), having a length of 8 feet and a breadth of $\frac{3}{4}$ feet, and fit only to hold one person, the fish which are brought to the market, and which consist principally in *tengiri*, *tongkol*, *bambangan* and *layer*, are not only scarce but it very often happens that during the strongest part of the West or East monsoon, the market is totally deprived of them. It is difficult to describe what a striking and at the same time strange spectacle the nightly fishing furnishes at low water, prosecuted during the months of June, July and August with hundreds of flambeaux along the sea beach consisting of sand and cliffs. The lobster which is found here is very large, and quite equal to the European; but it is a pity that it is so seldom caught. The celebrated and palatable fish called *bandeng*, which has the most resemblance to our salmon, does not breed here as in *Grissee*, because there are no fish ponds. It is never caught in the sea, notwithstanding at the change of the East and West monsoon, the coast is yearly visited by Madurese fishers who come to catch the young *bandeng* for the fish ponds, and who sell them at Grissee the *redan* of 5,500 small fish for 18 rupees and more. There are scarcely any oysters, and those which are taken are extremely small and insignificant, although fine in taste. The rivers do not produce any fish.

The island is divided in three districts, viz: Sankapura, Kulon negerie and Wettan negerie. Sankapura consists of a union of 17 campongs, which constitute the head station, and contains a circumference of $3\frac{1}{2}$ miles. Sangkapura has a population of 6,770 souls. Formerly it was a very dull place, but now it has an agreeable appearance, as well from the formation of a large plain before the fort, as by the building of a new office, treasury, salt godown, weighing shade, &c., all with white plaster. It is still further embellished by the considerable improvements made by individuals to their houses.

The fort Frederikizstad with 4 bastions and 24 embrasures, furnished with 12 iron cannon, is very decayed; it is surrounded by a small ditch filled with water. The residence of the assistant Resident, the barracks for the Prajurits (24 men under a European Sergeant) and the Powder Magazine, situated in this fort, are all new, and although badly built, in good order. The house of the Regent, newly erected in 1833, requires to be partly rebuilt in consequence of the sinking which has taken place. The situation is badly chosen, and the building itself has a mean appearance,

the *passeban* or *aloon-aloon* standing before it is small and has not much to shew. The chief Mahomedan temple is also situated near it, in a very decayed state, and although there are funds at disposal for the erection of a new one, it appears that the people cannot resolve on pulling down the present one. Finally, there is the bazaar, of small dimensions, containing four bambu sheds, which is the only one to be found on the island. The prison is constructed of bambus and covered with attaps, and hence it is not very suitable for its purpose, and is badly placed, as it is nearly ¾ of a mile distant from the fort. The salt godown is wholly built of stone, and can hold about 100 koyans.

The residences of the Europeans and their descendants, are in the neighbourhood of the fort and are constructed of wood and bambu and in general very clean and neatly kept. The European cemetry on the east side of the fort, is enclosed by a good fence ornamented with the inscription:—

Ontvang weldadige moeder
Uwe kinderen weder.
(Receive beneficent mother
Your children again.)

At the back of the residence of the Regent is a small mountain called Gunong Molokko, which is consecrated solely to the burial place of the descendants of Pangeran *Maulana Umar Masaid*, and where also Tommegoong *Purbo Negoro*, the father of the present Regent, lies buried. The tombs are always kept in the best order, and at the end of the fast are visited in great state by the Regent and his family with a numerous following of Radens and Sentonos, on which occasions the ordinary ceremonies take place.

The roads through the principal district are broad, very well kept, and shaded by many fruit and other trees which is exceedingly agreeable to the pedestrian. Sangkapura however has the drawback of passessing no good water for drinking, which obliges the Europeans to bring it from a well at half a mile's distance.

On the 2nd of July, 1841, the inhabitants of this place enjoyed the pleasure, hitherto unknown, of seeing in the midst of them the universally beloved governor, the late Mr P. Merkus, being the first Governor-General of Netherlands India who had visited this island. On the morning of that day, about 9 o'clock, the flag staff placed on Tanjong Alang-alang gave notice by the hoisting of its flag of the approach of the steam ship Bromo, which in half an hour became visible to the eye and at half past ten anchored in the open sea before the fort. His excellency disembarked under a salute at 3 o'clock in the afternoon, and visited the chief town and also a hot spring. About ½ past 10 o'clock his excellency left the island and proceeded to Sourabaya. Little did we think that this never to be forgotten visit would so soon be followed by the most afflicting tidings of the death of him whose agreeable demeanour had made so deep an impression on each of us, while

this excellent man, short as his stay was, had found sufficient time to leave marks of his beneficence and humanity.

Kulon negerie has 26 dessas, with a population of 11,826 souls and 2,881 houses. Under its jurisdiction is found the Birdsnest rock Nusa, four miles at sea. This rock is of little importance from the nests found in it, which are rented by government, but the traveller will not repent visiting it. The circumference is 80 feet, height 50, and the beautiful cave which has been formed in it by nature has a circumference of 55 feet and is about 18 feet high. Notwithstanding the raging surf which breaks against the cliff, the water within, which has a depth of 1½ fathoms, is in a dead calm; and superb is the sight from within this cave as we see the foaming waves breaking themselves against the steep rocks and flowing calmly in. The summit of this rock is covered with sea grass, and numerous sea mews have chosen this place to lay their eggs.

In the neighbourhood of the dessa *Patter* we find a subterrannean gallery (called *Gowa*) the depth of which is not known by the natives, probably on account of their belief that it is filled with serpents which appeared in human form, and in consequence being considered as holy, receive many pilgrimages. This popular legend and superstition however was destroyed, to the vexation of many hajis, in the month of July, 1844, when I visited the cave in company with Mr J. A. Jacobs and some chiefs, and measured it exactly. The depth was found to be about 200 fathoms. We had it is true much opposition from bats, and were several times left in utter darkness by our torches being extinguished, but our trouble was recompensed, for I doubt whether there is a more beautiful subterranean cave to be found in the whole Archipelago.

About 3 miles to the north of this cave there is a very romantic waterfall about 70 feet high, the water of which forms the river of Sungi-toppo, which waters many paddy fields. It is remarkable that the bay of Promahan situated in this part, is the richest in fish of the whole island, and above all abounds in the so much prized *bandeng*, *blanak* and *ihan kembong* which are scarcely found in the other bays. Once or twice in the month, according as the water and wind serves, this fine bay is fished, which is done with the *krakat*, a kind of dragnet about a hundred fathoms long, and it not unfrequently happens that the haul yields 1,000 and more fishes, amongst which *bandengs* are chiefly found, 2½ feet long and 8 inches broad, and a great number of *kembongs*. The inhabitants never knew that this bay was so rich in fish, till it was discovered by me, an event which may be considered a great gain for the head place, which as I have already mentioned, is unprovided with fish for a large part of the year. When the bay is fished old and young run to the shore, and the air resounds with cries of pleasure when a profitable haul is made.

The coast near the dessa Gellam furnishes spunge, which, although of an inferior quality, is very good for use. I sent some specimens of the best to Holland where it was approved of. Here also mussels are found which are much smaller than those of Holland, but of a very agreeable and fine taste.

Wettan negerie, with 2,308 houses and 10,525 inhabitants, is divided into 21 dessas. Under its jurisdiction lies the Campong Kepoh in a very agreeable situation, containing 300 houses with a very roomy and airy Passangrahan which was rebuilt in the end of 1843.

Opposite the dessa of *Batusendie*, at a distance of 1½ mile from the shore, lies the islet of Gielie. It may contain a circumference of 2 miles, forming a single hill about 600 feet high. Formerly it was inhabited by about 100 respectable familics, for the most fishers, but it is now deserted, owing to its having been ravaged on the 19th October, 1844, by a considerable number of pirates, who anchored in 5 great and 6 small prahus before the island and carried every thing away. The population however saved themselves in time, two persons only having lost their lives and three having fallen into the hands of the pirates. The pirates only kept possession of the island for eighteen hours, notwithstanding which they fortified themselves, and hoisted on different parts of the island red flags, and white ones with a red cross. Probably being informed by their spies that nine prahus, furnished with 12 lilas and well armed men, were fitted out to attack them early on the morning of the 19th, they left the same night. Two of them were engaged some days afterwards with a prahu from Bima which suffered much from the fire of the pirates and lost two of the crew, but which succeeded in saluting both of the assailants with its three pounders so warmly that they dropped their fire immediately and one of them sank. The remaining nine prahus could not from their distance take part in the fight so that the trader had time to make his escape.

The islet Gielie yields many earth fruits and vegetables, also some fruits, principally pineapples and small limes, of which a great part was brought to market at the capital ,as also dry fish. Round the island to the distance of some miles in the sea, and principally in the vicinity of the very dangerous rocks called Karang tembaga, where many vessels have been lost, gigantic shells and different kinds of coral are found. On the sand bank surrounding it pretty shells are procured, which although not comparable to those of Amboyna are well fitted to form a small collection. Many tortoise eggs are also obtained there.

It is very remarkable that many lories are found on the island, which are not met with on the whole of Bawean. Although only distant 1½ miles from that island this beautiful bird will not quit Gielie. In order to verify this I caused six to be caught and set them at liberty on the north side of the island, but

they immediately joined together, and took their flight back to their birth place like a flock of pigeons. Towards night fall this is also the gathering place of the white wood pigeon (*kudawa*) which collect in hundreds on the tops of the highest wild cotton trees, while some chuse to hold their night quarters on the islands Nusa Lembu and Nusa Kambing, about 15 miles from Bawean. As soon as the sun appears above the horizon they are seen departing again. The blue wood pigeon (*berrom*) remains quietly on the island, in which it acts very wisely, for it not unfrequently happens that a great part of the flying travellers find their destruction in the waves of the sea and become the prey of the sharks.

The roads round the island are now very well made, broad and fit to transport ordinance on an unexpected attack of pirates. On different tanjongs places are formed where people can act with ordinance, and likewise fortifications near the dessas situated close to the sea, and at fixed distances watch-houses have been established. The roads in the interior are small and difficult, being merely foot-paths over which it is dangerous to ride in the rainy season.

The lake called *Tellogo Kastobo*, situated at an estimated height of 1,000 feet above the level of the sea, is worth visiting. It lies in the mountains at a distance of about 8 miles from the capital. The circumference, surrounded by a uniform heavy mass of wood, may amount to 2½ miles, having much resemblance to a crater full of water. The water, being of a transparent blue colour, is very good for drinking. It was said formerly, that there was no bottom to be found, and that there was a whirlpool in the centre; this last is a fiction, and as concerns the first, it was sounded in different places in 1844 by Messrs J. A. Jacobs and J. C. G. Bredow, who found that the depth was 30 fathoms with a muddy bottom. No fish except small shrimps have as yet been found in it; it is much frequented by teal (*Malewis*), which are chiefly to be met in the rainy season. There is only one outlet which forms the small river *Promahan*.

The popular narrative of the origin of this lake runs as follows:

In the time of the rule of the Pangeran Maulana Umar Masait, who took much delight in wandering about in the wilderness, it happened during one of his excursions that he was tired and laid himself down under the shade of a very large tree, *kayu kastobo*, full of white birds the name of which is not known. While he was sunk in reflection he heard these birds enquire of each other "what island is it on whose tree we rest"—on which one of them answered "this island is named Babiean." The Pangeran astonished at this conversation, raised himself, to view more closely his plumed neighbours, and had the ill luck in doing so to cough, at which the birds taking fright, flew away in a body carrying the tree along with them. The hole which was thus made, became immediately filled with water, and our Maulana Umar Masait would thereby have been lost, if a second miracle had not taken place by a

pelican *(trembaya)* rushing to his help and seizing him by his priestly dress on the back and conveying him to a height in the neighbourhood. The name of *Tellago kastobo* was afterwards given to this lake by Maulana Umar Masait. The inhabitants consider this lake as holy, so that many pilgrimages are made to it, mostly women and particularly those who are barren. They offer flowers and sweet scented oils and after having eat and bathed, they return home well satisfied and full of hope. They also ascribe to the lake the property, that if any sawas, from a great drought require irrigation, it is only needed to take a single stone of this lake and to place it on the sawas, after which, within twenty-four hours, it will certainly rain.

Half way to it from Sangkapura ies amongst the mountains the solitary dessa of Sungie Trus where the coffee tree is met with, which ought to succeed very well from the coolness of the climate. The soil also is well adopted for the cultivation of vegetables. It is to be regretted that the inhabitants addict themselves so little to coffee cultivation, and that there are no Chinese to form vegetable gardens. In this part the most and the best siri leaves of the whole island are found.

On the eastern promontory, called Tanjong Layar which forms the bay of Sangkapura, there is found the tomb of a person who is considered holy by the Baweans. Popular tradition says that the corps after having been carried several times far to sea was always washed back by the waves to this place, till at last it was determined to bury it there, and that blue lights were observed at midnight for years long on this place and especially on the tomb. This burial place is one of the most frequented, the people resorting there as a preservative against all kinds of misfortunes.

Eight rivers (and of which that of the dessa Tambak, over which a bridge of 72 feet in length was built in 1844, is the largest) intersect the island. In the dry season they are of little consequence, but after continued rain they frequently occasion heavy inundations. By one of these a large portion of Sangkapura, which lies tolerably high, was placed under water in the month of January 1845. They are quite useless for navigation. Some however can be used at their mouths by prahus of 1 to 2 coyans burden.

The atmosphere is healthful for the greatest part of the year; only in the months from June to September, when the south east wind blows with force, fever reigns very strong, to which in the year 1834 was added the natural small pox, which, because the people had not altogether reconciled themselves to vaccination, committed great devastation, and occasioned the death of fully 800 victims. This popular calamity has had the fortunate consequence of causing the people to have more confidence in this salutary operation.

The thermometer commonly stands at from 85° to 88° Fahr. the

heat being mitigated by the fresh winds. To this may be further added that the rise and fall of the sea is very regular, so that the difference in level between the highest and lowest tides seldom or ever exceeds 6 feet.

According to the census of 1845, the population consists of 38 Europeans and their descendants, 50 Chinese, 27,224 Baweans, 426 Malays, and 1,393 Madurese and Bugis who nearly all live on the sea coast.

The Europeans, who amount to 4, the rest being descendants, may well consider this island as a fashionable place of banishment; to which may be added that they are deprived of all medical aid, which at the stopping of the communication of this island with Java during the west monsoon, causes not a little anxiety in the event of sickness. Besides this, the manner of living is not only very monotonous but very expensive, because all the necessaries, even to pots and pans, have to be brought from Java. The Chinese are farmers or traders.

The first governing prince of Bawean was named Pangeran Ratu Babie, born at Pachiran under Sidayu, after him came Pangeran Maulana Umar Masoit already mentioned in the description of the lake Tellogo Kastoho; he intending to go from Palembang to Java, overtaken by a terrible hurricane, was shipwrecked in the latitude of this island, and according to the tradition, in this peril, he was brought on shore near the dessa Kumolassa by a great sea pike which took him on its back. The population considered him, on account of the miracle, as a person sent by one of their Gods; of which this wily Pangeran made use, and very soon acquired a strong party on the spot and introduced Islamism. He then tried by presents and other means to bring over the Pangeran Ratu Babie who was residing in the dessa Tambak, but not succeeding in it, he formed a very considerable force, and made war on the Pangeran Ratu Babie, who after having defended himself valiantly was slain. This Maulana Umar Masoit is considered as the progenitor of the now reigning regent Radin Tumongong Chokro Kesumo.

The Baweans, probably descendants of the Madurese, whose language with a few modifications prevails, differ from them in dress; but in this respect agree closely with the Bugis. The inhabitants of the dessa Dipanga employ the Javanese language. This dessa, with the adjoining dessa Tambak, contains the wealthiest inhabitants of the island, as we not unfrequently meet with men who are possessed of 50,000 and even 80,000 pieces of money* besides their sawas and vessels, many of which can load fully a hundred koyans. They are of a very sluggish and lazy temper; but I have been told that this natural indolence is changed to great activity when they leave their country, which appears probable

* The current coin is the Java rupee or guilder.

from the fact that after having remained absent for some years they return with a handsome sum. Murder, larceny or assault on the public road is seldom heard of. They possess a kind of pride which is insupportable, and they are also highly bigoted. It is worth while on a Friday morning to visit the *Missigit*. One is astonished to see the number of women who are collected there; sometimes it is so crowded that there is not sufficient space to perform the genuflexions which are customary at the end of each prayer. This often gives rise to quarrels amongst the ladies, so that the harmony is disturbed and the interference of the Panghulu becomes necessary, producing not a little laughter and confusion

The *Missigit* in the dessa Dipanga is the oldest in the whole island. This building, although decayed, is held in great consideration by the Baweans, not for its age alone, but in a great measure for the strange history of its formation. In it there are kept as relics two very large dishes of a kind of earthenware, known under the name of *Bella Seribu*, each of which can hold more than half a picul of boiled rice,—one having a diameter of 20 inches and a depth of 8 inches, while the other has a diameter of 18 inches and a depth of 5 inches (Rhineland measure.) These antiquities, according to the tradition, belonged to a certain priestess who brought them from Giri, division Grissee, together with an axe, a copper cup and a cocoanut shell, while she was followed by her son a youth of 18 years and by six other young priests. The name of this women and her followers are as little known as the exact time of their arrival; but the people entertain the belief that this female servant of the prophet, by her pure life and irreproachable conduct gained many followers, who for her sake embraced Islamism. The consequence was that she by her own means and with the assistance of her followers, built the temple. According to the popular story all the persons who took a part in the work, comprehending the greater portion of the population of the district, were supplied with food from the two dishes at the opening of the temple. Pilgrimages are made to it to the present day, the principal object being to visit the tomb of the priestess or saint, and to eat food from these dishes, for which last purpose the rice must be brought by the pilgrims themselves. In consequence of this dinner they will become rich without fail.

For the most petty cultivation the Baweans have not the smallest inclination, so that, if in the year 1836 the late Assistant Resident had not taken the necessary measures, the seree leaf, so necessary for the native, would not now have existed in the island, because these leaves even in 1835 were brought from Sidayu, and sold here for the high price of 1 cent each. It was the same with the *chabe* or Spanish pepper, which at the time I entered on the duties of government, was scarcely to be found anywhere in the dessas. Nothing is so agreeable to them as a sea life, so that if the local authorities did not take the ne-

cessary stringent and suitable precautions, the whole of the male population would for a great part of the year be on the sea, and the defence of the island would be intrusted to the women remaining at home. Many of them go in their 14th year to Samarang, Singapore and other places to search for work and then return after a period of two or three years with their savings, to enjoy a totally idle and lazy life. To their great desire for trade and a seafaring life, the large number of prahus belonging to the island is to be ascribed, amounting to fully 300, which number is daily increased by those newly built. I cannot allow to be passed without remark as a peculiarity, the conducting by friends and relations of him who goes to sea. At low water the shores are covered by thousands, often coming from a distance, to take their last leave of relations, and they do not depart homeward until the vessel is a considerable distance out at sea.

The manufactures of the country are not many. Gold and silversmiths are met with who understand their trade tolerably well; but the number of blacksmiths being insufficient to provide for the wants of the inhabitants, they confine themselves to the making of parangs, pachols &c. Copper and tinsmiths are entirely wanting so that their fabrications are imported from Grissee and Samarang. In the dessa Disallam a small portion of the inhabitants employ themselves in making pots, which however are so badly made that even the poorest people often refuse to use them. In different dessas lime is burned, and it is tolerably good; but the bricks which they make on such occasions are very bad. Many Baweans excel in the carving of wood and ivory.

The principal articles of export are, first, mat-work, consisting of sleeping, couch and chair mats, rice baskets and siri boxes. The plant called *pandang*, which is divided into three classes, and which has much resemblance to the aloe, furnishes the principal material of this branch of industry. It is everywhere found in great abundance. The first kind, which gives the largest leaves, is used in the preparation of couch and sleeping mats, the second, having a leaf of medium length, for a smaller kind of sleeping and chair mats, the third is only used in the plaiting of siri and tobacco boxes. After being cut the prickly border of the leaf is removed by means of a horse hair, after which it is divided in proportion to the coarseness or fineness of the matting, next made smooth by means of a round piece of wood which runs between the fingers, and last being boiled and placed in running water in order to stretch it. After having been dried in the wind and acquired a glistening white colour it is fit for use. The manipulation with the plaiting which follows is entirely done by women, who employ themselves with it in *duroongs* before their houses. The *duroongs*, about which the respectable Baweans make more work than about their houses, are not infrequently 20 feet long and 10 feet broad, and have a value of 80 or 90 Sp. dollars. They are the same as what

the Javanese call *lúmboong*, but with this difference, that in the *duroong* the paddy is stored above, while the lower part is used for the weaving of cloth and the plaiting of mats. In feasts also the food is eaten there. Of the kind of mats that have been mentioned about 180,000 to 200,000 are annually exported to Java and other places, having a value of about 60,000 guilders. There is also a considerable trade in mill stones, stone mortars and clothes. The first two articles are chiefly prepared in the dessa Tellok dalem, and the last are woven by the women in the absence of the men—the requisite thread being imported from Joana—and are mostly destined for the retail trade, principally in the Lampongs.

During the good season *Paduwangs* to the number of 60 to 70, arrive in succession from Madura, laden with rice and kachang oil, also with dried fish or trassie (blachang) which they barter for betelnuts of which the exports, as has already been mentioned, amount to 3,000,000.

In the latter part of the month of September and till the beginning of December, the island is visited by different prahus from Macassar and Bugis for the purpose not merely of selling their wares, consisting mostly of paddy, but of loading a cargo of tripang to carry back with them. The tripang they catch themselves in the vicinity of the island Gielie in considerable quantity although not of the first quality.

About the same time, there come some tripang and tortoiseshell fishers from the island Kangean under Sumanap, who if they are successful in the latter make good profits. Although many tortoises are found in the vicinity of this island, and particularly on the south banks, they are not the kind which furnishes the proper shell. Hence the fishing is very uncertain, and yields scarcely anything if the change of the east to the west monsoon be not attended by dead calms.

Finally, there is a trade to the opposite coast, in particular to Banjermassing, where they procure rattans, and to Rhio and Singapore where they sell the rice which they have purchased in Java. They then return with cash or take a cargo of gambier, either on their own account or on freight principally for Rembang or Grissee. The trade with the Lampongs has also increased remarkably within a few years, so as to deserve attention. It consists chiefly in copper articles which have been bought at Grissee or Samarang and are bartered for pepper and wax. I should not omit to notice that in recent years some prahus have made a good barter trade with the Ingono islands, here called Pulo Telanjang. This trade is in white corals, pieces of tin and boslem knives, for which they receive tripang and *tali rami* on which they make a large profit. This has caused a considerable increase this year in the number of prahus resorting to these islands, so that it is probable this trade, gradually enlarging, may become of much benefit to the island.

And now in bringing to a close this review of Bawean, I indulge the hope that the benevolent eye of government may for once be directed to this truly beautiful island, and that one or other useful culture may be introduced, and thus not only the revenue of the island be increased but a wholesome influence be exerted upon the native chiefs who now pass their lives in indolence, laziness and thoughtlessness.

J. ALTING SIBERG.

NOTICES OF PINANG.*

Sir George Leith's administration closed with the year 1803, when he was relieved by Mr R. T. Farquhar. This change was consequent on the positive and repeated orders of the Home Authorities that a Civil Servant of their own should be placed in charge of Pinang. Prior to his departure he seems to have received addresses from the Chinese, Chuliah and Malay populations, but it does not appear that the Europeans on the island joined in these eulogiums on his administration. The Supreme government however accord high praise to him.

Mr Farquhar, afterwards Sir R. T. Farquhar, Bart, and governor of the Mauritius, who assumed the Superintendency of the island at the commencement of 1804, was a Madras Civilian who had been for some time employed to the eastward, first at the Moluccas and latterly at the British Settlement of Balambangan in Borneo. In addition to the immediate charge of this island he seems to have been invested with a general controul over British affairs to the eastward and was designated as Governor-General's Agent for eastern affairs. Malacca which was held by us at that time seems to have been under his controul, and from him apparently proceeded the suggestion to destroy the fortress and town of Malacca and to remove the population (such at least as might to willing) to Pinang.

Mr Farquhar's administration lasted only till October 1805, when he was superseded by the new arrangements made in England for the government of the island. A few documents selected here and there will serve to characterize his administration, and some of them will probably be perused with interest.

Extract from a Letter from R. T. Farquhar Esq.

His Excellency the Most Noble the Marquis
Wellesley, K. S. P. Governor-General in Council.
&c. &c.
Dated 6th January, 1804.

My Lord,

I do myself the honor to inform your Excellency in Council that I arrived at Prince of Wales Island on the 2d instant, and received charge of the government from Sir George Leith on the 5th, in conformity to the orders contained in Mr Secretary Lumsdain's letter under date the 20th October 1803.

I take the liberty to request your Excellency will accept of my most grateful acknowledgments for this distinguishing mark of the continuation of Excellency's confidence in my public services, and permit me to assure your Lordship that I shall anxiously

* Continued from p. 366.

study to preserve your Excellency's good opinion and support, by a zealous attention to increase the advantages of the important island entrusted to my charge.

It is with much satisfaction that I have the honor to inform yonr Excellency that I quitted the new settlement of Balambangan on the 6th December last, in as flourishing a state as could be expected in so short a period of time. The garrison is perfectly healthy and with 3,000 bags of rice that we shall be able to spare from Pinang, that island will be abundantly supplied with all necessary articles for a twelvemonth. I thought it expedient previously to quitting Balambangan, to provide for the public Treasury sufficient specie for the payment of the troops for one year, as it was the only favorable season for obtaining a supply of cash from the China and Manila ships that touch at that port on their return voyage to India.

By the next opportunity, which will be in the course of ten days, I shall have the honor to transmit you Excellency in Council a circumstantial report of the productions, trade and the general political and commercial advantages of the British establishments in that quarter. This report, together with my accounts, will be transmitted under the charge of my Secretary Mr W. Farquhar, whom I have detained here for a few days, as well as Lieutenant Gordon, to assist in winding up the concerns of my commission to the eastern seas.

My despatch to your Excellency in Council under date the 29th August 1803, contained some suggestions that I presumed to submit to the consideration of your Lordship in Council, with regard to the destruction of the fortifications of Malacca. Though my stay was limited to 4 days, I made time for the investigation into the posibility of effecting that most desirable measure with as little public expence and private distress as possible, and I shall do myself the honor to submit to your Excellency by the next opportunity the result of my enquiries, which as it admits of the entire evacuation of the post by the British troops will I think be found more satisfactory to government than the alternative I first proposed.

Extract from Letter from R. T. Farquhar Esq. to the Governor-General of India.

Dated 22nd January, 1104.

6. Having found the fortifications on this island in the most deplorable condition, so bad indeed that they would not have annoyed one frignte, or well appointed privateer, I resolved immediately to repair the works, and to put them in the best state of defence that our circumscribed means on the island would admit of. Your Excellency will perceive by my correspondence with Captain Bathurst, the exact state to which the island was reduced,

and the entire concurrence of Captain Bathurst's sentiments with mine on the subject. Under these circumstances, I trust your Excellency will not disapprove of my ordering temporary works to be erected, and the fort to be repaired in the most essential points with the least possible delay. Considerable progress has already been made in effecting this important object, and I shall by an early opportunity have the honor of submitting to your Excellency, the plans which with the advice of Capt. Bathurst, the commanding officer of the troops, and Lieutenant Gordon of Engineers, I have adopted for the better defence of Prince of Wales Island. I have not entered upan any extensive operations; the whole of the new works and repairs will not incur an expence of more than 7,000 Spanish dollars at furthest, but they appeared to me such as were best adapted to our small garrison and will enable us perhaps to beat off a practical force of the enemy and probably to obtain favorable terms from a large one, which is all that can be expected until our present strength shall be augmented.

7. An essential object of my present communication is respectfully to draw your Excellency's attention to the suggestions contained in my letter to your Lordship under date the 29th August 1803, relative to the destruction of Malacca.

* * * *

24. The advantages indeed that Prince of Wales Island would derive from this point, as well as with respect to its trade, cultivation and every other important object of consideration, by the abandonment of Malacca, are too obvious to require any comment from me.

25. And now having fully submitted my sentiments to your Excellency on this important subject, I most respectfully hope that they may meet with the concurrence of your Lordship in Council, and in the event of their being favored with your Lordship's approbation and order, I presume further to solicit that I may be honored with the execution of the service, which I shall most cheerfully undertake without any personal pecuniary advantage whatever, from the sole conviction of the great benefit that will result from the measure to the general interest of the country, and more especially to the important and promising Settlement which your Excellency has been pleased to commit to my charge. No one therefore I should hope would be more zealous in the cause than myself, and as I have been fortunate enough to acquire a familiarity with the languages spoken at Malacca, and have had very favorable conversations with all the respectable inhabitants of the place on the subject, I should embark with the most flattering prospect of their cordial co-operation in any measure that might be found necessary for me to adopt on the part of government.

26. In consequence of the frequent depredations that have

been committed of late on this coast, the numbers of vessels that have been cut off with impunity by piratical prows, our harbours having been frequently blocked up, so as to prevent any supplies coming to the market, and our fishermen constantly taken in the very harbour's mouth and sold for slaves, I have been induced at the strong recommendation of Captain Bathurst, commanding the Navy in these Seas, and the earnest solicitation of the inhabitants of the island, to purchase two small brigs for the purpose of putting an immediate stop to this serious evil and to enforce that respect and homage indispensably necessary for the protection of the Settlement and its trade. One of the vessels is the Amboyna, brig lately in His Majesty's Service, for which I paid 3,500 dollars; the other is the French privateer just captured by the Caroline, for which I have paid 5,500 Spanish dollars.

27. These vessels are considered to have been purchased remarkably cheap, and will at any future period, should your Excellency disapprove of the measure, realize the amount of their present cost.

The Lieutenant-Governor seems careful to avoid saying a word about the expence of keeping up these two "remarkably cheap" vessels of his, but his successors in office report that expence to have been for the 18 months they were employed no less than $122,032-57\frac{1}{4}$ being close upon $7,000 a month!

From to the same to the same—Dated 16*th April,* 1804.

My Lord,

My attention has been particularly directed during the short period of time that I have been honored with the charge of this island, to the repairs of the fort and erecting such temporary works of defence as appeared indispensably necessary during a state of warfare. I have now the honor to inform your Excellency that the fortifications at Prince of Wales Island are in so respectable a condition, that when occupied by the Ordnance that that has been indented for on the Arsenal of Calcutta, I trust there will be just reason to consider the place free from the risk of insult or the predatory views of the enemy and liable to be captured only by an armament regularly equipped for the express purpose.

2. In the execution of the measures that have been adopted for the better protection of this Settlement I am particularly indebted to the able professional advice and assistance afforded me by Lieutenant Gordon of the Engineer corps.

3. I do myself the honor to transmit in No. 1 of the enclosures, Lieutenant Gordon's plans of the additions that have been made to the Fort, and the new Outworks and Batteries that have been constructed, which will I hope meet with the approbation of your

Excellency in Council, and recommend the merits and exertions of Lieutenant Gordon to your Excellency's favorable notice.

4. Having found Lieutenant Scaly of the Artillery corps acting in the capacity of Engineer on my arrival, and not feeling myself authorised to detain Lieutenant Gordon from Calcutta without the previous sanction of your Excellency, I have directed Lieutenant Scaly to continue in charge of that department until your Excellency's pleasure shall be known. I take the liberty at the same time to submit to your Excellency the necessity of an Engineer officer being appointed to fill up the vacancy occasioned by the death of Captain Stokoe, and further to solicit the favor that Lieutenant Gordon may be allowed to succeed to that situation, in consideration of the trouble and personal fatigue he has already undergone, without any pecuniary advantages whatever.

5. No. 2 of the enclosures in the dispatch is a return of the Militia that has been raised by me in this island, and it is with great satisfaction that I communicate to your Excellency their forward state of discipline, and their zealous, active and meritorious behaviour. Your Excellency will perceive that the strength of the corps amounts to 197, which addition to our present small garrison will no doubt in cases of emergency, prove of material consequence to our security. Being of opinion that the principal contingency which this island ought to be provided against was the danger of predatory squadrons, similar to that under the command of Admiral Le Nais, which lately infested Bencoolen, and afterwards so seriously threatened the tranquillity of this Settlement, an Island Militia appeared to me to be an object of primary consideration and management; I have therefore paid particular attention to its early formation, and I look up with confidence to the concurrence of your Excellency in the adoption of the measure, especially as the corps is formed of volunteers, and is consequently attended with no other expence to government that the pay of one Adjutant, and drill Serjeants and clothing for those whose means do not admit of their furnishing themselves from their private purse.

6. I have the honor to inform your Excellency that I am using every possible exertion to bring water to the town from the neighbouring hills, and that I have good grounds to expect that this essential object for the well being of Prince of Wales Island will be accomplished in the course of two months. The water course has its source four miles from the town when the ground affords more than sufficient elevation for conducting it with the greatest facility. The only difficulties hitherto encountered have been occasioned by very thick jungles and partial beds of rock, but these have been overcome, and what remains to be completed is subject to no further impediments. The Convicts have been employed in cutting the water course and all expence to govern-

ment on this head, has consequently been obviated. Earthen pipes will be used to conduct the water through the different streets of the town. These will occasion a trifling expence only, which will be repaid tenfold by the funds that this new work will produce when finished. I also propose carying the stream sufficiently far into the harbour to admit of large boats filling from a jetty without grounding at low water. Being fully persuaded that not only the expence will be repaid to government, but a considerable revenue accrue from this most essential undertaking to the health of the Settlement and prosperity of the port, I feel confident that it will meet with the approbation of your Excellency in Council.

7. In order to the improvement of the interior of the island, I have commenced making large roads through it, and dividing it into districts, by which a facility of carriage will be obtained. Cultivation will be consequently carried on at a much cheaper rate and the greatest inducement that could be devised, held out to the extension of our valuable plantations, for labour's wages and land carriage are so extravagant in consequence of the present want of of roads, that they entirely consume the profits of every species of agricultural industry. The expence of the great roads, will be defrayed by a general trifling assessment, and the cross roads will be made at the cost of the respective cultivators in each district, being exclusively for their interest.

8. The foregoing objects have appeared to me worthy of my earliest attention. I hope very shortly to be able to report their completion to your Excellency, and indulge a hope that they may be considered by your Excellency as conducive to the improvement of the Settlement and increase of it commerce.

9. With respect to the internal economy of the government, I feel it my duty to submit to your Excellency's attention, the great and increasing difficulties that this island labors under from its remaining without any regular Courts of Jurisdiction. The state of the police is so lax and inefficient that neither persons nor property are secure, and crimes and misdemeanors are daily committed with impunity from the want of adequate powers on the spot to punish delinquents according to their deserts. As your Excellency however is fully informed of the evil consequences resulting to this Settlement from the want of a code of regulations to enforce the observance of laws and a respect for the peace of society, and as several plans have already been submitted to your Excellency's consideration, I shall not again intrude further than to respectfully solicit the early transmission of your Excellency's orders on this subject.

10. With the view to the peace and comfort of the inhabitants and the good order of this island, I convoked the principal inhabitants, directing them to consider and submit to me the means that they may deem likely to prove least burthensome to the

people for defraying the expence of a regular and efficient police, representing to them at the same time, the impossibility of governments being burthened with so considerable an addition to the actual charges of the island, as the establishment would occasion on the present revenues. A committee for the above purpose has been elected from the different classes of the inhabitants. The members have met once and will I hope in the course of a fortnight successfully complete the object of their convenement. I shall have the honor of addressing your Excellency again on this subject so soon as I am furnished with the means of submitting it fully to your Excellency's consideration.

11. Having found on my arrival 27 persons who had been committed to jail and confined in heavy irons at different times during the last two years, on charges of a capital nature, I immediately directed a Court as prescribed in the 13th paragraph of the regulations of the 1st August 1794, to assemble, and to sit until the trial of these sufferers should be completed. Although this Court has not the power of carrying the sentence passed on prisoners convicted into immediate execution, it has at all events one of the primary and most pleasing prerogatives of a competent tribunal, namely, that of acquitting the innocent, and on this sole ground it appeared to me to be my most solemn duty to pay the earliest attention to the orders of government on this head. There only remain now three causes untried and I hope to get through them in the course of next week, when the whole of the proceedings will be laid before your Excellency in Council.

12. It being of the utmost importance to the members of the Court, that the last sentence of the 15th paragraph of the instructions of the 1st August 1794, relative to the passing sentence on prisoners convicted of capital offences should be understood beyond the possibility of doubt, I request to be informed whether the words, "The prisoner if convicted to be kept in close confinement, and a report is to be &c. but the sentence is not to be executed" are intended to declare that we are to proceed to pass sentence or not. The words "but the sentence is not to be executed" certainly appear to me to imply the previous question, but it is a point of so delicate a nature that I have preferred referring it to be decision of your Excellency in Council, to the acting upon my own judgment.

13. I have the honor to inform your Excellency in Council that the Revenue Farms will be sold on the 20th and 25th instant. I have made a few trivial alterations in the terms, and entertain sanguine hopes that they will realise 10 or 12 thousand rupees more than they did last year. As the Farms generally produce more revenue during times of war than peace, and as the farmers are able to bid high for them when they are to manage them for a longer period than one year, I have advertized them for sale under the condition of the purchasers holding for two years or

until the 1st of May 1806, which regulation will I hope meet with the approbation of your Excellency in Council.

14. Before I close this despatch, I shall take the liberty of requesting your Excellency's attention to one more subject, that is intimately connected with the properity of Prince of Wales Island, I allude to a marine yard, from whence ships-of-war and merchantmen of any size, might obtain stores and be refitted with despatch. A marine yard of this description together with good docks, capable of admitting these ships, might be constructed with the greatest facility on Jerajah Island, which forms part of our inner bay, and is only 880 toises from Prince of Wales Island. It will of course appear at first, an object that is likely to incur a very great expence, but I should not have presumed to submit it to your Excellency's consideration, had I not reason to believe that means might be devised for defraying the cost independantly of any disbursements from the Public Treasury, which I shall now proceed to state.

15. As government I should imagine will find a convenience in sending criminals condemned to banishment to Prince of Wales Island, I shall not charge the proposed works with anything on account of 500 convicts who will be required to perform the labor of coolies.

16. The buildings and Docks may be completed in a period of three years.

17. The expence of a professional Superintendant and artificers I estimate at furthest at 40,000 Sicca rupees a year.

18. The bricks may be manufactured (as at present to a certain extent), by the convicts who are already on the island.

19. It only remains for me then to establish the means of raising the 40,000 rupees a year, and this I hope to be able to do satisfactorily, and further, to prove that that sum may not only be obtained during the three years that the marine yard and docks will be constructing, but that the building of the docks and marine yard will be the means of effecting the permanent operation of that revenue, and increasing it in all probability to a very considerable amount.

20. It is already in your Excellency's knowledge that the duties are levied entirely on the export of certain articles, such as pepper, tin, betelnut, rattans, &c. and realize about 12,000 dollars a year. An import duty on particular articles has been tried, as also a tax on the ground on which the articles of exportation are produced, at a given rate, but the present mode has been found the least vexatious and is consequently continued.

21. Now to answer the annual demand for the marine yard and docks, I conceive that in addition to the present duties a revenue exceeding the amount of their estimated expence is to be derived by a moderate duty upon goods of whatsoever description landed here (whether for home consumption, or exportation to

China or the Malay countries) that have not paid duties in any other British port in India.

22. But I am far from being satisfied in my own mind that such a duty could be levied without materially injuring the commerce of the island, *unless it be avowedly for the purpose* of constructing docks and a marine yard.

23. The prospect of this grand advantage as well to the trading part of the community as the government, would greatly preponderate the temporary pressure of the tax, and give a life and consequence to the port, which it has never before experienced.

24. The advantages that would be derived by the nation from having an efficient marine yard and docks at so convenient a port in the bay of Bengal are so obvious, that it is useless for me to enlarge upon them.

25. I do myself the honor to transmit in No. 3 of the enclosures, some extracts of Colonel Kyd's report on Prince of Wales Island which have relation to this undertaking, and shall conclude with observing that as it is my firm opinion, that Prince of Wales Island can never rise to any high pitch of celebrity unless it shall be made a marine port where ships can be refitted, careened and docked, I feel all that solicitude which is compatible with my situation, that the plan may meet with the concurrence of your Excellency, and as it will occasion expenditure of the public money that I may be authorised to take measures for carrying it into execution at an early period of time.

26. We have one professional man in the dock building line, a Mr Williams, who I am informed is competent to the undertaking, and I make no doubt as he is settled here, but he would execute the work for a smaller salary that any person who might be sent from India for the express purpose.

I have the honor to be with the greatest respect,
My Lord,
Your Excellency's most obedient humble servant,
R. T. FARQUHAR,
Lieutenant-Governor.

Prince of Wales Island, 16th April 1804.

To
Thomas Brown Esqre.
Secretary to Government
in the Public Department.

Sir.—An important question respecting succession to the property of an intestate, having been revived lately at Prince of Wales Island, the decision upon which was anxiously looked for by the natives of that Island, as they conceived it would established a precedent or rule during the absence of positive law to determine the issue of many similar cases that are likely to occur, I

deemed it prudent to suspend my own judgment, and to submit the point to the decision of his Excellency the Most Noble the Governor-General in Council.

The case is as follows:

A native of Salengore possessing considerable property, died intestate at Prince of Wales Island, which had been his domicil for many years, leaving behind a widow, and several children, who were born at different places, where different laws and customs prevail; but the whole were of the Mussulman faith, upon which a dispute arose between the widow and the children respecting the distribution of the property.

The parties entered into Arbitration Bonds but the Arbitrators could not agree upon the principle which was to regulate their proceedings. The one side wished the Quedah law to be considered as the guide, the other the Mussulman code that has been selected as the law of British India, and they could not be prevailed on to select any umpire but the government.

It was urged that the Laws of Quedah ought to obtain, because Prince of Wales Island had been a possession of the King of Quedah and no fresh laws had been proclaimed, but this doctrine I should imagine is only intended to hold good with respect to European Settlements acquired by cession or conquest, and not to extend to uncivilized nations. On this head it may be also useful to remark that when we acquired possession of Prince of Wales Island by gift from the King of Quedah there were only four families of itinerant fishermen amounting to 23 souls, including women and children, upon the island.

The advocates for the Mussulman law rested their argument principally on the circumstance of all the parties in dispute being of that faith, and their pretensions to the same privileges as are granted to the Mussulman Inhabitants residing in other parts of India under the British government.

It appeared to me that the personal property of the intestate wherever situated, should be distributed by the laws of the place which had been his domicil previous to his death.

But as at Prince of Wales Island *there is no law* nor any fixed custom prescribed by the Supreme government, I considered the decision to become purely arbitrary. For the reason however already stated, a desire to avoid establishing a precedent on so important a point of reference, I preferred awaiting the decision of His Excellency the Most Noble the Governor-General in Council.

I have the honor to be, Sir,
Your most obedient humble servant,
R. T. FARQUHAR,
Lieutenant-Governor of Prince of Wales Island.

Calcutta, 1st August 1804.

The orders of Government contained in the following extract, to abolish the system of farming revenues of the island, were probably intended to apply only to the Customs and Land Revenue, and not to the Monopolies of opium, arrack, gambling &c. which then as at present were the most productive sources of revenue.

Extract of a Letter from the Secretary to the Government of India to R. T. Farquhar Esq.

Dated 5th November, 1804.

Sir,—I am directed by His Excellency the Most Noble the Governor-General in Council, to acquaint you that His Excellency in Council has been pleased to determine that the system of farming the revenue of Prince of Wales Island be abolished on the expiration of the existing leases, and that a Civil Servant of the Honorable Company be immediately appointed to the office of Collector of the revenues of Prince of Wales Island.

2. The Governor-General in Council directs that the collection of import and export duties, the land tax, and other subordinate subjects of taxation which are not at present farmed shall be immediately committed to the charge of the collector, until the period of the expiration of the present leases. The collector's attention will be directed to the general superintendence of the various sources of revenue on the island in order that he may be enabled to carry the new system into effect with vigor and with the greatest possible advantage to the Honorable Company's interests at the expiration of the respective leases. In the mean time he will controul the conduct of the several farmers, and will check those abuses and impositions which at present embarrass the trade and prove equally vexatious to the inhabitants and the government.

3. His Excellency in Council further directs that the collector of the Revenues of Prince of Wales Island be allowed a salary of 500 rupees per mensem, and that he be permitted to draw a commission of 5 per cent on the amount of his nett collections.

4. The establishment of public servants to be allowed to the collector, with the rules which it may be proper to establish for the regulation of his conduct in the discharge of the duties of his office, will be determined hereafter when the Governor-General in Council shall be in possession of accurate information with respect of the taxes which may be established with advantage to the public interest and without incurring the hazard of checking the improvement of the agriculture and trade of the Settlement.

5. His Excellency in Council considers it to be proper to introduce at Prince of Wales Island, as far as may be practicable consistently with local circumstances, the rules with respect to the collection of the Revenues which are in force in Bengal. You are accordingly desired to take an early opportunity of submitting to the consideration of government, the draft of a regulation founded on the principles of the Bengal regulations for the collection of the Revenues of Prince of Wales Island.

Extract from a Letter from R. T. Farquhar Esq. to the Governor-General of India.

Dated 15th March, 1805.

I request that you will submit to His Excellency the Most Noble the Governor-General in Council the expediency of sending more convicts to Prince of Wales Island. I do myself the honor of transmitting to you a return of the number now here, specifying the manner in which they are employed, and I trust the obviously useful appropriation of these few, will induce government to order further supplies to be sent here by an early opportunity. One thousand convicts might be most beneficially employed on the docks alone, and the other public works connected with the improvement of the island will also require more hands than we can at present muster. If the establishment of Convicts could be fixed at 2,000 and that number be regularly kept up, every advantage that is looked to from this important Settlement might be derived in a very short period of time. The Convicts are by far the best coolies on the island, and as the Company only pays for their provisions, their labor even at the highest estimation cannot be half so expensive as that of hired labourers who receive here each 6 dollars a month.

6. Until more Convicts are sent to Prince of Wales Island it will I fear be impossible to commence upon the Docks. I shall sincerely lament the necessity of delaying the construction of these useful buildings, as I consider them now to be the only public works wanting to render the British port of Prince of Wales Island the grand naval depot and emporium of the British trade in India. I calculate of course the concurrence of His Majesty's Ministers in the proposition for the demolition of Malacca, as there can be no doubt, I presume, that that Settlement if ever restored to the Dutch, or transferred to France, would oppose a barrier to the extension of our eastern trade, which no subsequent expedients whatever could remove.

I have the honor to be,
Sir,
Your most obedient servant,
R. T. FARQUHAR,
Lieutenant-Governor of Prince of Wales Island.

Distribution of Convicts at Prince of Wales Island on the 15th March, 1805.

Employed in the cultivation of the Honorable Company's Spice Plantations.....	80
Making Bricks at the Hon'ble Company's Kilns for the public works.....	100
Employed in cutting a Canal, and constructing an Aqueduct to George Town, from the waterfall.....	100

Employed in carrying out a Pier into the Sea opposite the Custom-House	60
Ditto on the Fortifications	60
Ditto in building the New Lines for the Seapoys	50
Ditto as Scavangers	20
Ditto in the Marine yard and Custom-House	10
Ditto in making Roads	58
At the Government House	30
Men sent from the Andaman Islands, and who from age or infirmity are wholly incapable of work	74
Sick in Hospital	53
Convalescents	34
Men in Irons for crimes committed on this Island, confined in prison and worked by the provost, as also those who from their very bad character have never been taken out of Irons	43
Total	772

W. E. PHILLIPS,
Superintendant of Convicts and Secretary to the
Lieutenant-Governor &c. &c.

Fort Cornwallis, 15th March, 1805.

* * * * *

Letter to Major Shawe, Private Secretary to the Governor-General.

Dated 20th March, 1805.

Sir,—I have already had the honor to inform His Excellency, in my public despatches, that I arrived at my station on the 8th November. I have now to request that you will communicate to his Lordship, that immediately after I landed at Prince of Wales Island, I made arrangements for placing His Excellency's Picture in the Government House with those public honors that so grand an occasion demanded, and which the respectful sentiments of attachment and gratitude that I feel towards His Excellency, rendered a particularly gratifying duty for me to perform. The enclosed paper contains an exact account of the manner in which this event was celebrated, and I can venture to affirm with great truth that I never saw the inhabitants of any settlement more deeply impressed with public gratitude and veneration, more sincerely gratifying, or more properly sensible of the condescending goodness of His Excellency, than the Company over which I had the honor to preside on Saint Patrick's day. That this settlement may always prove itself worthy of His Excellency's distinguished patronage and good graces, is the fervent prayer of

Sir,
Your obedient servant,
R. T. FARQUHAR.

His Excellency the Most Noble the Governor-General having graciously condescended to honor the settlement of Prince of Wales Island with his picture to be placed in the Government House; the Lieut-Governor of Prince of Wales Island was pleased to appoint Saint Patrick's day for the celebration of this event.

On the morning of Saint Patrick's day the ladies and gentlemen of the settlement proceeded to the Government House, and at 9 o'clock His Excellency's picture was exhibited in the Great Hall opposite to the picture of His Royal Highness the Prince of Wales; when a salute of 19 guns from the ramparts of Fort Cornwallis, and the same number from His Majesty's Line of Battle ship Russel was fired in honor of the occasion.

Immediately after the salute was finished, the troops in garrison fired three vollies of small arms.

The company, consisting of upwards of ninety gentlemen and ladies, were then conducted to a temporary pandull in front of the Government House, and partook of an elegant public breakfast prepared by the Lieutenant-Governor. At 1 o'clock all the Company's ships in the harbour fired a salute of 19 guns and dressed their vessels in honor of the day. The flag on Fort Cornwallis, and all the colors in the harbour were kept flying until sunset.

Dinner was prepared for the same company at 7 o'clock in the evening, and after dinner the following toasts were drank with universal enthusiasm, accompanied by appropriate tunes.

The Marquis Wellesley.....	With three times three, and See the conquering hero comes.
Saint Patrick's day and success to the order.....	Saint Patrick's day in the morning.
Navy and Army.....	Rule Britannia.
Lord William Bentinck.....	Grenadier's March.
Success to the settlement under the auspices of Marquis Wellesley.....	Prince of Wales March.

After which was proposed and drank by the company the following:

Our much esteemed Lieutenant Governor with the congratulations of this company on his return to the island.....	Welcome here again.

The pandull was elegantly illuminated in the evening and the company were at intervals amused with a variety of splendid Chinese fire-works.

The greatest cheerfulness appeared in every countenance and mirth and conviviality prevailed until a late hour of the night.

The following documents and figured statements form the appendices to a report on his administration drawn up by Mr

Farquhar, and submitted to the government which superseded him. The report itself is not forthcoming but these appendices appear to contain the whole pith of it, and more perfect specimens of official mystification—more barefaced impositions on official credulity are not often to be met with.

Mr Farquhar appears to have been the most magnificent three-stalled Bashaw of all who ever held sway on this little island. Tradition speaks of his open table, his numerous carriages and splendid stud, his long suite and his dashing *body-guard*. The expense of all this, is of course included under the convenient head of "Advances to Government of Bengal" and to cover it probably, these astounding estimates of future revenue were framed.

One of these statements (No. 4) may be recommended to the consideration of the present Municipal Committee of Pinang, as a means of increasing their funds. If they could but sell the aqueduct water on the terms *estimated* by Mr Farquhar, there would be no need for Assessment Acts and no discussion of the best means of taxing the good people of Pinang. The Temperance Society would prove the best contributor to the public fund, by driving people to the aqueduct for their daily drink, and 2 dollars per house per month would fill the Committee's chests. Is this statement No. 4 the profits to be derived from selling the aqueduct water are put down at 58,000 dollars per annum, but in another statement these said profits are noted at 64,000 dollars per annum! One figure seems to have been as good as another in those times and a few cyphers more or less to have been used as convenient.

In justice to the government to which this report of Mr Farquhar was sent (whether originally or a copy only, is not known, but the latter seems most probable) the observations elicited by it and transmitted to the Home Authorities are here given, following the statements. They are somewhat damaging to Mr Farquhar's reputation and fairly expose the utter groundlessness of these fictitious estimates. From the observations we gather the fact, nowhere else appearing, that during Mr Farquhar's administration of 20 months, the sum of 74,000 dollars was spent upon the fortifications; not in erecting the present fort, which was a subsequent expense, but in certain repairs and fantastical experiments from which apparently no one single benefit was ever derived to the defence of the place.

From a view of the documents here published, the short period of Mr Farquhar's administration may well be entitled the Pinang Age of Humbug.

No. 1.

Receipts by the Committee of Assessors for improving the Roads of George Town, commencing the 22nd of January 1801.

Cash received from the Hon'ble Company, being part of the sum to be given by government for making the streets..... 500

Do. Fines at different times, given up by government..		217
Do. for the old materials of the coin market..... ..		230
Mud bank on the east side of Beach Street given up by Government for the improvement of the streets.....		21,402
Ground on the west of Beach Street given up by government.....		1,793
Do. in Market Street	do.....	764
Fines	do.....	208
Ground on the Pranjang	do.....	585
Ogean Passier	do.....	5,501
Ground at the top of Acheen Street	do.....	1,190
Green Bazar.....		1,590
From Isaac Malchus for having the restriction taken off his grant in Beach Street by government.....		1,200
Cash received from Lieutenant-Governor as a loan.....		3,000
Shop tax given up by government.....		800
Twelve quarterly Assessments appropriated to the improvement of the streets by government.....		11,076
Due for Assessments and sales about.....		2,000
	Spanish Dollars	52,056

No. 2

Memorandum respecting additional sources of Revenue at Prince of Wales Island.

The exclusive privilege of retailing salt and tobacco estimated to produce.....	30,000
New water-works agreeably to my report.....	64,000
Wharf duties.....	20,000
Fees on grants and Assessments on the farmers, for the benefit of the public roads and bridges agreeably to the precedent established in the town.....	6,000
Fees on all judicial papers and sale of stamps for bonds, and all deeds &c.....	10,000
Tax on boats, carts and wheels of all descriptions for the benefit of the roads.....	12,000
Farm of the exclusive privilege of exchanging money in the bazar, (in order to prevent abuses).....	4,000
Tax on the Chulias quitting the country for the particular reasons mentioned in my report,—say $3 a head.	18,000
Coinage agreeably to the note at the foot of this paper.	50,000
	214,000
Deduct for contingencies and reductions in particular branches of the Revenues that may possibly be found from experience, vexatious or otherwise impolitic....	20,000
Sicca Rupees	104,000

No. 5

Hon'ble Company's Lands, situated in the Districts of Soonghy Cluan, Ayer Etam, Campong Pulo Pinang, sold at Public Auction for the purpose of defraying the expence of making Roads in the Country.

1803					
Sept. 30th.	Nett sale of Lands at Soonghy Cluan.			4,113	04
1805					
May 1st.	Do.	do.	do.....	785	02
6th.	Do.	do.	Ayer Etam....	2,892	75
11th.	Do.	do.	Campong Pulo Pinang....	1,567	32
June 15th.	Do.	do.	in the vicinity of George Town..	9,048	..
			Spanish Dollars	18,406	13

No. 6

List of Houses rented by the Honorable Company at Prince of Wales Island.

The Government House*	250	..
The Office of the Collector of the Revenues	100	..
The Office of the Secretary, Treasurer and Accountant.	75	..
The Admiralty House	150	..
A Hospital for the Natives of the Volunteer Battalion	30	..
The House used as a guard room for the Marine corps.	5	..
Magistrate's Cutcherry	100	..
Spanish Dollars	710	..

No. 7

Pilot and Master Attendant's Establishments.

John Baird, Esq., Master Attendant his salary	95 47		
Establishments in the Master Attendant's Department	262 73		
		350	20
John Douglas, Esq., Superintendent of Pilotage his salary	238 68		
Establishment	197 64½		
		436	32½
Spanish Dollars		794	52½

* Besides having to keep the house in repair and to keep up the sea wall in front of it.

No. 3.

Estimate of the Expence of cutting a Canal and Water Works and Ways and Means for defraying the Expence and raising a permanent Revenue from Water Works, for the use of Government.

Estimate of the Expence of the Water works.	
Disbursements already incurred, and expence already paid on the 30th of April 1805.....	12,357
Additional probable expence.	
Brickwork, including Materials and labour about.....	4,000
Earthen Pipes Ditto Ditto.....	1,500
Tin Ditto Ditto Ditto.....	3,000
To supply all the Streets in the Town by Tin Pipes, will cost in addition about.....	7,000
Total Expence of the Water works Sp. Dollars	27,857
Balance in favor of the Revenues the first year, after the repayment of the whole expence.....	10,473
Sp. Dollars	38,330

Ways and Means by which the expence of the Water works may be repaid to Government, including a Statement of the whole income or Revenue which Government is likely to receive from the Water works generally, if completed to the full scale proposed, which will point out at the same time the repayment of the whole expence within one year, leaving a large standing income likely to increase in a very large proportion, with the increase of the Trade and Population of the Island.

Houses inhabited by Europeans, Armenians, and the principal Chinese, Chooliahs, Malays and other Mussulmans, Bengallees, who will be glad at being supplied with water at the rate of 2 dollars per month each house.....	175.	2. 24.	4,200
Houses of all other descriptions which may be rated at 6 persons to each house, each person paying per month 8 pice, or the whole family or house ½ a dollar.....	2,425½	6.	15,270
250 vessels finding their own boats and taking, on a very small average, say only 20 Tons of Water each, at the present price of 1 dollar per Ton.....			5,000
Total Annual Revenue to be drawn from the Water works, at a moderate computation Sp. Drs.....			24,470

Besides the foregoing, the Garrison and Hospital, will be supplied with plenty of good water at command, and may save the expence of a large establishment of water carriers or Bhesties to government.

A ship the of Line will for 2 months, require Gallons.

A Frigate half that quantity, or 31,500 gallons of 63,000 Water.

We have had already this year 12 ships of the Line and 20 frigates put in here at different times, and should half that number return before the year is out, and take in water as above, then the men of war alone will pay, at 150 gallons per ton..... 13,860

Sp. Dollars 38,330

No. 4

Comparative View of the Expence of the Public Works carried into execution under my government, with the additional Revenue for the purpose of defraying that Expence, shewing the period in which the ways and means devised will cover the cost of those several improvements, and the large permanently increasing Revenue that will accrue to the Company from the generally beneficial operation of those improvements.

Estimated Expence of the following improvements at Prince of Wales Island:		
On account of docks, the construction of which were subsequently prohibited by the Governor-General in Council	13,810	29
Ditto of Fortifications and Defences of the Island.	70,854	02
Ditto of the new Water-Works	27,857	..
Ditto of the Public Wharf	25,000	..
Ditto of Roads and Cultivations	32,656	20
Spanish Dollars	170,177	51

Means actually established for defraying the advances made for the improvement of the Fort and Island, and for obtaining a permanent Revenue to the government from the operation of those improvements.

An increase of Revenue already obtained in consequence of the improvement of the defences of the Island since the 1st January 1804, and the additional security that has been afforded to persons and property, and by the generally beneficial operation of the public improvements of the port (for the details, vide Appendix No. 16)	69,026	98
Annual Revenue expected to result from the Water Works as per Statement No. 3	38,330	..
(N.B.—As the population of George Town and the resort to the port is likely to increase rapidly, this Revenue is much undervalued.)		
Estimated Revenue of the Wharfage per annum	10,000	..
Cash received and bonds now in the Treasury payable in 6 months, for recovering the expence of the Roads	18,406	13
Cash received on account of the Docks	4,000	..
Total Amount of Spanish Dollars	139,763	11

Which (after deducting the 18,406.13—on account of Roads, on account of Docks, which form no part of the Annual Revenue) shews that the expence of the improvements will be defrayed in less than 18 months by the increase of Revenue, and that the beneficial operation of those improvements, will bear an annual surplus of Revenue to the Company of Spanish dollars 117,356.98—which will of course, as I have already observed, rapidly increase, with the increase of the wealth and population of the Island.

No. 8

P. Manington, Esq., Register and Land Surveyor, his salary, peons, &c.....	126	..
A Native Surveyor and Assistant..... ..	40	..
Spanish Dollars	166	..

No. 9

Officers of the Court and their salaries.

John Dickens, Esq., Judge and Magistrate, his salary	954	73
John Brown, Provost, Salary and Establishment....	289	16
Native Captains and their Establishments.....	500	..
Do. at Soonghy Cluan..	40	..
Interpreters and Peons belonging to the Judge.. ..	65	..
Pangulu of Pry and Establishment.. ..	48	..
John Brown, Clerk to the Court for the trial of all persons committed for capital offences.. ..	50	..
Spanish Dollars	1,946	89

No. 10

Civil Establishment.

R. T. Farquhar, Esq., Lieut-Governor—salary ..	954	73
Expences of the Government house chargeable to the Company on an average....	2,000	..
Walter Farquhar, Esq., Collector & Establishment.	500	..
W. E. Phillips, Esq., Secretary, including wages of peons.....	482	13½
G. Caunter, Esq., 1st Civil Assistant and Treasurer including wages of peons..	238	68
P. Manington, Esq., 2nd Assistant and Register of Grants &c....	164	21
T. Hutton, Esq., 3rd ditto and Interpreter.. ..	148	21
J. Hall, Esq., Accomptant..	150	..
Writers attached to the public offices	389	..
Public servants....	108	..
Truckadore for the Treasury..	15	..
Superintendent of Convicts....	100	..
Chaplain....	100	..
Parish Clerk.....	12	50
Salary and Establishment of Clerk of the Market..	135	..
Doctor Heriot's Salary as Vaccine Inoculator....		
Assessment paid by the Company to the Committee of Assessors for improving the Town.....	20	42
Spanish Dollars	5,517	88½

No. 11.

Increase of the Revenue of Prince of Wales Island, between the 1st of January 1804 *and the* 30*th June* 1805.

Revenues for	1803-4	Increase in 1804-5	Total of Revenue for 1804-5	Increase in 1805-6	Total of Revenues for 1805-6
Artap Farm..	1,560	960 ..	2,520 ..	..	3,520 ..
Arrack Do..	15,000	6,240 ..	21,240 ..	..	21,240 ..
Beetle Do..	..	4,500 ..	4,500 ..	..	4,500 ..
Export Duties	13,320	6,480 ..	19,800 ..	15,720	35,520 ..
Gambling Farm.. ..	16,320	9,480 ..	25,800 ..	..	25,800 ..
Opium Do.... ..	20,040	5,160 ..	25,200 ..	..	25,200 ..
Tobacco Do.... ..	3,360	.. ..	2,406 ..	..	2,406 ..
Shop Tax..	399	400 98	799 98	Net Amount not Known.	799 98
Chinese Goods..	..	1,800 ..	1,800 ..	..	.. ..
Pork Farm.. ..	..	.. ..	.. ..	2,580	2,580 ..
Oil and Ghee Do.. ..	..	.. ..	.. ..	5,400	5,400 ..
Timber Do.. ..	..	.. ..	.. ..	8,040	8,040 ..
Duties on the Sale of Lands and Houses.	505	50 ..	555 ..	..	555 ..
Duties on Anchorage	2,329	.. ..	1,629 ..	Net Amount not Known.	1,629 ..
Do. Prow Fees.. ..	873	.. ..	549 ..	Ditto	549 ..
Sp. Dollars	73,706	35,070 ..	106,792 98	31,740	136,732 98

No. 12

OF COINS.

Copper Coins.

I propose 50,000 rupees worth of such size as to have 4,000 whole pice from a maund of a copper,—

Rupees 25,000 of cents.
,, 20,000 of ½ do.
,, 5,000 of ¼ do.

8,000 of half ditto, and 40,000 of those 10 pice to one large—the design of the coin as heretofore circulated at Prince of Wales Island. The Company will gain on the issue of 50 per cent, even at the present high rate of copper.

Small silver coins—(doubtful.)

Rupees 25,000 of cupangs.

10 cupangs to a dollar.
20 half do. do.

These may also amount to 50,000 rupees, in design precisely like the pice,—the alloy may be 25 per cent copper, which will be all gain, as the coinage is the Company's, but there may be objections, which I am not fully aware of, to depreciating the silver, and which may render it inexpedient to establish the coin.

Gold Coin.

	1	gold dollar	equal to 10	silver dollars.
Any quantum.	⅕	do.	do. to 5	do.
	¼	do.	do. to 2½	do.

As these may be used in merchandize their fineness must quadrate with the exchange, and as gold is cheap here, the saving of 15 per cent will be made by having the mint and dyes here.

The more our copper and silver coins (if the latter be established at all) are carried away, the greater will be our gain from the supply. Copper is now dear, but when it falls to 40 and 45 rupees per maund, there will be a gain of more than one-half.

The coinage of pice and doublekies or cupangs, has been a great source of revenue to the Dutch Company. They gain nearly 100 per cent on the issue, and if we can spend annually one lack of rupees, we should in like manner make a very considerable increase to our revenue.

The design of the gold coins may follow that of the copper and silver, excepting that they must be milled at the edges.

If the government be authorized to establish a mint at Prince of Wales Island, I am convinced it would yield a revenue from the Company's and private coinage, of from 20 to 30,000 dollars per annum, besides paying the expence, which is trifling. Assays and one or two artists may be procured at Calcutta.

As every coinage will yield revenue, no means are necessary to prevent export so long as we keep pace with the circulation by coinage, without overloading the market with any one coin.

I should think it adviseable to rent the exchange of all coins in the bazar, and fix the discount, which will always prevent any depreciation of value, and yield a surplus revenue to government.

No. 13

Ordinary and Established Disbursements at Prince of Wales Island and its Dependencies during the year 1804-5.

Civil Establishment at Prince of Wales Island....	70,824	20¼
Judicial ditto including Police Establishment &c.	22,953	59
Annual gratuity to the King of Quedah, and other Durbar charges....	10,720	..
Marine, including the Pilot and Master Attendant's Establishments.....	17,670	35
Military Expences.....	29,952	61¾
Hon'ble Company's Plantations.....	11,909	41¾
Rent of Government House, Public Offices & Repairs	10,187	18¼
Artificers....	5,940	37
	146,627	04½

Contingencies.			146,627 04½
Convicts..	23,315 97½		
Prisoners in Jail	5,220 76		
Expence on account of Prisoners of war	3,993 95		
Ditto ditto of the Mahometan poor, sick and infirm, out of the produce of the betel leaf farm....	1,000 ..		
		33,530	68½
Ditto for packets dispatched to Government and to His Majesty's Senior Naval Officer in these seas, respecting the French and Dutch fleets &c..	1,406 04		
Police Contingencies.. ..	1,499 20		
Expence, Captain Scott for the passage of the Lieutenant-Governor and for other passengers proceeding to Calcutta on the public service..... ..	1,680 48		
		38,116	40½
Spanish Dollars		218,274	13½

No. 14.

Extraordinary Disbursements at Prince of Wales Island, and its dependencies, during the year 1804-5.

Advances on account of different Presidencies viz:—

Fort William Presidency —for Sundries....	33,484 77¾		
Advances on account of Bengal Army...	66,085 48		
		99,570 25¾	
Madras Presidency.....		6,191 60½	
Settlement of Balambangan.... ...		73,201 16	
Bencoolen....		458 36	
Ceylon....		5,800	
London, for the following—			
Advances on account of Hon. Company's Ship Hugh Inglis.... ...	18,588		
Investment laden on Do.	14,826 37		
H. C. ship Woodford...	2,400		
		35,814 37	
			221,035 75
Advances on account of Fortification & buildings.			50,332 44½
Ditto Public works, being on account of advances for the new Canal and Water works, Public works, Docks, &c.....			42,967 94¾

Ditto on account of His Majesty's Navy. . . .	1,398	25½
Ditto Ditto Roads and Cultivation.	33,506	20
Hon'ble C. Cruizers, Freres Unis and Amboyna..	51,680	48½
Advances on account of Civil Store-keeper's Books	13,980	84
Ditto Ditto Military Store-Keeper's Books.	820	..
Ditto Ditto Hon'ble Company's Land..	270	..
Ditto Ditto Bonds payable by instalments...	2,320	..
Deposits....	677	..
Profit and Loss..	45	..
Spanish Dollars	421,039	92

Remarks on Mr Farquhar's Report, by the Governor in Council.—Dated 20th February, 1806.

The Board resuming the consideration of the report and appendix by the late Lieutenant-Governor, read on the 17th ultimo, consider it necessary to state their approbation on record of the only views which they conceive Mr Farquhar could have had in compiling and furnishing them with it; namely, that of affording to his successors in office, every possible information that could in his opinion, tend to elucidate points involving the welfare of the island; but as several of the estimates and statements in the said report, appear to have been calculated in many instances on erroneous principles, and the general tenor of the whole paper leads to the conclusion, that every thing has been done on the island, and nothing remains unaccomplished; a conclusion, which the necessary and actually to be incurred expences forbid to be justified, whatever different hopes might arise from the flattering estimates; they also consider it expedient to insert the following remarks, to prevent the probability of these estimates (in themselves plausible, where local information cannot be obtained) tending to mislead by calculations which will not bear investigation, and advantages formed upon hopes too speculative ever to be realized.

Fortifications and Defences of the Island.

1. As we have already forwarded to the Honorable Court of Directors, a statement shewing the present condition of the Fort, and the repairs necessary to render it really defensible against an enemy (copy of which is subjoined in appendix No. 1) we feel it unnecessary further to remark upon this head, than that the prediction continued in the latter part of the statement, relative to the New Half Moon Battery, has been since verified by its having completely given way and fallen into the sea. Subjoined to the above appendix is a statement of the expence incurred by the late Lieutenant-Governor, on account of the fortifications of Prince of

Wales Island, from January 1804 to September 1805, amounting to Spanish dollars 71,809 53¾ (Appendix No. 2) which we conclude has been made entirely on the Fort, and Half Moon Battery referred to, as there are no other public works included under that head, the property of the Company; and we can only attribute these repairs having been made at so heavy an expence, and to so little purpose, to the want of a skilful Superintending Engineer; the whole of which would have in our opinion been better bestowed in making a more useful defence of one or more Martello Towers in proper situations near the Point, which indeed appears at one time, to have been a part of the Lieutenant Governor's plan, and is mentioned in his appendix. In this appendix will also be found a proposal for narrowing (by means of Malabar fishing stakes) the northern entrance of the harbour—being a distance of four or five miles, in the hope, doubtless, of thereby embarrassing an enemy's fleet, by this very feeble interruption, liable to be thrown down (as is known to every person at all conversant with such subjects) by the smallest boats.

Internal Improvement of the Island.

3. We find in the appendix No 4 accompanying the memoranda under this head, a statement of receipts by the Committee of Assessors, for improving the streets of George Town, amounting to Spanish dollars 52,056, and it will appear that the whole of this sum, with the exception only of Spanish dollars 11,076 levied by assessment, has been defrayed by Government. Without going into the particulars of the several items contained in this statement, we have only to remark generally our disapprobation of the principle of giving up rights and revenues of Government without bringing the consideration thence arising upon the general books, when it would at any time be possible to ascertain what the actual expence to Government of any public improvement might have amounted to.

New Canal and Water-works.

4. Too much approbation cannot be bestowed upon the late Lieutenant Governor, for the great importance which he attached to the supplying the town and shipping with water of a good quality, and however expensive the plan may be which has been adopted for carrying this important object into effect, his want of a skilful professional man must plead equally in excuse for that, as for the very defective principle on which this work has been executed. No difficulty whatever could have attended bringing down the whole of the river from the hill to the point in an open clay channel, which could have been done at one third of the expence that has already attended the very insufficient mode adopted, being by confining a small proportion of the stream in a

channel of brick work requiring constant repairs, and risking the whole supply being cut off for a time by the failure of a single brick.

We find in appendix No 7 the total expence of the water-works estimated at Spanish dollars 27,857, in which is included the sum of Spanish dollars 7,000 the estimated expence for a supply to all the streets in town, by tin pipes. The actual expence already incurred on this undertaking amount to Spanish dollars 27,971.16½ (vide appendix No 8) and the main branch even, has not yet been completed to the wharf. The late Lieutenant-Governor has omitted to give credit in his estimate either for the labor of the convicts employed or for the large supply of bricks made from the Company's Kilns; nor has he included what it has since, and will hereafter cost, in the remuneration to be granted to Mr John Elliot, for his trouble in planning and executing this work, for which no stipulated sum appears to have been agreed upon. Although we are convinced that Mr Elliot's exertions have been laborious and unremitted since their commencement, yet we feel perfectly at a loss under the disapprobation we have expressed, how to remunerate services which though arduous are from the total want of professional knowledge rendered defective. Some remuneration however must be made, which together with the other omissions makes the estimated expence by the Lieutenant-Governor, fall very far short of what it will in fact amount to.

The Lieutenant-Governor appears also to be, in no less a degree, mistaken in his statement of ways and means in which the expence of the water-works are to be repaid to government, which he states at the gross sum of Spanish dollars 38,330 per annum.

The sum of Spanish dollars 4,200 per annum to be collected annually from houses occupied by Europeans and the principal native inhabitants, is a sum that it would be considered a grievance to pay, when there is an excellent well in the centre of the town, from which they have hitherto been supplied free of expence. No less so will be the exaction of the sum of Spanish dollars 15,270 as proposed to be levied on the lower class of natives, a tax in itself so exorbitant and vexatious, as in our opinion can never be imposed, and it is an established rule at all the ports of India to furnish tank-boats or casks, for the supply of country ships with water, who have in general no casks of their own, but preserve their water on board in tanks; so that, admitting that 250 vessels in the course of 12 months should require here a supply of 20 tons of water each, the charge of one dollar per ton, which the Lieutenant-Governor proposes to bring to the credit of this account, would little more than meet the expence of boats and casks, and it is a well ascertained fact, that the dread of losing their people by desertion, prevents the shipping from waitingw ith their own boats.

The Lieutenant-Governor appears also to be wrong in his

calculation of the quantity of water which he states to be necessary for two months supply to a ship of the line and a frigate, which does not exceed half the quantity at which he has estimated their consumption.

In corroboration of which opinion we refer to the accompaniment No. 8, being a letter from the Commander-in-Chief of His Majesty's ships &c. on this station, wherein we are also informed, that it is contrary to the rules and practice of His Majesty's service for them to pay for water at any port, when they are supplied by means of their own boats, which at once strikes off a very great part of the revenue, estimated by the late Lieutenant Governor to arise from this useful, though most expensive undertaking; and so far from this work becoming a source of permanent and annual revenue to the Company, the whole advantages derived from it will in our opinion be absorbed in the establishment for attending it, and its necessary repairs.

This estimate, therefore, however specious it may appear without a knowledge of these facts, cannot be entitled to consideration as a paper containing a fair estimate, either of the expence incurred, or mode of reimbursing it to the Company. Vide Appendix No. 9, containing a corrected estimate of the actual, and probable expence of the water-works and expected receipts.

6. After the remarks which we have felt it our duty to make on the three foregoing heads of the Lieutenant-Governor's memoranda, we cannot pass over in silence his remark on, and statement given in Appendix No. 16 of the increase of revenues, which he states to arise from the advantages attending his supposed improvement. The increase of revenue according to the estimate, amounts to Spanish dollars 63,026.98 and not to Spanish dollars 69,026.98, as stated in his Appendix No. 7, giving a comparative view of the expences of the public works and means of defraying them; and a great part of this increased revenue is to be accounted for by the additional general export duties of 2½ per cent and on transhipments of cargoes in the harbour laid on, under date the 1st May 1805, and the new impost farms of pork, ghee, and timber, not formerly existing.

7. As the subject of the actual disbursements and receipts of the island as a comparative view, between the expected receipts and disbursements under the present establishments of government, and that of the late Lieutenant-Governor, taken upon an average of the whole period of his administration, will form a number in our next dispatch to the Honorable Court of Directors, it is therefore unnecessary here to comment on the matter contained in the Lieutenant-Governor's memoranda under these distinct heads.

Docks.

8. On this important head we are sorry to remark, that we are not likely to benefit in any shape whatever from the prepara-

tions stated to have been made by the late Lieutenant-Governor, in consequence of his instructions from the Governor-General, under date the 27th September 1804, for the construction of docks and a marine yard at Pulo Jerjah; as the whole materials collected for that purpose, were sold previous to our arrival.

Spice Plantations.

9. We cannot contemplate this head of the memoranda, without expressing our regret, that of the fostering care, and great expence to which Government had gone, they should not have had some chance of reaping that advantage, that is so likely in time to accrue from them, and that after an expence of something we understand exceeding some lacs of rupees, they should have been sold, for the small sum of Spanish dollars 9,656. 60 (appendix No) a sum by no means equal to the value of the ground they occupy.

We have reason to complain that these plantations were so suddenly sold, on a notice of 12 days, and so recently before the arrival of the new Government.

13. The incorrect register hitherto kept of the titles to, and transfer, of lands, added to the impolicy of calling in original grants, and granting new ones to the then existing proprietors are likely, hereafter, to give rise to innumerable suits, as soon as actions of this nature are cognizable before such regular Court of Justice as may hereafter be established, as what must ever be considered as the most valuable record, relating to landed property, that of the original grants to the first clearer, has been thereby cancelled; and we are very far from being able to express our approbation on receiving the records of this office, of the nice and distinct accuracy with which it ought to have been conducted.

14. We do not trace on the General Books any head open for allowances granted to charitable institutions, but find that the Pork Farm, now included amongst the Annual Revenues of the Island, was formerly appropriated by Mr Farquhar as a poor fund.

15. On the subject of the increased Revenues, as set forth in the Lieutenant-Governor's Appendix No. 16, vide our remarks in a preceding paragraph No. 6, but we conceive some further observations necessary on the memoranda, Appendix No. 17 respecting "additional Sources of Revenue at Prince of Wales Island," estimated to amount to Sicca rupees 1,04,000 from the following sources viz.

1st. The exclusive privilege of retailing Salt and Tobacco estimated to produce. . . . . } Sicca Rupees 30,000

16. We have every reason to expect that the Tobacco Farm, which now rents for Spanish dollars 2,400 per annum, will at least yield 15,000 Spanish dollars under the regulation we intend to establish for the retail of that article from the ensuing year. We are not, however, of opinion, that the exclusive privilege of

retailing salt, will (as estimated by Mr Farquhar) prove equally productive, but we intend in due time putting it to the test of experiment.

2nd. New Water works, agreeably to the report estimated to produce Sicca Rupees. 64,000

3rd. Wharf Duties ditto 20,000

17. Vide our remarks in a preceding paragraph No. 4 on the defalcation of the Revenue, estimated by Mr Farquhar, which is likely to be sustained from the inadequacy of the sources which he has suggested. The total failure of the intended wharf, vide paragraph No. 5, entirely annuls this estimated increase of Revenue.

4th. Fees on Grants, and Assessment on the Farmers, for the benefit of the Public Roads and Bridges, agreeably to the precedent established in the Town, estimated at Sicca Rupees. 6,000

18. The Fees on Grants must be trifling. An Assessment on pepper vines regulated according to their age, ought when established to be more productive, than the sum of Sicca rupees 6,000, at which it is as above estimated by the late Lieutenant-Governor, and which we look forward to appropriating to the General Revenues of Government, the labour of the Convicts being sufficient to keep the public roads and bridges in repair, with the addition of an occasional small expence in materials for building and repairing bridges.

5. Fees on all judicial papers and sale of stamps for Bonds and all Deeds &c. estimated to produce S. Rs. 10,000

19. We cannot count upon this increase of Revenue, under the present judicial establishment.

6. Tax on Boats, Carts and Wheels of all descriptions, for the benefit of the Roads, estimated to produce S. Rs. 12,000

20. This source of increased Revenues is too generally described, to enable us to form a correct estimate of what it would amount to, admitting the propriety of levying taxes of this nature.

7th. Farm of the exclusive privilege of exchanging money in the bazar in order to prevent abuses, estimated at Sicca rupees..... 4,000

21. We found on our arrival here, that on the exchange of a dollar into pice in the bazar, a discount of 3 per cent was tolerated as a shroffage, which by being particularly high on the Military, occasioned discontent amongst the troops; and we therefore, by proclamation under date the 1st December last, prohibited a discount exceeding one per cent, on the exchange of money. This regulation, so much calculated for the general good was carried into effect without the smallest murmur or inconvenience, although the privilege of exacting 3 per cent had for a long time been enjoyed. We do not however believe, that at this reduced rate, the exclusive privilege of exchanging money would be an object

worth farming and no abuses under the present regulation can exist.

8th. Tax on Chuliahs leaving the country, for the particular reasons mentioned in the report, say 3 dollars per head..... Sicca rupees 18,000.

22. The expediency of this tax ought to be well considered, that it may not operate against the return of the Chuliahs to Prince of Wales Island, who appear the only class of people employed as coolies and in navigating the small craft in the harbour, so necessary at a maritime port; and who also appear to be the only inhabitants who manufacture brick and chunam, materials so essential, where extensive public works are intended, and without entering on the great advantage, derived to Prince of Wales Island, by the extensive trade carried on by Chuliah vessels to the coast of Coromandel and Malabar. We are very far from considering the Chuliahs as deserving of the very small consideration attached to them in the Lieutenant-Governor's memoranda; besides it would be a tax invidious in itself, and difficult to collect, as it would not be easily ascertained who had, and who had not been for some time resident on the island; and who on the principle of the Lieutenant-Governor's plan, are the only proper people to be taxed.

9th. Coinage agreeably to a note on the subject by the late Lieutenant-Governor, Sicca rupees 50,000

23. On this subject, the 74th, 75th and 76th paragraphs of the general letter to the Hon'ble Court of Directors, under date the 12th November last, are sufficiently explanatory of our opinion, and are consequently subjoined in Appendix No. 12, from which it will appear, that any resources the Lieutenant-Governor might have calculated upon, by establishing a Mint at Prince of Wales Island, are in a great measure done away, except in the coinage of copper, which we intend to bring to the test of experiment, so soon as a sufficient supply of the material can be procured.

Thus much we have thought it necessary to remark on such parts of Mr Farquhar's report and appendix, as contain particular statements or where we have been enabled to reduce to some one point or other his observations, which are for the most part too general and speculative, either to be strengthened or confuted by the test of calculation upon fixed or even feasible principles.

It would not be fair to conclude the notice of Mr Farquhar's administration, though already extended to too great a length, without giving the address presented to him by the European community of the island on his quitting.

To Robert Townshend Farquhar, Esquire,
Lieutenant-Governor of Prince of Wales Island,
&c. &c. &c.

Sir,

We the European inhabitants of Prince of Wales Island feeling much regret at the prospect of your approaching departure from among us, beg leave to offer you our warmest thanks for the great additional security which this island has acquired through your constant exertions. And also for that anxious solicitude which you have always evinced to promote its prosperity and the happiness of all its inhabitants.

Our thanks are also due to you for the various extensive and useful public works which have been executed during the period of your government, and by which the health, safety and convenience of all the inhabitants of the island, but more particularly of His Majesty's European subjects, have been materially consulted and improved.

And we further desire to add to this testimony of the sense we entertain of your public services, a declaration of respect and regard for your many private virtues, and a sincere wish that in whatever station hereafter you may be placed, health and honor may attend you.

We have the honor to be,
Sir,
Your most obedient humble servants,
(Signed by the Principal Inhabitants.)

George Town,
Prince of Wales Island,
7th September, 1805.

To the European Inhabitants of Prince of Wales Island,

Gentlemen,

I feel highly gratified by the address which you have done me the honor to present to me.

The assurances of so respectable a society as the European inhabitants of Prince of Wales Island, that my humble exertions have been equally successful in conducting the business of this important settlement with encreasing advantage to the public interests committed to my charge and to the personal comforts and happiness of the inhabitants give rise to sentiments of the purest satisfaction.

The distinguished sense which you have been pleased to express of the great additional security that has been afforded to persons and property on this island, in times of peculiar difficulty and danger, and of the extensive public works that have been carried into execution during my short administration, I consider highly honorable to my character. It would not become me to disown that share of merit (in procuring these benefits for the inhabitants

of Prince of Wales Island) which the best intentions and the most zealous effort are generally entitled to claim,—nor could I with justice omit to avail myself of the present occasion of bearing public testimony to the energy, zeal and cordial co-operation that I have invariably experienced in the conduct of every public officer under my authority. In this place my best acknowledgements are also due to the merchants and to the inhabitants in general for their generous and disinterested aid in support of the measures of government.

I earnestly wish, gentlemen, that you may long continue to enjoy the benefits that may be expected to result from the increasing trade, population, and internals resources of this island, and that you may always experience in this flourishing and opulent colony, the comforts of a mild government, combined with the blessing of an efficient code of laws established by parliament.

Permit me to request that you will accept of my sincere assurance of esteem and gratitude, and that you will believe, whatever my future destiny may be, that I shall always remain warmly interested in every movement that can contribute the public welfare of this settlement, or to the ease, content, and happiness of its inhabitants.

I have the honor to be, with great regard,
Gentlemen,
Your most obedient and most faithful servant,
(Signed) R. T. Farquhar.

Prince of Wales Island,
16th September, 1805.

CAMBODIA IN 1851.

I. *Notices of the Port of Kampot, with Directions for the Eastern Channel.* By Captain G. D. BONNYMAN.

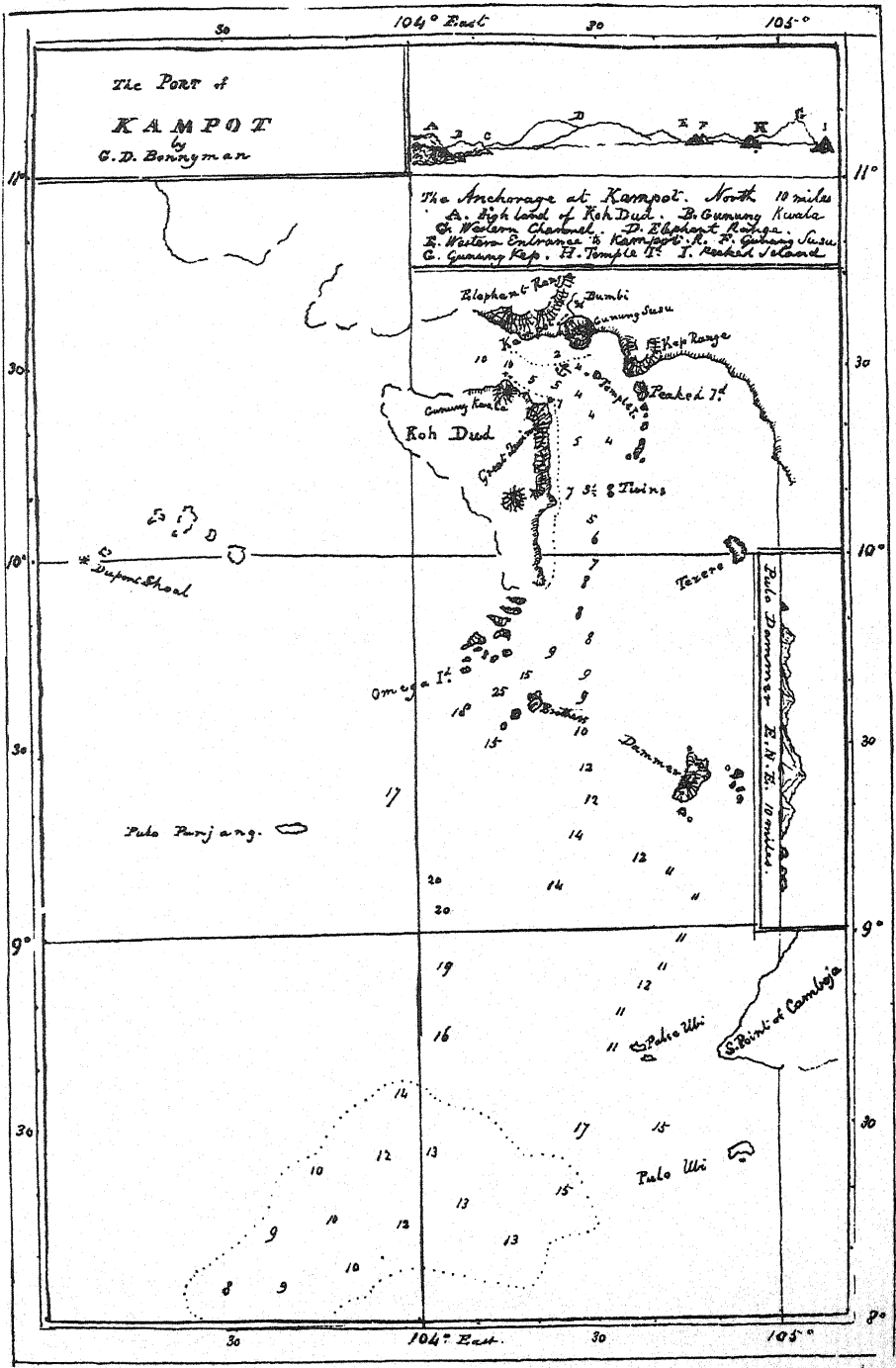
II. *Narrative of an Overland Journey from Kampot to the Royal Residence.* By L. V. HELMS, Esq.

[IN the early part of February last, the brig "Pantaloon" was dispatched on a trading voyage to Kampot by a mercantile firm here, the Messrs Almeida and Sons, and returned with a cargo of Cambodian produce in the month of June. During the stay of the "Pantaloon" at Kampot, Captain Bonnyman made a plan of the anchorage and the Eastern Channel on a large scale, from which the map which accompanies these notices has been reduced, and which bears upon the face of it evidence of having been constructed with great care and accuracy. In the mean time, Mr Helms, the supercago, visited the Royal Residence, accompanied by Mr Monteiro, (the envoy of the king of Cambodia, who furnished the principal materials from which the map in the May number of this journal was compiled,) who returned to Kampot in the "Pantaloon". Mr Helms drew up a lively narrative of his overland journey, which appeared in the Singapore Free Press of the 20th June, and which is republished here as a useful supplement to Captain Bonnyman's hydrographical notices.]

I. NOTICES OF THE PORT OF KAMPOT &c.

Ships bound to Kampot from Singapore during the north-east monsoon, should endeavour to make Pulo Ubi, near the South Point of Cambodia, as it is a useful guide for vessels proceeding along the coast to the north, and enables them to avoid a shoal said to exist some distance to the westward, the position of which is uncertain. After passing False Pulo Ubi, steer to the northward to make Pulo Dammer, a high island 12 miles in length north and south, and about 5 miles in breadth, with two small islands near the south extreme, and a single rocky islet off the north end. Dammer Peak, in the southern part of the island, may be seen from a distance of nearly 50 miles in clear weather. It is in Lat. 9° 25' N. Long. 104° 36' E. according to a series of measurements carried from the anchorage at Kampot.

To the northwest of Pulo Dammer, distant about 35 miles, lies the large island Koh Dud, called also Koh Tron, which is no doubt identical with Hon-co-Thron of Horsburgh's chart. This island is of triangular form—with the apex to the southward and extends north and south upwards of 30 miles. The channel between Pulo Dammer and Koh Dud is the one generally used by ships bound to and from Kampot. It is divided into two distinct channels by a group of islands called the Brothers, the northernmost of which, (a peaked island, moderately elevated and about a mile and a half


The Port of
KAMPOT
by
C.D. Bonnyman
The Anchorage at Kampot. North 10 miles
A. High land of Koh Dud. B. Gunung Kwala
C. Western Channel. D. Elephant Range.
E. Western Entrance to Kampot R. F. Gunung Susu.
G. Gunung Kep. H. Temple T. I. Peaked Island
Elephant Range
Bumbi
Gunung Susu
Kep Range
Peaked I.d
Temple
Gunung Kwala
Koh Dud
Great Bank
3 & 8 Twins
Dupont Shoal
Tezere
Pulo Dammar E.N.E. 10 miles.
Omega I.d
Dammar
Pulo Panjang.
Pulo Ubi
Point of Cambaja
Pulo Ubi
104° East
105°
11°
10°
9°
30

in length) bears from Dammer Peak N. 60° W. 29 miles. The other island, which is less elevated and more level than the northern Brother, bears from it S. W. by W. ¼ W. 5 miles and has a rocky islet 3 miles off to the S. W. which appears to be connected with it by a reef.

Omega island, the south-westernmost of a chain of islets which extends from the south point of Koh Dud, bears from the N. Brother N. 69° W. 12 miles. This chain consists of a number of small islets with 5 or 6 of a larger size, each consisting of a Quoin-shaped hill, with the bluff face to the eastward. The channel between this group and the Brothers is safe to work through, with soundings varying from 13 to 30 fathoms.

The east coast of Koh Dud runs nearly north and south for 28 miles, when it tends N. W. ½ W. 7 miles to Rocky Point, the north extreme. The whole of this coast is lined by a reef, said by the natives to extend a considerable distance off the south-east end, but squally weather while passing prevented us from ascertaining its extent. It is avoided by keeping the Great Brother S. S. W. after passing it, and not bringing it to bear more southerly until well past the south point of Koh Dud.

The eastern channel, between Pulo Dammer and the Brothers, is the widest and the least intricate. When abreast of the Brothers a northerly course should be steered to make the Twins, two small islands covered with trees and surrounded by a reef, which appear in one on a N. N. E. bearing. The Twins lie N. 20° E. from the Brothers, distant 35 miles. When within 3 miles of the Twins, steer to pass about mid-channel between them and the Koh Dud shore, as the channel to the east-ward of the Twins is not safe. The soundings here will be 3½ and 3¼ fathoms until the Twins bear about E. S. E. when the water deepens to 5 and 6 fathoms. If the weather is clear, two mounts or hummocks, having the appearance of islands, will now be seen to the North. These are called Gunung Susu or the Paps, and form a good leading mark for the anchorage off Kampot. These should be kept bearing north while steering for the archorage, until Gunung Kwala, the northernmost hill on Koh Dud is brought to bear W. by N. ½ N. when it is necessary to edge off a little to the west-ward until the Paps are brought N. by E. to avoid some patches of 2¾ fathoms, which lie S. 2° W. from the Paps.

The usual anchorage is in Lat. 10° 30' N. and Long. 104° 16' 40" E. as deduced from a series of lunar observations taken on Rocky islet, 2¼ miles S. E. by E. from the anchorage. The following bearings were taken from the anchorage in 3 fathoms:

Rocky islet S. 60° E.
Temple island S. 67° E.
S. extreme of Kep Range S. 85° E.
Western Pap N. 10° E.

Drumsnab (Elephant Range) N. 24° W.
Rocky Point (N. extreme of Koh Dud) S. 17° W.
Gunung Kwala S. 71° W.

From the anchorage as given above, the western mouth of the Kampot river bears N. N.W. ½ W. 6 miles, the intermediate space being occupied by a shoal flat which must be approached with caution, especially if the Western channel be adopted, as the bank stretches more than midway across from the main-land to the north side of Koh Dud, and is in many places steep-to, with projecting spits of 1½ fathoms. It was on one of these spits that the barque Sea Gull was wrecked during last year, about 4 miles due west from the anchorage.

The town of Kampot lies about 4 miles up the western branch of the river, which has two entrances, one close to the foot of the Paps, which is very shallow, and can only be used by small boats, and the other further to the west-ward, which is deeper, and has the channel marked by bushes, but even this has scarcely water enough for a ship's long-boat at the end of the dry season. The flat-bottomed boats of the natives, which by the way are exceedingly crank, are better adapted for the navigation of the channel, although they are often detained within the river for one or two days for want of sufficient depth of water. At this entrance there is a Custom House protected by a breast-work and wooden palisade and surrounded by a chevaux-de-frise of the same material, the whole being in a very dilapidated condition. The export duties, which vary in amount up to 16 per cent, are here levied in kind.

The town does not contain more than 400 or 500 houses, but as the country is intersected by numerous creeks, each of which has one or two large villages on its banks, the neighbourhood is populous, and the quantity of grain exported considerable. The Governor usually resides at a place called Bumbi, a mile and a half above the town, and here also are large store-houses belonging to the King, where grain and other produce is stored, either for his own vessels, or for sale to traders. Even with this advantage, however, the process of loading a vessel is a very tedious affair, as the natives are exceedingly dilatory. The most enterprising of the inhabitants are the Chinese, who are the principal traders.

Justice is administered by the Governor, each party pleading his own cause. On one occasion, when a prahu arrived from Siam to demand the delivery of some Chinese who had committed some offence against the laws of Siam and had taken refuge at Kampot, one of the principal merchants acted as pleader for the prisoners, who were brought into Court with their hands tied behind them. His arguments seemed to have considerable weight with the Governor, but judgment was pronounced against them, and they were delivered over to the Siamese emissary. The offence with which they were charged was selling opium, and I was informed that the punishment that awaited them was death and

confiscation of their property and slavery to their wives and children. Accounts of these transactions were taken down by clerks for transmission to the king at Oudong.

Elephants, and wheeled carriages of a light construction, not unlike canoes on wheels, are employed for overland travelling and the transport of merchandise, but the roads appeared to be very indifferent. I saw no manufactures carried on among them except silk-weaving, which is generally performed by the women, who, by the way, are very unfavorable specimens of the gentler sex, and their mode of dressing the hair, which is cut short and brushed up to stand on end, does not improve their appearance. The men seemed to be chiefly employed in husking paddy or fishing. Fish are to be purchased in the bazar, but during our long stay at the anchorage, not a single boat came alongside the brig with fish for sale, although numbers passed us every day. We were visited, however, by several Siamese prahus, under pretence of selling salt fish, but in reality to trade. Nothing could induce them to proceed up the Kampot river, and on leaving us they generally steered in the direction of Cancao or Ahtien, between which place and Kampot a considerable intercourse is kept up. Most of the junks which took in cargo at Kampot during our stay, about 60 in number, obtained portions of their lading at both places. In addition to the employments mentioned above, the Chinese settled here repair junks very cleverly in small cuttings on the banks of the river, resembling mud-docks, and several large prahus were in the course of construction, the material being teak-wood, which I was informed came from Siam.

The coin in common use is similar to the Chinese cash, but of inferior quality, 1,200 of which are the exchange for a dollar. Siamese kops or tikals, and silver ingots of about fifteen dollars value, are also in use as a currency. The system of numerals extends only to 5, higher numbers being compounds, as 5 and 1, 5 and 2 &c. &c.

Provisions can be purchased in the bazar, but not without delay, as they have to be collected from the surrounding country.

Fresh water was scarce and of inferior quality during our stay. Our casks were filled at a tank or pond close to the Rajah's residence at Bumbi, but during the rainy season, some wells within the palisade of the custom-house at the mouth of the river, which were dry at the time of our visit, will probably contain water, in which case the labour of proceeding up the river will be saved.

The winds were mostly from south-east during the months of March and April, with heavy squalls occasionally from N. W. and sometimes from E. N. E. The thermometer generally stood at 87°, but sometimes as high as 90° and 91°. We experienced no ill effects from climate, not having had a single case of sickness among the crew during our stay; but I was given to understand

that on shore the case was otherwise, ague and dysentry being prevalent.

II. OVERLAND JOURNEY FROM KAMPOT TO THE ROYAL RESIDENCE.

To the Editor of the Singapore Free Press.

Observing how willingly you have received for publication any information regarding Camboja, I beg to offer you some observations on that country made during a late visit to it. As it has been so seldom visited by Europeans, it is very imperfectly known, though it may well be considered an object deserving attention, equally on account of its geographical position, its valuable productions, and the friendly disposition of the inhabitants towards Europeans. For these reasons I have thought it worth while to contribute my share in drawing the attention of your readers towards a place which may one day prove to be the key that shall open an extensive field for European enterprise. In an article on Camboja which appeared in your paper a few months ago, it was stated how that country from its former magnitude and power, had, pressed by its two powerful neighbours Siam and Cochin-China, gradually sunk down to its present insignificant and dependent state,—that of their former extensive sea-coast Kampot is now the only harbour left the Cambojans for exportation of their productions, a place whence Cambojan produce never can be exported to any extent, it being situated in the extreme west, which is the thinnest populated and least cultivated part of the country, with no means for inland navigation, the river upon which it is built being navigable for small craft and for a short distance only, and its course being northward and disappearing in the mountains. Besides, a bar lying in the mouth of the river, makes it difficult even for cargo boats to enter, and the whole distance which cargo has to be carried to the shipping is about 9 or 10 miles. The water being shallow no closer anchorage has as yet been found for vessels drawing 10 feet and upwards. For these reasons it will be seen that Kampot is entirely insufficient as an outlet for Cambojan produce, while Cancao, Basak and other Cambojan ports, commanding the large and navigable rivers which traverse this country through its most fertile and populous parts, penetrating into the very heart of Asia, are now in the hands of the Cochin Chinese, who have thus got the trade of Camboja in their own hands. The greater and more valuable part of this trade is carried on by way of Saigon and the jealousy of the Cochin-Chinese permits access to this port to none but Chinese. Even on the canal of Cancao, which only a few years ago belonged to Camboja, the king of that country is not permitted to export any goods. This Prince formerly resided at a place laid down on most maps under the name of Camboja, at a point where 4 branches of the Camboja river unite, but when his palace was burnt down by the Cochin-Chinese a few years ago, he retired about 10 miles more to the westward to a place called Udong, his pre-

sent residence, and situated about 200 miles in a northerly direction from Kampot.

Having on my arrival at Kampot made known to the Governor of that place my desire to visit Udong for trading purposes, he placed a number of carts and 2 elephants at the disposal of me and my travelling companions, amongst whom was a Mr Monteiro, formerly mentioned in your paper as having visited Singapore on a mission from the King, and who was now returning from this mission in our company. Our small caravan left Kampot on the 3rd March, travelling in a north-easterly direction in good cheer, but not with great speed, making only about 20 miles in 24 hours. The features of the country we traversed were altogether level, consisting of large plains overgrown with forest, in which the teak, gum dammar, wild mango, and different kinds of palm trees frequently occurred. It being the dry season water was very scarce, and that which was to be found of a bad description. There being no rivers or lakes, travellers and the few inhabitants who live scattered in these forests, depend for water on the small ponds which receive their supply during the rainy season but often dry up during the summer. The appearance of the country in general indicates a rich soil, and although this was the dry season, plants and trees looked healthy and fresh. Though human habitations were seldom seen yet the country had a cheerful appearance, the underwood in most cases being burnt away, leaving the eye at liberty to penetrate far under its deep green foliage, and herds of deer and wild buffaloes being often seen grazing on the rich plains. A roof was seldom seen on our road, and we consequently spent our nights in the open forest, fortifying ourselves the best way we could, and by keeping up a brisk fire round our camp, we secured ourselves against any unwished for visitants. It cannot be said that we encountered any adventures of a serious or alarming kind, though of course it was often stated when morning came that various suspicious sounds, sundry pairs of fierce eyes &c. &c. had been heard and seen in our neighbourhood, and when on one occasion a buffalo ran away, one of the party had certainly heard a howl like that of a tiger, and the noise made by its bolting away between the carts. On the fifth day we arrived at a small village stated by Monteiro as being within the boundary of his government, and where we had to get other conveyances. This however was not an easy matter, only three were to be had, the people assuring us that they had no more carts. Monteiro however seemed to be better informed, and used a very effective method for procuring carts. He ordered several of these men to be put in the stocks, and we had presently the gratification to find that they remembered where carts were to be got. Here too we were informed that some elephants belonging to the King had passed the previous day. His Majesty having been informed that we were on our way to his place, had sent them to meet us, and bring

us forward more speedily, but as they had taken a different road they missed us.

On the tenth day we reached Udong in the evening exceedingly exhausted, having travelled ten days successively in carts, which by no means rolled on springs, but at every trifling impediment to the wheels sent the unfortunate traveller flying. Seeing these miserable carts one would think it impossible that they could travel such a distance, but in their weakness consists their strength; being patched and tied together they are perfectly elastic and give way to anything opposed to them. When they do break down—which happens about twice in twenty-four hours, the driver far from being distressed by the accident, coolly takes out a piece of cord or rattan, ties the wheel together and away it goes again. Having arrived at Udong Mr Monteiro offered us his house, where his hospitality soon gave relief to our fatigued bodies. Next day a person from the King informed me that he could not see us that day, it being a holiday, but would do so on the succeeding one, in the building where he gives audience, charging me at the same time to state in plain words that the object of this visit was trade, adding that a report that an English vessel had arrived at Kampot had reached Siam and Cochin-China, and that emissaries had arrived from these countries to enquire what might be its object. At the same time he sent an interpreter conversant with the Malay and Cambojan languages. Agreeable to this arrangement we were next day brought to the house of the Prime Minister, who received us in a very friendly manner, and after having offered us refreshments put some questions regarding the object of our voyage and enquired what presents had been brought for the Rajah. Being satisfied on these points, he caused us to be conveyed to another building, where he presently appeared himself together with a number of other functionaries, amounting to more than thirty. Their functions were such as those of chief judge, minister of war, collector of customs, master of the king's elephants, chief of the Malays, &c. &c. People who have petitions to present or complaints to make, bring them here where they are given to the different persons to whose departments they relate. Everything arranged and the time when the king gives audience being arrived, these functionaries, dressed in red robes ornamented with gold lace, took their way to the king's palace asking us to follow.

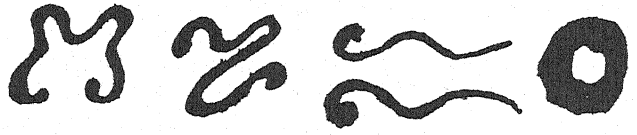
It may here be proper to say a word or two about the appearance of Udong and the king's residence. It has indeed little in its appearance which indicates it to be the residence of a prince who formerly ranked amongst the most powerful rulers of the east. It has an appearance of poverty and neglect, which, considering what Camboja has been, tell more plainly than words can do what these people have suffered during the last 15 or 20 years of almost uninterrupted ruthless incursions from the Siamese and Cochin-Chinese. Their houses or rather huts are almost

without exception built of bambu and attap. These poor people have so often seen their homes consumed by the flames of the enemies torch, that they have no longer any confidence to erect permanent buildings. Even their cocoanut and other fruit trees have been destroyed by their merciless enemies the Cochin-Chinese. The population of Udong may amount to about 10,000 souls, principally Cambojans, with a few Siamese, Cochin-Chinese and Chinese. In about the centre of the town is a spacious square surrounded by a wall, with a gate on each side defended by a kind of tower. Within this the king's palace is situated, surrounded by another wall, not however like the first one calculated for defence. The buildings occupied by the king are without any architectural ornaments or spires and principally constructed of wood. We were introduced into a large square building, the audience hall of the king, and in the upper end of which, raised about 1½ feet, was placed a gilt chair or throne. The persons assembled laid themselves prostrate on the ground, awaiting in this position the appearance of the King, which presently happened. He is a man of about 56 years of age, something below middle size, and rather stout, his face is strongly marked by small pox, but with an expression of mildness and benevolence in features and demeanour which seems to be his natural disposition. He welcomed us with a friendly nod of the head, and seemed to be much pleased to see us. He enquired very particularly as to our names, country, length of voyage and motives for coming there. Having conversed for some time, he said that he had ordered a house to be prepared for our reception, and then ordered the different reports and other communications to be read. This was done, and after the perusal of each, the King generally addressed some of the functionaries assembled, to ask their opinion on the subject, and the proceedings were not seldom interrupted by a roar of laughter, although, as I was told, some of the reports received were not of the most pleasing kind, conveying information of the outbreak of an insurrection in the northern part of the country.

We were twice invited to the Rajah's private apartments, which though they displayed nothing magnificent, but were on the contrary rather ordinary looking, still had an air of comfort, altogether so different from what appeared to be customary, and seemed to shew an attempt to imitate European customs, that it may deserve a word of description. This place was separated from the Court of the Audience-hall by a wall, a door in which led into a flower garden, evidently cultivated with much care, and in which a flagstaff was placed, from whence was flying a flag precisely similar to that of my own dear country, Denmark. In the back ground of this garden was a long low wooden building, the roof of which, on the side fronting the garden, rested on pillars of wood. The whole building comprised only one room, screened off in the middle by Chinese screens, on the walls were hung

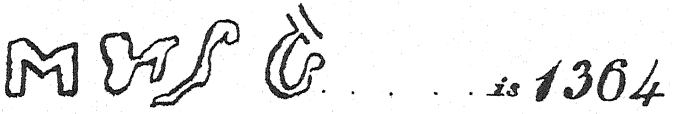
several engravings and looking-glasses, but no arms of any kind, and it contained several pieces of furniture, such as tables and chairs. The latter however may have been procured for our accommodation, as natives and Chinese are always required to lay themselves prostrate in the King's presence. From us however he demanded no other obeisance than what would have been offered to a person of high rank in any other country, but received us cordially and frankly. He made minute enquiries about everything relating to European manufactures and arts, &c. &c. and his questions proved him to be much more conversant with these subjects than might have been expected. He enquired with much interest into the superiority of different branches of English and French industry, and other matters relating to these two nations. It was evident that having acquired much of his information from French Missionaries he now took this opportunity for comparing notes. During the course of conversation he shewed how desirous he is of having closer intercourse with Europeans. He expressed his desire of seeing European vessels now as formerly come up the river, explaining the advantage of this, but on my enquiry whether in such case he could give a pass which would be sufficient protection against the Cochin-Chinese, he said that a pass from him would not be respected by the Cochin-Chinese, and that an additional number of guns on board would be far better protection. I had a short time afterwards an opportunity of seeing how entirely he is at the mercy of the Cochin-Chinese. He had sold to me a quantity of produce which he was to send to Kampot by way of the Cancao canal, a distance which may be made in 10 or 12 days. The boats had already reached half that distance, when the Cochin-Chinese, hearing that the goods in question were destined for an English vessel, prohibited their further progress and compelled the boats to return. This will perhaps better than aught else shew the position in which the King of Camboja at present is placed, and it is to be highly regretted that this Prince, though still ruler of an extensive and productive country, and desirous of forming friendly and commercial relations with Europeans, should be prevented from doing so by jealous neighbours, closing for him those rivers which are the natural high-road of his country and by right belong and have for centuries belonged to him, and which are the only means by which the produce of his country can be exported, unless it is to pass through the hands of the Cochin-Chinese. We returned from our visit to the King of Camboja grateful for the kindness and hospitality with which he and his people had received us, the more so as it is a rare occurrence that Princes in this part of Asia are friendly or even civil towards Europeans. May he find a powerful friend who may assist him to recover his just rights, and in so doing give him the power of opening to European commerce a new and vast field.

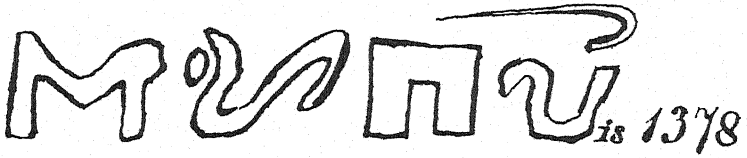


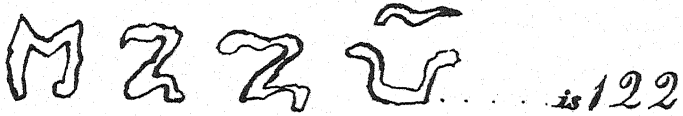
2 

3 

4 
is 1362

5 
is 1364

6 
is 1378

7 
is 1228

ANCIENT JAVANESE INSCRIPTIONS AT PANATARAN.

By JONATHAN RIGG, Esq.

[IN printing Mr Rigg's "*Tour from Sourabaya through Kediri &c*" we were compelled to omit a portion, (ante Vol. III. p. 245) from not then having the means of giving copies of the inscriptions referred to in it. We are now enabled to present a lithograph of these inscriptions accompanied by the omitted passage. ED.]

It has been above stated that the inscription of a date is seen over the doorway of the small detached stone Chandi or temple (at Panataran) which only of all the group has an interior cell or chamber. Fig. 1 is an accurate copy of this inscription which is cut in relief, as well as of the edging round it, and flowerlike ornament, at beginning and end.

The Widono Kromo Laksono gave it as his opinion that this date reads 1241. Crawfurd, in his Indian Archipelago, says it is 1242 (2nd vol. pages 299, 302,) but he is evidently wrong in the final figure, as it is the same as the first. For the sake of illustration and comparison I will add a few more of these ancient dates, and in the first place the one which I copied, during this trip, from the grave of the Putri Champa at Majapahit (fig. 2.)

This date is also cut in relief on a not very compact trachyte tomb stone which stands over the feet of the princess. There are also two or three lines of writing in ancient characters, now very much worn away and almost illegible. Raffles gives this date as 1320, but here he is clearly mistaken, the second figure is evidently a 2, as appears also from one of the plates in his own work on Java. Soon after making this copy, I met at Modjo Agung, the Widono of that place, and the Patih of the Regent, and they agreed that the date ought to be read 1270.

Here is a copy of a date taken from a stone found in Kediri and published in one of the engravings of Raffles' history of Java. (fig. 3.)

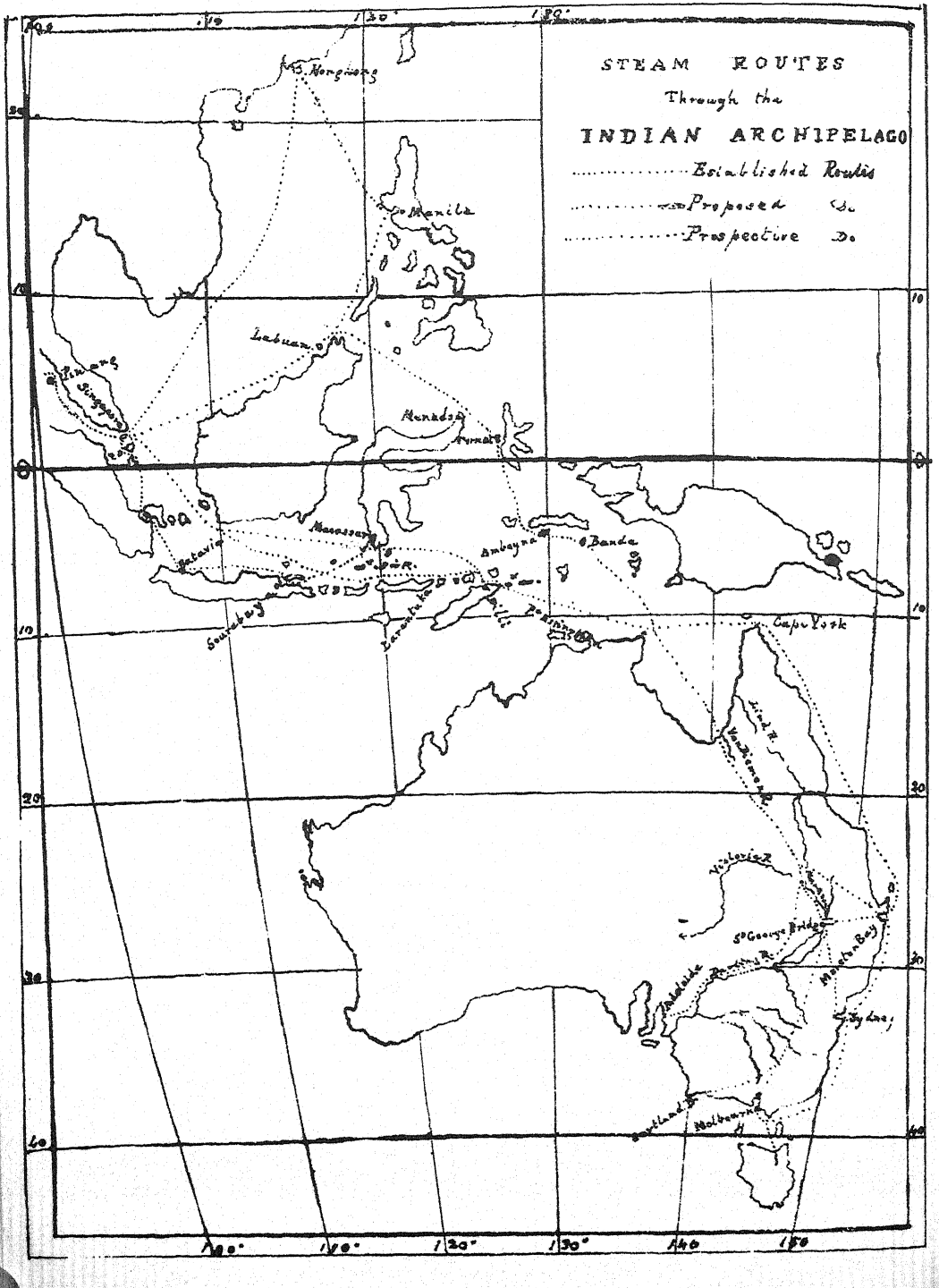
This date is given as 1220.

The following are dates from the ruins of Sukah on the Lauw and copied from Dr Van der Vlis' publication in the 19th vol. of the Transactions of the Batavian Society. (figs. 4, 5, 6 and 7.)

From the above examples it will be seen that the figures do not always preserve an exact uniformity; there can, however, be no doubt that the initial in each case represents 1. The second figure in the Panataran date, does not occur in this shape in the table prepared by Dr Van der Vlis, still it is the nearest to the figure 2, a dot at the lower part being substituted for the tail towards the right. The second figure at Majapahit is evidently a 2, only not so stiff shaped as in the dates 1220 and 1228, the lower tail being bent up again along the down stroke. Neither of these cases

resembles the 3, and to attempt to make them 4 would bring down the date to the destruction of Majapahit, and the consequent introduction of Mahometanism, when the ancient places of worship fell into disrepute. The third figures of Panataran and Majapahit do not occur in Dr Van der Vlis' paper; in the case of the former, however, some slight resemblance may be traced to the 4 or 8 of the more stiffly and rudely formed characters of Sukah. Neither the 5 nor 9 occurs at Sukah, and probably the third figure at Majapahit is one of these two, as it remembles none of the examples produced; it is totally unlike a 7, as my informants at Modjo Agung would have it.

To return however to our inscription at Panataran. It in all probability represents either 1241 or 1281, a slight discrepancy of small import, in determining the antiquity of the place. The era alluded to will be of course that used in Java, viz., that of Salivahana, which is 78 years behind that of Christ. This is a comparatively modern date, and being only 120 years previous to the destruction of Majapahit must belong to its palmiest days. [See Vol. III p. 245, for the rest of the author's remarks.]


STEAM ROUTES
Through the
INDIAN ARCHIPELAGO
Established Routes
Proposed Do
Prospective Do
Hongkong
Manila
Labuan
Pinang
Singapore
Menado
Timor
Java
Batavia
Macassar
Amboyna
Banda
Torres Str.
Cape York
Port Essington
Victoria R.
Victoria
St George's Bridge
Moreton Bay
Adelaide
Port Phillip
Sydney
Melbourne
Portland
Van Diemens Land
120°
130°
140°
150°

THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

STEAM ROUTES THROUGH THE INDIAN ARCHIPELAGO:— ESTABLISHED, PROPOSED, AND PROSPECTIVE.

ESTABLISHED ROUTES.

I. *The Mail Route between England and China.*

THE oldest established line of steamers connected with the Indian Archipelago is that which carries the monthly mails between England and China, touching at Pinang and Singapore, and which, from its commencement in 1845, has been in the hands of the Peninsular and Oriental Steam Navigation Company. A steamer leaves Southampton on the 20th of each month with the heavy mails and parcels for Alexandria, touching at Gibraltar and Malta, and embarking at the latter place the supplementary mail which leaves London on the 24th of the month and is carried through France to Marseilles, and thence by steamer to Malta. From Alexandria the mail is conveyed across the isthmus to Suez, where a steamer of the P. & O. Company awaits its arrival. The destination of this steamer is Calcutta, touching at Aden and Ceylon. At the latter the mails and passengers for China and the Indian Archipelago are transferred to a steamer, also belonging to the P. & O. Company, which leaves Bombay in time to meet the outward steamer at Point de Galle, and which proceeds to Hongkong, touching at Pinang and Singapore. The homeward

voyage is merely a transposition of the above arrangements. Although the mails between Suez and Hongkong are thus carried by two distinct lines of Steamers, yet so perfect has been their working that they must be considered as one great trunk line, to which the branch lines to the Dutch and Spanish possessions in the Archipelago, to Australia, and to the northern ports of China, established or proposed, will act as feeders.

The portion of this great trunk line which traverses the seas of the Indian Archipelago is about 2,000 miles in length. The first part, between Pinang and Singapore lies through the Straits of Malacca, where the navigation is never impeded by boisterous weather; and by properly timing the departure of the steamers from either point, those parts of the Straits which require particular caution in the navigation are passed during day-light.

The mail route between Singapore and Hongkong lies directly up the China Sea by Pulo Sapata, and as the steamers have to face the monsoon either on the outward or return voyage, none but powerful vessels are calculated to perform the service efficiently. The steamers employed upon this line are comparatively slow (with the exception of the Singapore, now on her first voyage) but they are substantial both with regard to hull and machinery, and no break-down has yet occurred.

The steamers with the mails from England of the 24th of the month arrive at Singapore in the early part of the second succeeding month, sometimes as late as the 12th but generally on the 4th or 5th and sometimes earlier. The mail of the 24th of May arrived here on the morning of the 1st of the present month (July) or in 38 days from England. The homeward steamer from Hongkong arrived in the afternoon of the same day, thus affording an opportunity of answering letters from Europe almost instanter; and this occurred during the bi-annual period in which the steamers leave China seven days earlier than during the rest of the year. In this particular Singapore enjoys peculiar advantages, and any increase of speed in the steamers will afford its inhabitants more time to answer communications from Europe by the return Mail.

In the month of June of the present year the Peninsular and Oriental Company laid on a regular line of steamers between Calcutta and Hongkong, leaving each terminus about the 12th of the month, and meeting at or near Singapore about the 20th. This line was established chiefly for the purpose of carrying the opium sold at the monthly auctions of the E. I. Company to China. The result of the first trip in June was such as to satisfy the most sanguine expectations, the freight of opium alone being understood to have defrayed all expenses and to have left a handsome profit. Now that the late ship-burnings in the ports of Calcutta and Bombay have induced insurers to avoid taking risks on vessels manned by native seamen, all the more valuable produce passing between

India and China is likely to be carried by steamers, in which case the communication will become weekly or perhaps more frequent.*

II. *The Mail Route from Singapore to Java and Macassar.*

Soon after the establishment of the monthly mails between England and Hongkong, the Netherlands Indian Government laid on a steamer to convey mails and passengers from Batavia to meet the steamer from Hongkong at Singapore, and return with the outward mails from Europe, which were distributed throughout Java by means of the post-roads that have been carried from one extremity of the island to the other. Since May last the Dutch mails have been carried by a steamer belonging to an association in Java styled the "Netherlands Indian Steam Company." This vessel leaves Singapore 24 hours after the arrival of the Europe mail and proceeds to Batavia by the Straits of Rhio and Banca, calling at the Residency of Rhio, and at Minto, the capital of Banca, on the way. From Batavia the steamer proceeds to Samarang and Sourabaya, the eastern capital of Java, where the mails for Macassar are transferred to a government steamer which carries them to Celebes. The N. I. S. Company's steamer awaits the return of this vessel from Macassar, and then proceeds on the return voyage, calling at the same places, and arriving at Singapore in time to forward the homeward mails by the P. & O. Company's steamer from China. Thus a regular monthly line of steam communication is established to a point distant less than 700 miles from the continent of Australia, and only 2,700 miles from Moreton Bay, on the east coast of the continent, whence there is a regular steam communication with Sydney and Van Diemen's Land.

III. *The Mail Route between Hongkong and Manila.*

The Spanish Government of the Philippines has been in the habit of dispatching a small war steamer from Manila to meet the overland mail at Singapore, whenever a rapid transmission of intelligence to the mother country has been deemed necessary, but as the communication by this channel is sometimes interrupted for two or three succeeding months, this cannot be called an established line. An association has lately been formed at Manila for keeping up a regular steam communication with Hongkong by means of a vessel which had been sent up from Sydney for sale, and which was purchased for the purpose. As the distance between the two places is little more than 600 miles, this single vessel is amply sufficient to keep up a regular monthly communication.

* Since the above was written the two steamers employed on this line, the Erin and Pacha, came in contact in the Straits of Malacca with such violence that the latter foundered immediately, and the Erin would have followed but for the water-tight compartments into which the hold was divided, only the foremost of which filled with water.

PROPOSED ROUTES.

I. *Between Sydney and Singapore viâ Torres Straits.*

The first step towards opening a mail communication between England and the Australian Colonies via India was taken so long ago as 1843, when Dr Nicholson, then member for Port Phillip, and now Speaker of the Legislative Council of New South Wales, moved for the appointment of a committee to enquire into the feasibility of opening an overland route to Port Essington, a settlement on the north coast, which had been established in 1838, and was afterwards abandoned in 1849. The committee after taking the best evidence that was available, approved of the project, and the Council voted the necessary funds for despatching an exploring expedition to trace out the route, but the Governor of New South Wales declined giving his sanction until he had referred the matter to the home government. The colonists, however, who had warmed to the subject, were not inclined to brook delay, and raised subscriptions among themselves to fit out an expedition under Dr Leichhardt, a German traveller, which reached Port Essington, and found no "engineering difficulties" to prevent the immediate construction of a post-road to the north extreme of the continent. But before the return of the expedition to Sydney, in 1846, a project for opening a direct steam mail communication via India was started in London under very favourable auspices, which called off the attention of the colonists from the overland route; and a committee of the Legislative Council of New South Wales, with Mr E. Deas Thomson the Colonial Secretary, as chairman, on collating the evidence produced before the committee, decided unanimously in favour of the route via Torres Straits, and the Legislative Council voted the annual sum of £6,000 in aid of steam communication by that route. This decision was not acceptable to some of the neighbouring colonies. South Australia favoured the route by Cape Leeuwen or the Cape of Good Hope, which would give it the priority in receiving the mails, and New Zealand pronounced in favour of the route across the Pacific via Panama. As both these colonies had a numerous body of influential supporters at home, the question of steam communication with Australia become a mere shuttlecock among rival Colonies and rival Steam Companies. As the latter will probably each lay on their particular line on the receipt of the golden intelligence from Australia, an opportunity will be afforded of gaining practical experience with regard to the eligibility of the various routes, so that this question need not be further discussed.

The original project of steam communication with the Australian Colonies via Torres Strait comprised Batavia and Sourabaya in the line of route, but it was not then generally known that the Dutch government regarded with fierce displeasure any steam

intrusion by foreigners on the Indian Archipelago.* The direct route, and the one that will doubtless be adopted, lies through the Carimata passage, and along the north side of the islands east of Java, thence direct to Torres Strait; nearly an E. S. E. course, never varying more than two points either way, and which can be passed without interruptions from difficulties of navigation night or day. If a coal depôt is required, this can be formed at Larantuka, or any other of the Portuguese settlements near Timor, which lie directly in the route, and are exactly midway between Singapore and Torres Strait. But as the distance between Singapore and Cape York is only 2,500 miles, and as no other than first class steamers are now likely to the employed on the route, the question of intermediate coal-depôts need not be discussed.

As stated above, the route between Singapore and the western entrance of Torres Strait may be pursued with safety along the beaten track either during night or day; but on approaching Torres Strait considerable caution will be required. The recent surveys of the late Captain Owen Stanley, of H. M. S. Rattlesnake, have laid down the soundings in Endeavour Strait with an accuracy which cannot be excelled, and by taking the precaution of making the western entrance only during day-light, the cross bearings of Booby Island and Red Wallis Island, both conspicuous land-marks, will enable a steamer to lead in to Endeavour Strait clear of the sand banks. From the western entrance to Cape York, the distance is 35 miles. The spot recommended by the N. S. W. Legislative Council for a settlement and depôt is Port Albany, 5 miles east of Cape York. The distance from Port Albany to Raine Island Beacon on the Outer Barrier Reef is 120 miles by the Middle Passage, and a more direct route remains to be examined which will reduce the distance to 100 miles, so that a moderately fast steamer leaving the depôt at day-break, and keeping up full steam, may pass out into the open sea clear of the reefs before night. The Steam Committee of 1846 recommended the Inner Passage along the north-east coast of Australia, within the Barrier reefs, but it was not then comtemplated that so large a class of steamers would be employed as those which are now likely to be laid on. When the Inner Passage comes to be marked off with beacons and light houses, it will doubtless become the favourite channel, but until then it will be safer to pursue the route outside the reefs. Detached coral reefs are less dangerous in the open sea than in smoother waters. In the former their position is generally pointed out by breakers, and if a ship strikes against one she is soon thrown on the reef by the heave of the sea, and the lives are generally preserved. Nearly all the vessels that have been thrown on the Outer Barrier still hold together, and will

* See Temminck's "Coup d'Œil General sur les Possessions Neerlandaises dans l'Inde Archipelagique." A work compiled from official documents, and publicly recommended for the guidance of individuals holding office in the Dutch Indian Possessions, in which the following significant paragraph will be found:

continue to do so until they fall before the natural course of decay. In the smooth waters of the Inner Passage the case is different. There the reefs lurk under the surface without any sign to betray their existence beyond a slight discoloration of the water above, which can only be perceived in clear weather, with the sun overhead, or abaft the beam. As the wall-like sides of the reefs rise abruptly from the deeper waters, the sounding lead affords no warning, and the first hint of the presence of danger is given by the crashing of the vessel against the reef, and in three cases out of four she rebounds from the reef and sinks in deep water, sometimes with such rapidity as scarcely to allow time for the passengers to get up on deck.* No boisterous weather is to be expected between Cape York and Moreton Bay. A steady south-east trade wind prevails, interrupted towards the close of the year by spurts of short duration from north-east and north-west. A constant communication is kept up between Moreton Bay and Sydney by means of two small steamers.

II. *To the Australian Colonies viâ Cape Leeuwen.*

The proposed Western Route to the southern colonies only skirts the south-western part of the Archipelago. The route from Singapore to the Strait of Sunda is identical with that pursued by the Batavian line of steamers. From Java Head to Freemantle,

"Il n'est, nous regrettons d'être obligé de le dire, que trop bien avéré, que le commercant anglais est rarement satisfait; notre gouvernement, quelques soient les sacrifices qu'il puisse faire aux prétentions du commerce de la Grande-Bretagne dans nos Indes, ne parviendra point á contenter le désir immodéré de l'industrie anglaise á étendre de plus en plus les débouchés qu'il lui faut nécessairement au produit colossal de ses fabriques; cette nécessité d'exporter l'excédant énormément disproportionné aux besoins de la consommation, et dont le chiffre s'accumule de jour en jour d'une maniére effrayante, pousse le commerce á insister sans-cesse aupré du pouvoir, pour que des débouchés nouveaux lui soient ouverts. Ces clameurs incessantes conduisent le gouvernement britannique á abuser de la suprematie qu'il exerce sur les mers, par l'emploi de moyens contraires aux droits des nations, seulement dans le but de satisfaire aux exigences du commerce anglais.

"Bientôt ses pretentions ne se borneront plus á l'admission de son pavillon dans les ports qui lui sont ouverts dans les îles principales de nos archipels, oú déjá il exerce la suprématie; il faudra au commerce des concessions plus étendues pour satisfaire son ambition démesurée. Il insistera sur une possession britannique au centre de nos archipels; peut-être la politique anglaise en nourrit-elle le desir, par l'espoir émis et dont déjá il a été fait mention par la presse périodique, notamment, de former une ligne de bâtiments á vapeur entre Singapore et la partie septentrionale de l'Australie; á cette fin on médite peut-être une violation renouvellée aux traités, semblable á celle de la prise de Laboean et de l'établissement á Singapore. Mais, nous avons l'espoir que la Néerlande se tiendra pour avertie par les lecons de l'expérience chêrement achetées par elle; sa marine dans l'Archipel sera dorénavant assez nombreuse pour que, par sa présence et par ses démonstrations, elle puisse rendre moins facile toute spoliation quelconque au centre de nos possessions intertropicales, que le premier des devoirs du pavillon néerlandais est de garantir contre toute atteinte; en ce qu'il est appelé á protéger l'heritage le plus précieux et le plus nécessaire au bienétre de la nation, héritage transmis par nos ancétres, et dont ceux-ci ont acquis la possession par leur perséverance, ainsi qu'au prix de leur dévouement courageux. [Vol. III p. 30.]

* Such was the case of the Heroine, on her passage from Sydney to Port Essington in April 1846. On that occasion the writer had to lament the loss of an only brother.

the chief port of Western Australia, the first proposed station, the course is nearly S. S. E. 1,700 miles. Only first class steamers will be effective on this line, as during the fine season the course from Java Head lies directly in the face of the S. E. trade wind; and in December, January and February, when the westerly monsoon prevails to the south of Java, hurricanes are apt to occur in the sea lying between this island and the N. W. Cape of Australia. The recent discoveries relative to the law of storms enable steamers with common precautions, to avoid the vortex of these rotatory gales, but powerful vessels are required to encounter even their *tail-ends*, as they are called. The winter season on the West Coast of Australia corresponds with the summer season of Europe. During this period the westerly gales blow home upon the coast, which will render the passage along it uncomfortable, though not absolutely dangerous. The only part of the route in which powerful steamers will encounter difficulties, is near the coast between Cape Leeuwen and Point D'Entrecastaux. In this stormy neighbourhood the gales are apt to shift suddenly from N. W. to S. W., which makes the coast a dead lee shore, and the cross sea rising in peaks like large hay-cocks will prove particularly formidable to paddle-box steamers. The writer can have no object in exaggerating the terrors of this Cape, but having resided upon it during an entire winter season, and having more than once encountered storms in the offing, he thinks it proper to register this opinion for the information of those who speak flippantly of the dangers of this famous cape. From King George Sound, one of the best ports in Australia, to Adelaide, the passage to and fro may be made with comparatively little difficulty at all seasons, as the steamers will be enabled to avoid the strength of the gales by keeping within the Great Australian Bight, where the westerly winds lose a great portion of their stormy character. When the southern colonists come to learn that their true interests lie in developing to the utmost their resources of overland communication, a post-road for mails and passengers will be opened between Shark's Bay and King George Sound, the only easily accessible harbours in Western Australia. The dangers of the intermediate coast may then be avoided, and the western route will meet with its fair share of patronage by travellers to and from the more eastern settlements.

PROSPECTIVE ROUTES.

I. *Between Singapore and Manila.*

It has been already stated in the first part of this essay that the Spanish Government of the Phillippines is in the habit of sending a steamer from Manila to meet the mails at Singapore whenever there happens to be any intelligence of importance, such as brilliant successes against pirates, to communicate to the home ministry. The Spanish mails are brought from Gibralter by the P. & O. Com-

pany's steamers in charge of a post office agent. Few passengers, except high functionaries, arrive or depart by the Spanish steamer. The others make the best of their way to or from Singapore in sailing vessels, or should no opportunity occur, they proceed via Hongkong. As every change of Ministers in Spain brings out an entirely new batch of civil and military functionaries to supply the places of those who belong to the party retiring from office, the passenger traffic is considerable, and would become much greater if direct communication were established between Singapore and Manila. The steamers employed upon this line will pass along the coasts of Borneo and Palawan, where they will be sheltered by the reefs that lie in the body of the China Sea, so that vessels of less than one-half the power of those employed on the direct route to Hongkong would be efficient. This was the route originally contemplated when it was first proposed to extend steam communication to China; and when the bi-monthly line from Suez comes to be established, it will doubtless adopt this route. The distance from Singapore to Labuan is 740 miles; from Labuan to Manila 640; and from Manila to Hongkong 620 miles; in all 2,000 miles. As the direct route up the China Sea from Singapore to Hongkong is less than 1,500 miles, the question to be decided is whether the advantages of opening up a monthly communication with Labuan and Manila are sufficiently great to counterbalance the disadvantage of increase of distance. If the Spanish and British governments were to calculate the amount of expenditure that had been incurred by forwarding mails to Manila and Labuan by government vessels, it would probably be found to exceed greatly the amount for which the Peninsula and Oriental, or any other Steam Company, would undertake to lay on a regular monthly line to China, taking these ports on the route.

II. *From Torres Strait to Singapore on one hand, and to Manila and Hongkong on the other.*

The line of steamers soon to be established between Singapore and New South Wales will be maintained chiefly for the purpose of keeping up a communication between the colonies and the mother country, and may therefore be termed the imperial or national line. The colonists themselves require other lines of communication, and as they will soon be in a position to incur the expense, they are likely to have them established. To arrive at conclusions respecting the routes that these lines will take, it becomes necessary to bring under review the commercial relations of these colonies with other countries. Until very recently the sole exports from New South Wales and Van Diemen's Land, and which enabled the colonists to purchase articles of foreign growth or manufacture, consisted of wool, tallow, hides, horns, and whale-oil. The mother country was the chief, indeed almost the sole market for these productions, and

as a natural consequence all articles of European produce or manufacture required by the colonists were imported from Great Britain. But they had to look elsewhere for supplies of tropical produce, which, especially teas and sugars, are consumed by the colonists in quantities unequalled by any other people in the world, taking the proportion of the population. Teas are imported direct from China. Sugars were originally obtained from Calcutta and the Mauritius, but as the produce of these places was then protected by a high duty on foreign sugars at home, the colonies were comparatively neglected, and when a large influx of emigrants in 1837 and the three following years greatly increased the consumption of sugar, the colonial merchants had to beat up the world for a supply. The growers in British settlements still clung to the home market, where their produce was protected, so that the colonists had to seek a supply in foreign possessions. The merchants of Java and the Philippines, where the production of sugar had recently become greatly extended, entered with spirit into the trade, which was highly advantageous; as the colonists, who had extensive sugar refineries of their own, required only the coarser descriptions, which could not be shipped with advantage for Europe on account of the high rate of freight. Several ships were built in Java expressly for the trade, as the fiscal and revenue regulations established on the island effected a virtual exclusion of British shipping; but before these were completed, the newly opened trade was nipped in the bud by the revival of an old Order in Council which made it illegal for foreign shipping to carry to the British colonies any other produce than that of the mother country. The sugar trade now centred in the Philippines, whence the produce is conveyed to New South Wales in British vessels. Attempts have occasionally been made to establish a trade from Singapore and other places, but never with success. The Sydney merchants connected with the Manila trade have always had a stock on hand with which they could swamp the market if any interloper appeared, and as the latter have generally wished to realise immediately, they have often been obliged to sell at a loss. The late intelligence from Sydney will break up the monopoly for a time, but when the growers in the Philippines have had time to increase their plantations, affairs will revert to their old course. The Philippines supply the colonists with all other tropical produce they require with the exception of tea, and also with rope lashings for the wool bales, which are used rather extensively.

The commercial interests of New South Wales are therefore as much bound up in promoting rapidity of intercourse with Manila and China as with the mother country, so that when a second or bi-monthly line is established via Torres Strait, it may be expected to take its course through the Moluccas, touching at Amboyna and Ternate to Labuan, whence branch steamers will proceed to

Singapore on the one hand, and Manila and China on the other. The distance to Singapore by this route will be lengthened 400 miles, but no less than 800 miles will be saved on the route to Manila, and about 1,000 miles on that to China. The Dutch government may possibly object to its commercial preserves in the Moluccas being intruded upon, but the days of protection, whether British or foreign have passed away, and those who obstinately stand in the path will only risk being rudely thrust aside.

III. *The Carpentaria Route.*

The original project of opening a communication with India and the mother country by means of a post-road from Sydney to the head of the Gulf of Carpentaria, which had been in abeyance since 1846, was revived by the Singapore Free Press newspaper towards the close of last year, at a time when the advocates of Steam Communication viâ India were thrown into despair by the apparent opposition of the East India Company and by the secession of the Peninsular and Oriental Company from the route recommended by the colonists and sanctioned by the Admiralty; leaving the advocates of the Panama route masters of the field. Even the leading Calcutta journals were so blind to the true interests of British India, both commercial and political, as to join in the call for steam to Australia viâ Panama. The intelligence of the new Eastern Steam Navigation Company having been formed, which implied the immediate laying on of two lines of steamers to Australia, shelved the question of the Carpentaria Route again for a time, but the late intelligence from Sydney will revive it. The Australian colonists are differently situated from the English in India, whose chief object is to retire with the wealth they have accumulated to the mother country. Many of the more wealthy colonists have been born in Australia, and of the remainder few have any other object in view than to establish a comfortable home in the country. They therefore invest their savings in local speculations, and latterly the associations formed for the improvement of inland communication, which effect so much towards developing the resources of a new country, have been highly favoured by those who have capital to invest.

G. W. E.

ABSTRACT OF THE SIJARA MALAYU OR MALAYAN ANNALS, WITH NOTES.*

By T. BRADDELL, Esqre.

12*th Annal.*

THERE is a country in the land of the Kling named Pahali[1] whose king was named Nizam al Mulk Akber Shah,[2], an Islamite, according to the dispensation of the Prophet Mahomed. This king had two sons and one daughter; his son Rajah Akber Mulk Padshah[3] succeeded to the throne of Pahali and in consequence of a difference with his brother Mani Ferendan,[4] the latter resolved to leave his country and proceed to Malacca, for he had heard of the greatness of that kingdom; accordingly a fleet was prepared and Mani Ferendan set sail, but on arriving near Jambu Ayer a storm arose in which his vessel was lost. Mani Ferendan fell into the sea and mounting on an Alu-alu[5] fish was carried to the shore, where he pulled himself on land by means of a Gandasuli[6] tree. The descendants of Mani Ferendan are forbidden to eat the Alu-alu fish, or to wear the flower of the Gandasuli. On landing the young prince proceeded to Passé, and the Rajah of that country gave him his daughter in marriage and his descendants by this marriage became kings of Passé. Mani Ferendan returned to the land of Kling, and next monsoon prepared a fresh expedition to visit Malacca. The name of the commander of the forces embarked was Khoja Ali,[7] and Mahomed commanded the ships of which there were seven. On arriving at Malacca he was favourably received by Mahomed Shah. Sri Nara di Rajah invited him to his house and gave his daughter Tun Rana Saudari in marriage. By her Mani Ferendan had a son Tun Ali and a daughter Tun Uti, who was afterwards married to Sultan Mahomed and bore him a son named Rajah Cassim.[8]

Afterwards the king married the daughter of the Rajah of Racan[9] and by her had a son called Rajah Ibrahim, who by the influence of his mother was appointed to succeed to the throne, but against the inclination of the king, who was strongly attached to Rajah Cassim. The power of the Princess of Racan over the king caused[10] Rajah Ibrahim,[11] her son to be petted and spoiled while Rajah Cassim was kept in subjection. After a long time Sultan Mahomed Shah died and was succeeded by Rajah Ibrahim, called Sultan Abu Shehed.[12] The Rajah of Racan, brother of the new king's mother, came to Malacca, and ruled in the name of the sovereign. The Malacca men were disgusted with this state of affairs, their favorite Rajah Cassim was banished,

* Continued from p. 322.

Rajah Ibrahim was unpopular and they considered it a disgrace that their country should be governed by a foreign prince even under the cloak of his nephew's authority. Rajah Cassim on being expelled became a fisherman, and one day on the arrival of a foreign ship went with others to sell his fish. A passenger in the ship, Moulana Jellaludin[13], on seeing Cassim called him up and treating him with great respect said he should become Rajah of Malacca[14] and after bargaining to receive the present king's mother (the Princess of Racan) in marriage[15] in case after this prophecy he should become king, he told Ibrahim that on going on shore now he should meet with a man who would assist in the furtherance of his wishes. On going on shore he went to Sri Nara di Rajah his mother's grandfather and related this conversation. Sri Nara finding the people ready for revolt, entered warmly into his great grandson's projects, collected men and arms, and next night, having by stratagem gained over the Bandahara, the Sultan Abu Shehed was deposed.

The Rajah of Racan would not be separated from the King, and as the people were enraged against him particularly, he was soon pierced with wounds; finding himself dying, he stabbed the King, who was close at hand, and both died. Sultan Abu Shehed had reigned 1 year and 5 months when he was succeeded by Cassim, who assumed the title of Sultan Muzaffer[16] Shah. The Moulana Jellaludin was deceived, a young beauty of the palace was given to him for the Princess of Racan, and with her he took his departure. The Undang Undang[17] were ordered to be written out in a book by Sultan Muzaffer with a view to prevent the ministers from exceeding their authority. The King espoused the daughter of the Ferdana Mantri Sri Amar[18] de Rajah by whom he had a son called Rajah Abdallah. On the death of the Bandahara he was succeeded by his son Tun Perpatih Ledang styled Seriwah Rajah, but the King listened to the councils of his great grandfather Sri Nara[19] de Rajah so that the new Bandahara had a nominal office. By mistake at a levee one day Seriwah Rajah found the palace gates shut and fancying that the Rajah was displeased on going home put a period to his existence. He left three children, Tun Cudu whom the Rajah espoused, Tun Perak who married the daughter of the chief of Calang and settling there was afterwards at the request of the people of Calang appointed chief or governor, and Perpatih Putih.

NOTES TO 12TH ANNAL.

1. *Pahali.*—Colonel Low informs us, J. I. Arch. Vol. III. p. 15, that Pahali is meant for Calinga but he furnishes no etymology for the word: the word may be a corruption of Allapatna, one of the names of Bijnuggur.

2. *Nizam ul Mulk Akber Shah.*—Nizam, order, regulation and regulator; Mulk country; Akber very great—the most celebrated character of this name was son of a general of Aurengzebe; he seized the government of the Deccan 1717 and was confirmed by the weak successors of Aurengzebe. Akbar Shah was 3rd son of

Aurengzebe. The names are clearly incorrect as Mahomedanism was not introduced into the south of India at the time of the annal.

3. *Padshah or Badshah.*—An emperor, king or sovereign. Persian.

4. *Mani Ferendan.*—Considering the numerous allusions to early Persian history made by the annalist, it is not improbable that he has derived this name from the celebrated painter Mani with the addition of Feridun, wandering, or some other word bearing a relation to that given. Mani, was a Persian (temp. Sapore 300 A. D.) he pretended to be the Paraclete promised in John, chapter 14 &c. and soon established a sect, but was persecuted by Sapore, on which he fled to Eastern Tartary. While here he engaged in drawing and produced a great many extraordinary figures which his followers on his return believed were given to him in heaven, where hes informed them he had spent the time during his retreat. His religion is known to Europeans as the Manichean, a mixture of Magian, Hindu, Christian and Mahomedan doctrines and many, even Christian Patriarchs and Bishops, followed him.

5. *Alu-alu.*—Doctor Leyden translates this the Albicore.

6. *Gandasuli.*—Marsden gives this as the Hedychium Coronarium of Linnæus and adds that its flowers are worn as ornaments in the hair, and in the enigmatical language of flowers stand for inconstancy.

7. *Khoja Ali.*—The first is Persian, an eunuch, and the second arabic, high, eminent, noble, &c.

8. *Cassim* قاسم—a distributor—used in conjunction with Arzak, as an epithet for the Deity, or distributor of daily bread—Cassim Arzak.

9. *Rakan.*—A country in Sumatra to the north of Menangkabow and Siac; its river (Rakan) disembogues in lat. 2° north.

10. This is another to be added to the numerous instances of female influence in the Indian Archipelago—Acheen, Java, Celebes, and in fact all the governments appear at times to have been subject to this influence.

11. *Abraham* is taken by the Arabs directly from the Hebrew language in which it means (Ay—bra—ham) the father of a great multitude.

12. *Abu Shehed.*—Abu—father—Shehed—a martyr, both Arabic.

13. *Moulana Jellaludeen.*—Arabic Moulana a title (Lord or Judge) given to persons respected for learning but chiefly to the priesthood—Jelal dignity power splendour &c. (for deen see previous notes.)

14. The object in introducing this story is obvious. It is evident, that the Malacca nobles were ripe for a revolt, that their king and his uncle and governor, the king of Rakan, were detested and Rajah Cassim was a popular favourite, a member of one of the noblest families of Malacca by his mother's side, and, as elder brother, of other title to the crown; so the Moulana is introduced for the purpose of authorizing rebellion by the sanction of his name and authority which alone could excuse a breach of the fundamental principle of Malays, never to rebel against their sovereigns.

15. The annalist's system of ethicks is not of a very high order. Hang Tuah, the model of Malay champions, in a previous annal took a base advantage of his adversary in the combat with Hang Casturi without eliciting any mark of reprobation; and now the Moulana is cheated of his recompense; instead of the Princess of Rakan, for whom he had bargained, in the event of Cassim obtaining the crown, a woman of the Palace, apparently one of the late king's slaves, dressed in fine clothes, was given to him as the Princess for whom he had engaged.

16. *Muzaffer.*—Arabic victorious.

17. *Undang undang.*—Laws, statutes. The Malacca code appears to have been instituted by Mahomed Shah, the king in whose reign Mahomedanism was introduced and only committed to paper by his son Muzaffer Shah. The code was afterwards altered and amended when the seat of government was removed to Johore.

18. *Amar.*—May be either the Sanscrit Amar immortal or the Arabic Amir ruler, both being written alike in the Arabic character.

19. *Nara.*—Means advice in Hindee.

20. *Calang.*—The town is situated 20 miles up a river of the same name, a little to the south of Salangore. Mr Newbold informs us that Calang was wrested from Johore about a century ago by a colony of Bugis who established themselves on the sea coast. The name of Calang appears now to have been disused and Salangore, the name of the Bugis colony, to be applied to the whole country.

13th *Annal.*

It is related of Siam, formerly called Sheher[1] al Nuwi, to which country all the lands under the wind *here* were tributary, that there was a king called Bubannia[2] who, when he heard of the greatness of Malacca, sent to demand submission and homage of that kingdom. On his demand being refused by Sultan Muzaffer Shah an army was sent under the command of Awi Chakri[3] to compel submission. When the approach of this force was reported at Malacca the King ordered his rayats to be prepared to advance against the Siamese. The armies met and numerous were the conflicts but the Malacca men were not overcome, and at last the Siamese retired to Siam. In retreating many of the rotans used in tying their baggage were left at Ulu Muar when they took root, so that place is still now called Rotan Siam; their stocks of Kayu Hara (fig tree wood) and the wood used in their cooking places also took root and that description of tree is to be found there now.

In the Siamese invasion Tun Perak had distinguished himself by superior abilities so much, that after the retreat of the invading army he was not permitted to return home to Calang, but was detained at Malacca as a Bentara. A complaint was brought by a Kling against Tun Perak and the King directed Sri Amarat, a Bentara, to enquire into the matter. Tun Perak refused to pay any attention to Amarat and at last told him—"You are the King's Bentara, and bear the sword of state, attend to your office, dont let your sword rust, but as to my business, what can your worship know about it? If it be right or wrong, what I have done is according to the custom of the country and I am answerable for it. It his majesty disapproves of my conduct let him reduce me first and then censure me, for how can one holding my high office be censured." When this answer was reported to the King he was much pleased and said "it is not proper that Tun Perak should be any longer a Bentara, I make him Ferdana Mantri with the title of Peduka Rajah." Sri Nara di Rajah had no son by his wife the daughter of the Bandahara but had a daughter named Tun Patih who was married to Rajah Abdullah; by a concubine however he had a son called Tun Nina Madi and on him at this time the King conferred the title of Tun Bijaya Maha Mantri. Enmity existed between these two great men Sri Nara di Rajah and the new Ferdana Mantri Peduka Rajah. Malacca was divided, half leaning towards one, and half to the other. The King was anxious to put a stop to the unfortunate feeling as it might be attended with disastrous consequences to the kingdom and proposed to Sri Nara di Rajah that he should marry again, (his wife had died lately). After naming several, to all of whom the Bandahara had objections, the King at last named one of his own wives, Tun Cudu, the daughter of the late Bandahara Seriwah Rajah and sister of the Ferdana Mantri Tun Perak, now called Peduka Rajah. Tun Cudu was divorced by the King, and, after the proper time,

married to the Bandahara, and by this means all enmity between these two high officers was extinguished. A short time afterwards Sri Nara di Rajah resigned his office in favour of Peduka Rajah, who, the son of the former Bandahara, was now appointed Bandahara of Malacca. At that time there were three wise men who were considered equal. The Bandahara of Malacca, the Pati Aria Gaja Mada of Majapahit and the Orang Kayah Rajah Kanaian of Passé.[4]

After a long time the Siamese under Avidichu[5] again invaded Malacca. The Malacca men were mustered under Peduka Rajah and Sri Bija di Rajah (a native Malay[6] whose original name was Tun Hamza) and marched against the Siamese who had reached the Batu Pahat. There was a son of Bija di Rajah called Tun Omar, very brave but wild and mad in his conversation, he went alone in a small boat as a spy to obtain information about the movements of the Siamese. Having met small parties of the enemy he single handed attacked them with so much bravery that the Siamese entertained a very high opinion of the Malays. Avidichu continued to advance, when Paduka Rajah ordered lighted torches to be fixed to all the trees (in the forest); as soon as the Siamese saw these numerous lights they fancied the army of the Malays was very large and said to themselves "if they are all like the champion we saw today we shall be overcome—let us return to Siam" and they returned.[7]

There is a tank at Batu Pahat which was made by these Siamese. The Bandahara Paduka Rajah pursued the flying enemy to Singapore (*sic*) and then returned to Malacca. On the return of Avidichu unsuccessful to Siam, the King, Paduka Bubannia, was enraged and wished to set out to attack Malacca himself—but his son Chupandan requested to be allowed to command. A great force was prepared and 800 vessels called Sum, besides innumerable smaller boats waited for the monsoon to attack Malacca. When this news reached Malacca, there was a servant of God, an Arab, named Seyed Arab, who amused himself with practising archery, one day being in the presence and hearing conversation on the subject of the threatened invasion, this Arab gentleman stood up and fixing an arrow said "when I discharge this arrow thou shalt die, Chupandan" he at the same time fired the arrow in the direction of Siam. Chupandan at that time in the land of Siam, felt himself struck on the breast as if with an arrow when he sickened and died and this Siamese invasion of Malacca was in consequence prevented.

After a reign of 42 years Sultan Muzaffer died and was succeeded by his son Rajah Abdullah who assumed the title of Sultan Mansur Shah.[8] The new King was 27 years of age and had married Tun Patih Noor Poalum the daughter of Sri Nara di Rajah; but previously to this marriage had a daughter called Putri Bacal.

It is related that there is in Pahang[9] a city called Pura situated on a delightful river. Pahang was formerly of great size and beauty and subordinate to Siam, its king was called Maha Rajah Dewa Sura of the same lineage as Paduka Bubannia. When Mansur Shah heard of the splendour of Pahang he determined to reduce it and Peduka Rajah with a large army in 200 prahus was sent for that purpose. After reaching Pahang an engagement took place but the Pahang men were easily overcome and took to flight. Putri Onang Sri daughter of the king was taken prisoner. A hot pursuit was set on foot for Maha Rajah Dewa Sura who had fled into the hills. Among other celebrated champions Sri Bija di Rajah (Tun Hamza) went in search of the flying King, but Sri Bija amused himself in hunting and fishing, and when remonstrated with by his companions for the remissness of his conduct in the search, Sri Bija answered "What do you boys know of this matter[10] I have calculated and found the Maha Rajah's name below mine, his day beneath mine and his time also beneath mine, how then can he escape me." The Maha Rajah having reached Jarum in his flight, fancied that he was by that time out of the reach of his pursuers and ordered his men to relax in their efforts in pushing along the boat. However the Malacca men at this place came up to him and he was obliged to fly towards the jungle in which he lived 3 days without food, when on coming out to beg a little food at the nearest cottage he was discovered by Sri Bija and taken prisoner. Peduka Rajah now returned carrying his two prisoners, the Maha Rajah and his daughter, and on arriving at Malacca was well received by the King, and to Sri Bija in recompence for securing the Maha Rajah was given the kingdom of Pahang with the privilege of the Nobuts[11] and that prince set out to take possession of his throne which he held under Malacca, coming every year to do homage to his suzerain. The Maha Rajah was entrusted to the care of Sri Nara di Rajah and his daughter Putri Onang Sri was espoused by the King Mansur Shah and afterwards presented him with two sons, one named Rajah Ahmed[12] and the other Rajah Mahomed.[13] Sri Nara di Rajah had by his wife Tun Cudu the sister of Paduka Rajah three children, of whom two were sons, Tun Tahair[14] and Tun[15] Mutahair, one a daughter Tun Senaj,[16] and when Tun Cudu died he married again and had two other sons and a daughter Tun Sadah.[17]

As long as Sultan Mansur reigned the Siamese never again attacked Malacca nor did the Malacca men interfere with the Siamese, at last it occurred to the Sultan that it would be better to be on terms of friendship with Siam; so with the advice of his ministers he sent Tun Tulani, son of Bandahara Peduka Rajah, as ambassador, conveying a letter so cunningly conceived that it should not convey any admission of inferiority. Tun Tulani acquitted himself on his mission with great prudence and gave satisfaction to the king of Siam without losing sight of the

dignity of his own country, the character of which he elevated in the eyes of the Siamese. During their stay at Siam an attack was made on a neighbouring country The Malacca men accompanied the expedition and in the attack were placed in front of the strongest part of the enemy's defences. Seeing this they told the Siamese general that being Islamites they could not fight with their faces to the sun.[18] In consequence they were permitted to make their attack at a different quarter and though the power of God the Malacca men conquered the place. As a reward for his services here Tun Tulani received the hand of Onang Minang Hang by whom he had a son Tun Ali Haru who afterwards begat the Lacksamana[10] Datuk Panjang whose daughter Tun Chandra Pachang married Tun Perak[20] and by him had a son Tun Kayah called Sri Ayara Rajah who died at Acheen. The letter borne to Malacca by Tun Tulani on his return from Siam was addressed from Berchu Udi to Awe Malacca.[21] The king Mansur Shah on hearing this address was much pleased, saying "now my heart is at ease having converted mine enemy to be my friend."

NOTES TO 13TH ANNAL.

1. Formerly called &c. See Note I to VIII Annal.

2. *Bubunia* بوبنن

3. *Awi chakri* اوي چاكري

4. *Passê* appears at one time to have held a high position among the Malayan kingdoms, having a monopoly of the entrepôt trade on the north coast of Sumatra, which centered at Acheen a few years after the arrival of the Portuguese. In another Journal, No. 18, Malacca, Passé and Haru are compared, but the pre-eminence is given to Passé.

5. *Avidichu* اوي دچو

6. This passage is referred to by Colonel Low in a note to his translation of the Keddah annals. The Singapore text gives the following version :—دفون سري بيج دراج اين سدي اصل ملايو تن حمزه لمان اصلن درفد منته

"There was also Sri Bija de Rajah of Ancient Malayan race, his name Tun Hamza, his origin from the cow's vomit." The passage is rendered obscure by the use of اصل—but we may agree with Colonel Low, considering the character of the annalist, that he means simply an uncoverted Malay and that سدي اصل does not refer to a distinction of race between Tun Humza and the other persons not of royal blood mentioned at the same time; the passage however is curious and may be made use of in argument.

7. Mr Newbold visited the localities here mentioned, but he says the different places cannot now be identified. See Vol. II, p. 157, Brit. Set. Mal.

8. *Mansur.*—Aided, protected, conquering, &c.

9. *Pahang.*

10. *Divination.*—This is a regular science among Malays who resort to diviners on all occasions of importance—as for instance the almost universal custom in all nations of fixing on a propitious day to commence a journey or any undertaking. The commonst system is analogous to the Roman sortes—a Koran is used for this purpose, they have also books filled with sentences and words, the person consulting them cuts in with a kris and the sentence marked by the kris point is interpreted to suit the wants and wishes of all parties.

11. *Nobuts.*—Are a species of kettle drum the use of which is confined to royalty, and even then they are used only on occasions of state. In the regulations

for the government of Malacca in the 11th Annal it is laid down that when it is necessary for the Lacksamana to be in attendance the Nobuts ought to be present—the term, "to confer Nobats," means, to give one the government of a country with the rights of royalty.

12. *Ahmed* أحمد more commendable, praised, glorious, illustrious, &c. Arabic; it is the comparative of حميد Hamid.

13. *Mahamed* محمد and Mahmood محمود praised—both derived from حمد praise Arabic. The م Mim at the beginning of these two words denotes the participle passive.

14. *Taheir* طاهير pure, chaste, unsullied.

15. *Mataheir*—I am not certain if the first portion of the compound is meant for the sign of the part pass, as in Mahomed &c or for a contraction of Maat, a common Malayan name, which appears to be a contraction of Mahamed, Mahamet, Mahmet, Mahmet, Maat.

16. *Senaj*—سناج may be derived from سنج Sinj, a ePrsian word which means amongst other things a choice, chosen &c.

17. *Sadah*— سادة appears to be Sanscrit and may be either سدة Sudh pure, or سدهاة Sadha, nectar.

18. It is almost needless to say that for Islamites we ought here to read "afraid" or "cowards."

19. *Lacksamana Datu Panjang*—The first is the title of one of the great officers of state, the second is a title to which various meanings are attached, as a nobleman, or feudal chief, a head of a tribe or nation, and even so low as the head of a village, for instance police constables in country districts. I am not aware of the derivation of the term unless it is from the Sanscrit root दा; dat bountifulness. Panjang means long or tall.

20. *Perak*, silver—The name of a Malayan state situated to the south of the British possessions dependent on Pinang.

21. This is one of the points of which the annalist is particularly jealous, in order to prove that Malacca was independent and paid tribute to no king. In the original the passage stands thus "dimikian bunyiénia, ini surat deripada Berchu Adi, برچو ودي datang kapada Awi Malacca, اوي ملاق Thus it sounded (when the letter was read by the Khatib). "This letter from Berchu Adi comes to the Awei of Malacca." Doctor Leyden translates Berchu Adi, the Pracha of Udaya. I cannot explain the relative degrees of rank of the two titles. On the subject of the etiquette of addressing letters, sealing &c. in which the Malays are excessively particular, see Newbold's second volume, British Settlements, Malacca.

THE ISLAND OF LOMBOK.*

By H. ZOLLINGER, Esq.

IV. STATISTICAL NOTES REGARDING THE COUNTRY, POPULATION, TRADE, &c.

1. *Of the population of the Island.*

The princes of Matarum must be well acquainted with the number of the population of their island, since the manner of raising the taxes and regulating the military services, as well as the forced labour, obliges them to maintain a kind of census. It is evident that it was impossible for me to procure these lists of the population, and that it was prudent not to make many enquiries about the matter. The population of the island must amount to more them 400,000. I learnt this first from Mr K: and afterwards from the Rajah himself, who at an audience asked, over how many persons Mr Mayor had authority. When I answered over 500,000, the Rajah exclaimed in great surprise " that is then more than the population of my whole island." Finally, another chief informed me that the whole of the men capable of bearing arms amounted to 80,000, which multiplied by 5 gives 400,000 souls. If these data are correct, there are on Lombok exactly 4,000 persons on a square geographical mile. According to races and origin, the population of Lombok consists as follows:—

4	Europeans
1	European (coloured)
10 or 12	Chinese
5,000	Bugis
20,000	Balinese and
380,000	Sassaks

One European lives at Piju, the rest at Ampanan.

One Chinese is established as a trader, the rest are his servants, his coolies or those of the Europeans. The Bugis all reside upon the coasts, especially at Ampanan and on the N. of the island. The population is divided amongst the different parts of the island as follows:—

north of the mountains.....	40,000
in the mountains on the south.....	10,000
western half of the plain.....	220,000
eastern do.....	135,000

This is an estimate which I myself made, from the relative strength of the population of those parts of Lombok which I visited personally. The data of the N. and of the S. were communicated to me.

* Continued from p. 344.

The whole Balinese population reside at Mataram and in the neighbouring parts, as at Ampanan, Karang Assem &c. It is very prudent in the Balinese not to scatter themselves far in the country, because, in the event of an out-break, they can be more easily collected together for defence than if they were settled in all parts of the island.

2. Before speaking of the trade and especially of the imports, I shall say something of the weights, measures &c. I do not know them all and by their proper Sassak or Balinese names.

As measures of length they speak of a *kaki*, *depa kechil*, *depa agung*, and *tumbakh* &c. I have above pointed out the difference between a *depa agung* and a *depa kechil* and also described a *tena*. For greater distances they have no properly called measures. The people do not know either paal, mile, or post, and divide the distances of the road, by the nights which they must spend on the road, or by the height of the sun, when they can make the journey in less than a day.

In the trade they buy and sell by the *katti*, by the *pikol* of 100 *kattis*, and by the *koyang* of 30 *pikols*; the same weights as on Java.

As regards the coin, they have the same money and the same manner of reckoning on Lombok as in Bali. There is no other small money than the *petis* or *keppengs*, of the value of a half cent copper of Java. Those from China are pierced in the centre and tied up in strings of 200, which they call an *atak*, and is equal to *f* 1 copper. Five *ataks* or 1,000 *petis* are tied together and are called a *peku* or a *siu* (*siu* means 1,000). Ten *pekus* or 50 *ataks*, put up in a bag, make a *bunkus* or *f* 50 copper.

The *petis* of Japan are scarcer than those of China. They are thinner and smaller than the latter, and without a hole in the middle. They are however of the same value, besides a small per centage, which is allowed because they are much easier carried than the large *petis* of China, of which a *karong* of *f* 50 value is a heavy load.

We find no other silver money and no other is received, than dollars (called *ringgit*) and principally the so called pillar *ringgit*. Its value when I arrived on Lombok, was 700 *petis* (350 cents) in the wholesale and 750 in the retail trade; when I left 750 in the wholesale and 800 in the retail trade. The exchange is seldom higher, but from time to time it falls to 500 *petis* the dollar. This gives the great profit to the trade with China, where the dollar in worth 12 to 1300 *petis*, so that people who buy *petis* in China and bring them to Lombok or Bali, gain from 50 to 160 per cent on the difference of exchange alone.

The money of Java is not current, the copper not at all, and the silver only amongst the Bugis who trade with Java. During my residence they gave 280 *petis* (140 cents copper) for a guilder.

The French sometimes bring gold *piasters*, and also ½ and ¼

piasters. The Rajah paid for them 16½ silver dollars or 12,375 *petis* (61 guilders 87½ cents copper); Mr K. only 11,500 *petis* (57 guilders 50 cents copper.)

3. *Notes on the trade and principally on the imports into Lombok.*

In speaking above of the different productions of the island, I have mentioned nearly all the articles which enter into the exports. I must still add another to the list; hides (of oxen, cows and buffaloes). They are sent chiefly to China, and are bought for a guilder each on Lombok.

We shall now describe the principal articles of import.

The first is undoubtedly salt. It is received from Bali and Makassar. That from the former place is clean and very fine. It is sold in bags of which 14 make a pikol. Five bags cost a guilder, thus one pikol is 2 guilders 30 cents copper. The Makassar salt, which is much coarser, costs only a guilder a picul.

Iron, lead, gunpowder from Singapore, China and Australia. The Balinese themselves can manufacture gunpowder of an inferior quality. When they are able they buy English gunpowder in preference.

Weapons, especially muskets, almost all come from Singapore. Weapons are made in the country itself, and that very beautifully, especially muskets and krises, seldom klewangs and carabines. The muskets, as well as the lances, are made of an unusual length. A common musket, made in the country, costs 120 guilders. The weapons manufactured on Bali are better than those of Lombok. The Bugis have almost all beautiful carabines, of which the supply comes from Borneo.

Gold and gold thread from Europe, Bourbon and China. The gold imported into the island very seldom leaves it. It is melted and used to ornament the weapons, to make the hilts of krises, *tampat siri* (siri boxes) and articles of luxury.

Petis. see § 2.

Compositions of metal, for the manufacture of musical instruments, such as gongs, gamelangs &c. The instruments are also imported ready-made from Java. Small bells, which are hung round the necks of horses, are also sold.

Mirrors, different articles of copper and iron work, knives, pins, &c. principally from Java, are imported by the Chinese.

Opium, formerly in great quantity and chiefly from Singapore. Since the king has prohibited the import, it has largely diminished but not entirely ceased. The Chinese continue to use it as well as the Bugis, and there are still some Balinese and Sassaks known, who do so secretly.

Liquors. Wines of all descriptions, beer and especially brandy, liqueurs, from Singapore, Sydney and France. The Balinese consume large quantities of all, but they buy very little, prefer-

ring to receive as presents those kinds which they have a taste for.

Tea from China.

Coffee, sugar, very little. In the interior these articles are almost unknown. Mr K. and the Chinese can purchase almost all supplies which they require from the numerous ships resorting to the island.

Granite from China. The râjah imports it from thence from time to time.

Planks are imported by Mr K. from Singapore.

Raw and dyed silk from China in large quantities.

Cotton goods, of all kinds, white, coloured and printed, chiefly from Java and Singapore. The white cottons are in great request, because the Balinese, especially on festivals, are fond of clothing themselves in white. In coloured cottons the preference is given to yellow, red, green and violet.

Kains of Bali and Makassar, very few European.

Sarong batik, principally from Java, (from Solo and Samarang). Batik handkerchiefs are also readily disposed of. The same sort of *kain* is made on Lombok as on Bali, but not in such large quantity, so that it is imported from Bali. The most sought after are the *kain* with blue and white stripes, made of a stuff half silk and half cotton.

Tobacco from Bali.

Small red fish *(ikan mera)* from Makassar.

Dried fish from Makassar and Java.

Slaves, especially women, from Bali and Flores. This trade has almost entirely ceased. During my residence on Lombok, there were only two Balinese slaves sold. Neither man, woman nor child of Lombok, can be sold into slavery for exportation from the island. This is a prohibition given by the Rajah some time ago.

Ivory, *kayu pelet* and *kayu kamuning*, are imported by the Bugis from Sumatra and used for making the handles and sheathes of *krises, klewangs, &c.* Mr Koopman mentions sandal-wood as an article of export. I did not see a single tree of this kind of wood on Lombok, and if it has been purchased on the island it must have been imported from Sumba and Timor. With more accuracy Mr Koopman mentions *dingding* and *talc* as objects of export.

The rice trade only is a monopoly in the hands of Mr K. The articles of produce may be freely purchased from the producers themselves. The goods which are imported can also be sold by and to any one, after they have been duly entered. The Chinese or Bugis, who bring goods, give a list of them to Mr K. who lays it before the Rajah, to whom a sample of each article is sent. These are presented to him, should the articles be of any great value. After the Rajahs have bought what they wish, the goods may be disposed of at will, but not before. Mr K., the Chinese

and some rich Bugis naturally purchase the most goods. The dalers in rice who come to Ampanan, buy the goods in large quantities which are imported there, and afterwards sell them by retail when traversing the country for the rice trade. I give here, as a sort of recapitulation, a table of the trade of the island, according to the countries with which Lombok keeps up a constant intercourse, and place under the head of *exports* the articles which Lombok sends thither and under the head of *imports* those which she receives from them.

Bima, Timor, Sumba.

Exports. Rice, *dingding*, oxen (very few.)
Imports. Ponies (very few), fish, slaves (very few) sandalwood (for China) *tali ramie* (thread of ramie) wax.

Moluccas.

Exports. Rice (chiefly to Banda and Amboyna,) swine, dingding, duck eggs.
Imports. Specie, tripang (for China,) tortoiseshell.

Makassar.

Exports. Rice, tobacco (small quantity,) cocoanut oil (very little, first imported from Bali,) swine, (very few, bought originally in Bali,) *kains.*
Imports. Salt, small red fish, dried fish, *tripang*, *karet* (these two articles for exportation,) money.

China.

Exports. Rice, (chiefly black,) *cachang iju*, *tripang* and *karet* (imported from other places,) hides.
Imports. Silver money (in very small quantity,) *petis* (to a great amount,) raw and coloured silk, silk handkerchiefs and other similar woven stuffs, tea, medicines.

Borneo.

Exports. Ponies, duck eggs, cotton.
Imports. Slaves, swine, arms, kain, siri boxes, cocoanut oil, lonthar sugar, salt.

Java and Madura.

Exports. Rice, cachang, ponies (very few,) oxen (very few,) *dingding*, salted eggs, cotton.
Imports. Cotton goods, different objects of luxury, *kayu pellet*, toys, (looking glasses, knives &c.) kains, sarong batik, handkerchiefs, sugar, coffee (small quantity.)

Singapore (and Bengal.)

Exports. Rice, ponies, oxen and all articles coming from the east and which are not used in the country, such as tripang, karet, rattans, wax, &c.

Imports. Ammunition and arms of all kinds, opium, liquors, cotton goods, planks.

Bourbon, Mauritius, the Cape.

Exports. Rice, ponies, oxen, swine.
Imports. Silver, gold.

Europe.

Exports. Rice in small quantity.
Imports. All European articles mentioned in the import from Java and Singapore.

Australia and the South Sea.

Exports. Rice, cachang and eggs (principally to the whalers.)
Imports. Silver, potwhale teeth.

4. The manufacturing industry of Lombok is yet in its infancy. I have before, wherever the opportunity occurred, enumerated nearly all its productions. The industry of Lombok divides itself especially into 5 branches.

a. The manufacture of clothes, kains, sarongs, salendongs &c.

b. Ornaments and articles of luxury &c. this is the important class of *tukan mas.*

c. Weapons, krises, muskets and lances.

d. The manufacture or weaving of articles of palm leaves and bambu, such as small baskets, siri boxes, &c.

e. Bricklaying and the knowledge of brick making. It may be remarked that the bricks of Bali and Lombok are greatly superior to those of Java, and even better than those of Europe.

5. *Of the military force.*

Every male on Lombok, who has reached the period of manhood, must in case of a hostile attack, carry arms. I was told by Mr K. and the chiefs of the country, that the number of men, who fall under this category, amounted to 80,000. We may perhaps deduct 10,000 from this amount, who, although of the required age, cannot serve on account of sickness, weakness, or advanced age.

There are no soldiers properly so called, nor any standing army. However $\frac{1}{5}$ of the men mentioned above are destined for the military service, and constitute a kind of first ban, 16,000 men strong. These receive no pay from the Rajah, but must serve in the war, not only when the Rajah is attacked, but must also follow him in case of a war in foreign parts. No state or condition is exempt from service. The Rajahs, the gustis, even the priests, (idas and dewas) take the field, and command more or less numerous bands.

The soldiers are armed either with musket and kris, or with lance and kris, seldom now with a klewang. Mr K. estimates the

number of muskets in the Rajah's possession at 20,000. Besides those which are made in the country, they nearly all come from Singapore, few from Bali and Borneo. They are flint locks. The Balinese do not use percussion muskets. These muskets are preserved with very particular care in the houses of the Rajahs and gustis and a common man cannot possess or use one. Those who are destined to carry muskets are exercised, principally consisting in certain motions and defiant actions, which far from rendering the fire rapid and the use of the weapon easy, very often hinder it, and make a well sustained fire almost impossible. The Balinese and Bugis lose so much time in taking aim, that a European soldier loads and fires three times, before they have once discharged their muskets. Neither on Lombok nor Bali, is any use made of horses in war. A chief seldom goes into battle on horseback. There are no persons set apart for the service of the artillery. On Lombok as well as on Bali, they must compel the Bugis to serve the artillery. The Balinese never make an attack during the night-time. In time of war the men wear a kind of uniform, consisting, as on Bali, of a piece of white cloth on the head, and a short jacket of red cloth. I saw at Mataram that the Rajah was in possession of ten pieces of cannon on carriages and ten pieces without carriages, all between 3 and 12-pounds calibre. The place in which I saw this artillery led me to believe that the Rajah wished to keep it hidden. It would be possible to collect 100 pieces of 2 to 12-pounds, if to those which belong to the Rajah were added those of Mr K., the Chinese and the principal Bugis. In this way the Rajah of Boleling was able to have so many cannon, lillas, &c., on the occasion of the engagement of the 28th and 29th June.

V. OF THE GOVERNMENT AND THE ADMINISTRATION OF THE COUNTRY.

1. The Rajah of Mataram is, by right of conquest, absolute sovereign of the island. He considers himself as the direct owner of the whole of the uncultivated ground. It appears that, at the time of the conquest, the Balinese Rajah made himself master of the property of the defeated chiefs, at least, if I am not mistaken, he still possesses sawahs and fields which he himself cultivates. The first is apparent, from the fact that he sells or gives in a present uncultivated land, to any one who asks for it, as to him seems fit. The other chieftains and warriors acquired possession of the properties of the enemies made prisoners or killed. At present the Sassaks who remain are owners of their sawahs, no person being able to take any part from them, without making them compensation to the full value of what is taken. The Rajahs of Mataram are, like their ancestors of Karrang Assem and Beliling, members of the caste of Wasiyas. Although absolute monarchs, they consult nevertheless, of their own accord, in all important matters, the principal gustis and idas of the country, some

of whom are entrusted with the execution of what is resolved upon. These men may be considered as the ministers of the Rajahs, if not *de jure et nomine*, at least *de facto*. It appears, for example, that gusti Gedé Rai is chiefly entrusted with the interior police of the island; while Mr K. almost exercises the functions of minister of foreign affairs, besides having the superintendence over the trade, and the import and export duties.

The country is divided into a great number of districts and sub-districts of very unequal sizes. The N. coast, for example, forms the large district of Bayan, the country of the middle and south that of Praya, &c. These districts appear in general to have the same boundaries as the old states of Sassak, out of which they have been formed. The most populated parts of the country only have a subdivision into many districts and under-districts. The authority over each district is committed to a *gusti* or an *ida* or a *dewa*. These do not reside in the district which they rule. They have their abode at Mataram or in the neighbourhood, and only visit their jurisdiction whenever it seems proper to them so to do. They receive the taxes in name of the Rajah, cause them to be counted, make the assessment &c. Their only income arises from one or more kampongs of their districts, which the Rajah assigns to them and of which they take the taxes.

The income of the Rajahs consists of:—

a. The half of the profits of the whole foreign trade in rice. This must give them at least *f* 150,000.

b. In the produce of the import and export duties (I am sorry that I cannot give any particulars of these).

c. In the very considerable value of the presents, which each trader or petitioner finds it proper to offer them.

d. In the properly so called assessments on the cultivated ground (land rents). Mr K. gave me the following explanations regarding these in presence of many chiefs of the country. Each *tena sawah* pays 6 or 7 guilders (12—1,400 *petis*) yearly to the rajah, and that in money and not in kind. The assessment is not made on each separate assessment payer, but on the campongs, so that the rajah or his representative only says; this or that kampong has so many *tena sawah*, therefore it must pay so many times 6 or 7 guilders, according as the *sawahs* are reckoned more or less fruitful. The inhabitants of the kampong themselves make the division amongst the owners of the different *sawahs*. The Sassak owners only pay this assessment. The Balinese pay nothing for their fields. Even when a Balinese property goes by sale into the hands of a Sassak it is still free from assessment.

Reckoning that $\frac{1}{8}$ of the *sawahs* of Lombok is the property of Balinese, that $\frac{1}{2}$ of the Sassak property is free from assessment (we shall presently see why), and that the whole produce of the rice culture amounts to 1,800,000 piculs yearly, there will 1,260,000 the produce of assessable ground, or perhaps something more than

a million, after deducting what belongs to unmarried men, who are not charged with assessment. Supposing now, that the average produce of a *tena* amounts to 20 piculs, then the whole *tenas* paying assessment will be about 50,000, and the amount of the assessment for the whole island about *f* 300,000

What is planted on the *sawahs* after the rice crop naturally pays nothing. The northern parts pay in proportion for their cotton and maize fields. The mountaineers who only have maize fields or dry rice fields *(ladangs)* pay 1,000 *petis* yearly (*f*5 copper) however large the extent of their fields may be.

Besides the two exemptions from assessment mentioned above (that of Balinese owners and bachelors) there is still a third more important.

All Balinese must serve in time of war, but they are not obliged to perform forced labour. On the other hand $\frac{1}{5}$ of the men of the Sassak population are liable to military service, and that not only in the event of an invasion from without, but also whenever the Rajahs may wish to carry on war beyond the island. The remaining part of the men must only serve on the island itself.

Moreover the fifth, of which I am speaking, must perform forced labour on the roads, on all public works, at the palace of the Rajah &c. The gustis can also employ them for the necessary labours in their district. As a fifth part must always be fully employed, when there are vacancies through sickness or death, they must be immediately replaced by others.

The properties of the men liable to forced labour are free from all assessment. As soon as any man emerges from the class of those bound to the forced labour, he must pay the assessment on his fields, like any other person.

A Sassak never receives the administration of a district. All that the Balinese make of a Sassak is *pambukkel (kapala kampong)*. There are however some *radins*, who have certain privileges and revenues, and a shadow of independent authority, without however one of them having any official relation with the administration of the country. It is understood that these few *radins* are the descendants of the Sassak chiefs who submitted themselves without opposition to the Balinese, at the time of the conquest of the island.

2. *Of the Administration of Justice.*

All causes are decided by a tribunal composed of *idas* (priests) and presided over by one of the Rajahs. The criminal matters are determined by the Rajah alone, while the pambukkels and the chiefs of districts can adjudicate in smaller cases of correctional delict.

The laws and customs of the country are written. They are of two kinds, *basoara* and *kerta*. The *basoara* are what the Malays call *ondang-ondang*, that is, a code of the customs still in use. The *kerta* must be a code or collection of the laws and customs

which are in disuse. I am not quite certain that the word *herta* does not mean "old law" and chiefly forms a portion of the sacred institutions of the country. They speak of a *basoara handa sawah* which probably consists of all the usages, which relate to the possession of the *sawahs*, the distribution of the work, the obligations which rest on the part of the proprietor &c. On the other hand they speak in a more unlimited sense of *herta Bali, herta Sassak.* When I requested the Rajah of Mataram, to have copies made for me of the different Balinese books, I also asked him to add thereto a copy of the *basoara* and *herta.* He answered me "I would have done so, even had you not requested me. I hope to show the Governor-General, that we also have a justice here."

When a person has made a complaint in any matter, and the parties are summoned before the tribunal, they chuse their advocates. These appear on the day appointed, accompanied by their clients. No person speaks. On a sign given by one of the judges, the advocate for the complainant writes the complaint which his client has to make on a lonthar leaf. This is answered in the same manner, and so the two advocates proceed, as long as either has anything to advance on behalf of his client. The leaves are then arranged in demands and answers, and are handed to the judges, who read them one after the other, and thereupon, after a short consultation, give judgment. It speaks for itself, that the judges and the advocates must be paid for their trouble.

The laws relating to succession are very simple. A man's sons can only succeed to his property. If a person has no sons, he can adopt one or more, but he must give notice to the Rajahs of the adoption which he intends to make.

The sons, who have inherited from their father, must support the whole family, mother, sisters and relations, who were dependent on the father. If a man dies without leaving sons, or having adopted any, the Rajah is successor to the whole property and even of the family of the deceased, whose wives become slaves of the Rajah.

The punishments for crimes and misdemeanours are very severe. Theft is punished by death, when the value of the stolen property exceeds two *ataks* (two guilders copper). If the stolen property belongs to a man of higher rank—death with torture; if it belongs to the Rajah—the death of the thief and his wives, with torture during 14 days. If the thief is a person of consideration, he can purchase his exemption from death, by paying a sum of money in proportion to the value of the thing he has stolen. If he cannot pay he can sell himself or children, and tender himself in payment.

Adultery is punished by death, and not only is the seduced woman killed, but also the seducer, or the male or female go-between. In this case the offenders are krised. There is no

method by which the offenders can be delivered from the hands of justice. They are still condemned even though the injured husband makes no complaint, or takes back his wife. Thus slaves of Messrs K. and L. have been krised, without these gentlemen having made any complaint, and in spite of considerable sums which they offered, for the ransom of the condemned slave.

The father of the Rajah of Mataram caused his favourite wife to be put to death, although there was no other reason than her having sent a present of *siri* leaves to a young man. Such a present is however regarded on Lombok and Bali as a declaration of love. Incest is punished with death. The criminals are taken to the sea shore, and thrown into water, being stabbed with krises if they do not go further in and that until they are drowned. The last King of Karang Assam drowned five of his children, accused of incest. This crime appears to be not uncommon on Bali and Lombok. Sometimes this accusation is made against a Rajah only to afford a reason for making war upon him, as we shall see later. An inhabitant of Lombok can steal a Sassak girl from her parents, if he pays to them a fine of 5000 *petis* (*f* 25 copper). If a man leaves the island afterwards, the stolen woman and her children cannot accompany him. They must always remain upon the island. This law is not of old date. It is made to render marriage as easy as possible for the Balinese, who probably, at the time of the conquest, did not bring many women with them, and moreover it is a means of spreading Hindooism, as we shall afterwards see.

I am sorry that I cannot go further into particulars. Much time and knowledge of the languages of the country, are necessary, before a person can give accurate information regarding the administration of justice, the laws, and the customs of a country, and of all that I possessed nothing ;—neither the time to bring my studies regarding them to a conclusion, nor the knowledge of the Balinese and Sassak languages which would have enabled me to question the people of the country in their own tongue.

NOTES ON THE PROGRESS OF THE NUTMEG CULTIVATION AND TRADE FROM THE EARLY PART OF THE SEVENTEENTH CENTURY UP TO THE PRESENT DAY.

By Lieut. Col. James Low, M. R. A. S. & C. M. A. S. B.

The following notes had been arranged before I received the numbers of the Journal for October 1848 and January 1849, containing respectively Dr Oxley's "Account of the Nutmeg and its Cultivation" and "Statistics of Nutmegs." This *contretemps* has obliged me to re-write my notes and to leave out much of what might have else proved superfluous.

Some years ago an endeavour was made in the "Singapore Free Press" to controvert my assumption that the nutmeg is a monopoly of nature, as if free trade principles could contend with or alter the physical laws of nature.

Dr Oxley appears to have seconded my view in a manner hardly contemplated by me, and for one purpose, amongst others, apparently,—that of solacing the planters. But such consolation I fear will prove feeble and unsatisfactory, for it must be quite immaterial to the planter whether he is to be squashed by a redundancy of produce in the Eastern Archipelago and the Straits or in other regions.

It is the hitherto extremely limited consumption of nutmegs and mace, and of the latter especially, over the world, as compared with other tropical exportable produce, which has checked and perhaps ever will continue to check, any permanently large progressive increase of these spices.

If, as in sugar cane cultivation, a period of fourteen months would suffice to yield a return to a fair extent, then that of the nutmeg would cease entirely—for the cost of raising it would be so small and the produce so enormous, that it would be absolute insanity to embark in the speculation. The cocoanut would then perhaps be a safer and more remunerating speculation.

Sugar could hardly be dispensed with by the civilized nations on the globe, but nutmegs and mace are condiments, the loss of which would not perhaps be very greatly felt, so long as other spices existed which might supply their place. It is true that nothing could be a perfect substitute for either.

In truth then, while the Dutch and British nutmeg planters have nothing to apprehend from competition in the regions beyond the Eastern Archipelago, they are exposed to one which lurks close to their own doors.

The aid of arithmetical acumen would scarcely be required to shew that the culminating point of nutmeg cultivation has been nearly, if not already, reached, so that should but a merely fractional portion of the area in E. Asia now under the rule of the two nations just alluded to respectively—nay, should the islands of Singapore and Pinang with the lands of P. Wellesley, only,—be

fully planted and cultivated with nutmeg trees, the produce of the whole cultivation would be amply sufficient to glut all the markets of the world.

But as the case even now stands, it is clear that the Straits British planters of that spice need not look beyond their own comparatively limited range for dangerous competition. If to endure such is their final fate, the *coup de grace* will be a suicidal one. They have already urged on the cultivation beyond a safe limit—for it appears that their plantations already yield more nutmegs and mace than is consumed in the United Kingdom of Great Britain.

The Chinese both at Singapore and Pinang are treading fast upon the footsteps of the Europeans. These deluded sons of Han can scarcely, in their ignorance of European commerce, have their eyes open to the pitfalls which beset their way, and how can they help being lured by the castellated mirge of speculation, when they see Europeans, to whom in this instance they will readily accord superior knowledge, pressing exultingly but blindly onward in the pursuit.

Before proceeding to details, I will advert to several passages of Dr. Oxley's paper.

He observes* that he is strongly impressed with the idea that in growing nutmegs Singapore can compete with the Banda group on perfectly equal terms. It is a pity that he has not entered into so material an inquiry as the cost of production or cultivation. There can be little or no doubt that if he had done so, it would have appeared that the mere expenses of cultivation of the Bandas form but a small item in the prime cost of the nutmeg. It seems to me too, that 20 instead of 15 years should be allowed for the filling up with trees of a plantation, so as to have the proper portion of female trees. The disparities in the rates of bearing which nutmeg trees exhibit, do not in my apprehension so much depend on the cultivation, which in a regular plantation must be pretty equal throughout—as upon the quality of the plants originally, and that disparity in bearing which is found to prevail amongst other sorts of cultivated fruit trees. I am sorry I cannot agree with Dr. Oxley in holding out any very certain prospect of increasing produce or any material reduction of expenses, by adopting the processes of grafting or inarching. The tree does not readily adapt itself to such—and the climate is probably adverse to them. I have produced a low bushy clove tree or rather shrub, by the Chinese mode, which consists merely in tying a vessel filled with moist clay or earth around a branch and in cutting this off and planting it after it has shot out a few slender roots. But this plant ceased growing before it had obtained the height of five feet and only bore a few straggling fruit. Besides, it would only be from trees of from ten to twelve years of

* Journ. Ind. Arch. vol. iii p. 653.

age and upwards that good grafts could be obtained—and it is to be suspected that the life of the scion would be regulated by that of the parent tree.

The facts we are about to exhibit have been chiefly obtained from official Dutch records, quoted by British authorities when the Dutch spice islands were under British rule, and from the official reports and statements of these British authorities themselves. The inferences from and observations on these documents are my own.

It is well known that the Dutch confined the cultivation of the nutmeg, when they got possession of the Moluccas from the Portuguese, in the end of 1598, to three islands—Lonthoir or Great Banda, Banda Neira, and Pulo Aye.

"The first of these presents a ridge of hills of various heights "from one extremity to the other, the sides of which are cut into "ravines through which descend a few small streams, the only "ones on the island. The island is crescent shaped, is 9 miles long "and 2½ miles across where widest. The highest hill on Neira "does not exceed 800 feet and the south side is perfectly flat. "Gunong Api is a single island or cone of volcanic matter rising "from a rocky base and separated from Great Banda by a narrow "channel. It has the appearance of a heap of cinders and two "thirds of it are perfectly black and bare of all vegetation, while "a constant smoke rises from the crater.

"Pulo Aye, according to Martin, and the S. side of Great "Banda yield the best nutmegs. Neira is 2½ miles long and "about 3¼ miles across where widest. Pulo Aye is nearly circular "and is about 1½ mile in diameter.*

Count Hogendorp† informs us in 1830, that, "Banda or Banda "Neira lies in 4° 30' S. Latitude and 128° 18' Long. East of Paris.

"Gunong Api, so named from the terrible volcano which is "found there. Lonthoir commonly called the *high land*, Rosingain, "Pulo Aye and Pinang.

"The island of Rosingain has been little inhabited since the "extirpation of spices [spice trees] by the Company in 1634.

"The cultivation of the nutmeg is exclusively confined to Banda, "Lonthoir and Pulo Aye. Gunong Api is, unfortunately, too "near, and is so on account of its frequent eruptions and its "insalubrity. It lies near to Banda and Lonthoir.

"Earthquakes are frequent and ordinarily precede or follow the "eruptions. The strongest eruptions were in the following years:— 1598, 1615, 1632, 1691, 1711, 1749, 1798, 1820. "That of "1691 was a terrible one."‡

The intervals betwixt these periods of eruption are therefore consecutively 17, 17, 59, 20, 38, 49, 22, and the general average

* Present state of Banda 1813.

† Coup d'oeil sur le isle de Java &c.—vide Singapore "Free Press" 11 Dec. 1848.

‡ Do. do.

of these intervals is 31 years and a little more than a month. "The "most fatal earthquakes took place in 1629, 1683, 1686, 1743 "and 1816." The intervals therefore are 54, 3, 57, 73 years respectively.

Thence it appears that these convulsions arose from there having been no vent for the lava.

The Banda soil is stony.*

By the above average of eruptions and dating back to 1820, an eruption may be expected somewhere about 1851.

Mr Mun for 1750 rated the total produce of the islands at 250,000 lbs of nutmegs besides mace.

The Dutch author Stavorinus acquaints us that the annual average produce during the early part of the last century was 700,000 lbs (Dutch) of nutmegs, and 180,000 lbs (do) of mace. But he adds, that in the year 1778 a hurricane destroyed all the trees excepting 8,000, which last number yielded an annual produce of 30,000 lbs of nutmegs with the usual proportion of mace. Allowing 10 per cent of trees for males, which is a very small proportion when trees have not from the first been regularly and systematically planted, the productive ones will have thus yielded $4\frac{1}{2}$ lbs per tree of nutmegs. But if these 8,000 were all bearing or female trees the rate per tree would be $3\frac{3}{4}$ lbs nutmegs.

Letter H. B. Martin, Resident at Amboyna, to the Supreme Government, dated 24th March 1812.

Mr Martin estimated the produce previously to the above year (perhaps the year immediately preceding it) at: For Europe 250,000 lbs nutmegs. For India 100,000 lbs and mace 80,000 lbs, which would admit of a total produce of about 350,000 lbs nuts, the best sorts only being sent to Europe.

Mr Martin also remarks that this quantity of 700,000 lbs has reference to the beginning of the 18th century. The English market was not then so particular as to quality as it afterwards became, so that probably Nos. 1, 2 and 3 were sent to Europe about this period.

If the 8,000 trees yielded 30,000 lbs, then there were 168,000 trees in the early part of the above century. But the rate of bearing here brought forward does not quite tally with subsequent reported averages.

In Dutch official records Puly Aye afforded the best nutmegs and yielded annually, from 45,000 trees, the quantity of 130,000 lbs or $3\frac{1}{3}$ lbs (Dutch it is supposed) per tree of nuts.

At this rate therefore the number of trees just before the hurricane would only have been perhaps about 86,000. We cannot however fully rely upon this statement of Stavorinus, for it is supposed that at the period alluded to the Dutch Government may have kept back part of their produce in order to obtain the highest monopoly price.

* Defence of the E. India trade, written in 1821, supposed by Thos. Mun.

1805 } The Dutch estimate in this year prospectively to
H. B. Martin } 1815 was—the two Bandas 530,000 nutmegs—Pulo Aye 130,000 do. with the usual proportion of Mace. But this estimate does not appear to have been realized—as will be shown when we come to examine the account by the Resident of Bencoolen.

1806, 1812. Mr Martin shews that the plantations betwixt these two years yielded upon an average 392,000 lbs (English) of nutmegs yearly with ¼ of this quantity of mace.

It would appear that about these periods the exportations to Europe consisted of Nos. 1 and 2 only of nutmegs or 259,000 lbs. and of mace 80,000 lbs. All the No. 3 and 4 sorts went to India. Mr Hopkins allows No. 1 and 2 to be about ⅘ths of the whole delivery, which seems to me too much according to Straits estimates, where it would be nearer to one half. But even with No. 3 included it would be little more than ½d.

Major Thoms' reports, 1815; History of Java, —and referring probably to 1810.

This writer, who must have had ample opportunities of gaining information respecting the Spice Islands, also states that the cultivation of the nutmeg was confined to Lontar or the Great Banda, Neira and Pulo Aye, which last island he makes to be 1½ mile in diameter. He also allots to its area 45,459 trees, which on a rough calculation would give about 37 trees to an acre, for more could hardly without great crowding have been planted on the area. Indeed, with advertance to irregularities and breaks in the surface, the trees may have been still more closely packed.

He states the average produce in 1810 to have been for all the islands:—

300,000 lbs. Nutmegs.
80,000 lbs. of Mace.

which would be a decrease of 50,000 lbs. of nutmegs on Stavorinus' average of exportations. He then goes on to observe that the estimated number of trees (males included I suppose) was then 500,000 "from *below* five years of age to upwards of twenty", which information is certainly vague enough and furnishes no precise data on which to found an estimate of the rate of production.

Mr Hopkins, 16th March, 1812.

This writer acquaints us that the produce had been yearly increasing and cautiously estimates the average amount of produce for ten years prospectively, ending in 1822, at betwixt six and seven hundred thousand lbs of nutmegs and for 1824 the quantity of 800,000 lbs.

Crawfurd's estimate for 1820 was 600,000 lbs of numegs and 150,000 lbs of mace, following apparently the Dutch estimate of

1815. But the latter were so far out in their prospective estimate for 1815 as to over-rate it by 198,000 lbs of nutmegs.

The following report is the only British official one amongst these already stated, which supplies us with any really precise and tangible data, but it still accords pretty closely in its main point with Major Thom's account. The difference betwixt the number of trees, as given by each, is 50,000.

The Resident observes thus:—

The Bencoolen Resident's Reports to the Supreme Government of British India in the years 1814 and 1816.	There were then of female trees in bearing down to 10 years of age..... ...	Trees.	339,500
	Monoœcious in bearing down to 10 years of age...		52,000
			391,500

Males.....	32,000	
Unknown from 5 to 10 years of age.....	39,500	
Ditto ditto to 5 years old.....	87,500	
	159,000	

I would, before proceeding farther, call the reader's attention to the fact that the female trees above enumerated, are not here reckoned in useful bearing until their tenth year, which accords with Count Hogendorp's account, where he says the tree begins to bear about its 9th year and bears fruit for 50 years if sheltered, and that the males are about a 12th part of the whole the sex of which were known.

The average produce for the three years immediately preceding 1814 was:

461,700 lbs of nutmegs.
123,100 lbs of mace.*

This would only give 1 lb and a little more than $\frac{1}{3}$ lb for each bearing tree. But we might place the monoœcious trees nearly out of the account as they bear but a small quantity, or say that we allow ten, perhaps too many, of such for one good female tree.

This will leave 5,200 to be reckoned in the same category with the female trees, thus leaving a total of good bearing trees of 344,700, so that the produce per tree in this instance would be a fraction more than $1\frac{1}{4}$ lb of merchantable nuts and with mace in proportion.†

These results do not accord with the belief generally entertained

* Where Dutch accounts are quoted it is the Dutch pound that is alluded to, where English writers are quoted, unless specified to the contrary, the English lb. seems to be always meant.

† In the Journal just quoted the No. of nutmegs trees then planted out was estimated at 570,500 of which 480,000 were in bearing. We are left in ignorance of the source of information. But this estimate would give a smaller produce per tree than that just described.

by those who have had no means of testing the received opinions regarding the fertility of the nutmeg tree in situ, nor with the calculation I have before made on the data of Stavorinus. But, as will be noticed hereafter, there is reason to believe that numbers of the female trees just enumerated were old, although this is certainly but a small portion of the many adventitious and adverse circumstances which should ever be taken into an estimate of spice produce. It would be vain to attempt to reconcile on any other ground the discrepancy betwixt the quantity of produce per tree as determined from the account of Stavorinus, and that shewn by the Bencoolen Resident's statement.

It is believed too, that, while under the British, greater attention was paid to the cultivation of the trees than had before been bestowed on them. It would not be easy to account for the difference betwixt Major Thom's estimate and that of the Resident, of about 161,000 lbs nutmegs as an increase. But it must be confessed that Stavorinus's account has not given all the details, because while he estimates the produce previous to 1778 at 350,000 lbs of nutmegs it appears that in previous years 700,000 had been obtained.

It will however appear in the sequel that the produce has ever been subject to great fluctuations. These were owing to various causes, the most prominent of which were the eruptions of volcanos and earthquakes. We have seen that in 1778 a hurricane nearly annihilated the plantations—and in 1811 a severe storm destroyed much fruit. It has been also shewn from Hogendorp's account that eruptions of the volcano and devastating earthquakes have occurred at no very wide intervals—high winds frequently diminish the crops greatly. The trees were generally planted, perhaps to counteract this evil, too closely; being often only from 16 to 24 feet asunder; tall forest and other trees were interspersed to arrest the force of the wind, the roots and shade of which must have interfered with the nutmeg trees. The latter are, it appears, only manured with the husks of the nut and fallen leaves. Sulphureous vapours sometimes blast the trees. Some of the hills even are more or less incrusted with sulphur. When old trees or others may have been cut down, their places may not have been always supplied at once by any excepting very young plants. The trees have their lower verticles so much pruned off that a rider on horse-back can easily pass under them. They also diminish in fertility after reaching a certain age, which of course must vary a to the locality and soil, but may be taken from 30 years upwards. But the nutmegs decrease in size and weight as the tree advances in age after a varying period.

Mr Hopkins in 1812 estimated that, from that year up to 1824, the quantity of produce would be from six hundred to seven hundred thousand pounds of nutmegs from all the trees then planted out. Betwixt 1820 and 1826, an eruption of the volcano

of Gunong Api at Banda demolished about three fourths of the trees. Since this catastrophe however there have been no serious inflictions either from wind or fire—so that perhaps the Bandas are now in as palmy a condition as they before were. Gunong Api throws out ashes and streams of sulphureous lava, thus rendering a large portion of the Great Banda island useless for nutmeg cultivation. The flat land is not employed for this purpose.

The trees it may be supposed are subject to the same accidents and diseases that attack them in other localities, but I do not find these specified, with the exception of the decay produced by white ants—which is always a very serious infliction.

The trees only *begin* to bear about the 8th or 9th year and before they have commenced to lose their shrubby aspect. So that until the tenth year has passed by, they yield but a small return. The nutmeg tree has been cultivated by the Dutch on the Bandas for two centuries and a half, and we can only attribute to its being in its indigenous position, the circumstance, that it has not long ago exhausted the soil, or that, according to the general laws which affect the growth of trees and plants, it has not become unfit at least for this peculiar kind of cultivation. It may nevertheless be assumed that inasmuch as cultivated produce almost always exceeds in quality that which it left to the sole care of nature, so the superior attention paid to the rearing of the nutmeg tree in the Straits, where it is in a degree exotic, would seem to ensure a higher rate of productiveness to it than what is to be obtained from the Banda trees. But at the same time we shall have here to assign to this tree a shorter life than that to which it seems to attain in Banda.

There are four chief sources from which the Dutch derive their nutmegs and mace for exportation. From the *Bandas*, *Celebes*, *Palembang* and *Bencoolen* in Sumatra and *Java*—but scantily from the latter island, and perhaps a few other but insignificant localities. But the proportion of the Moluccas or Banda *produce* to that of these other places, and which last is termed *free*, is nearly as 100 to 11. The free nuts are deemed a good deal inferior to the monopoly ones. The proportion of No. 1 and 2 of these as examined by me was found to be about one tenth [of any given quantity of mixed nuts.]

The merchantable monopoly nuts and mace are sent to Europe and the inferior sorts are crushed and the oil is converted into *nutmeg-soap*, an article which has not yet perhaps been appreciated in England, but might possibly be converted to some useful purpose.

The cultivation of the nutmeg in Java is free and several years (5 or 6) ago the number of trees there *planted out* was about 40,000. But as there are other safer and more quickly returning kinds of cultivation in that fine island, it does not appear that the nutmeg cultivation there is a favorite one with Europeans.

In 1816, which was eight years before Bencoolen was given up

to the Dutch, it was reported officially by Lumsdaine that there were then at that station 26,049 bearing trees. The estimate for 1825 was an addition to these of 15,000 trees, making the total to be 41,049 and for the succeeding years the expected produce was rated at 128,000 lbs of nutmegs, besides mace. The above number of trees would afford us 3½ lbs of nutmegs for every good bearing tree, which is pretty near to the already noticed average in former years for Pulo Aye.

The total produce of that station at the present day does not it is believed exceed 30,000 lbs and may fall much short of this—for in 1840 the Bencoolen out-turn was only 36,700 lbs nuts and 4,160 mace. Little attention seems to be paid to the trees and it was stated to me by persons who had been there several years ago that a worm had attacked the tree. An export duty of 10 per cent is said to be levied on the spices which must have its effect in these days of low prices.

In returns which I obtained from England and other quarters and which correspond as to the quantities of produce with the one given in the January number of the Journal, I find that the produce of the eight years from 1828 to 1838 both inclusive, was an average of only 263,520½ lbs English per annum of nutmegs, with the due proportion of mace, shewing that the volcanic eruption which happened not long before the first mentioned year, had been the true cause of the deficiency. The table of exports of nutmegs from Java as appended in the Journal does not discriminate betwixt the monopoly and free nutmegs.

The highest produce in nutmegs of any one year from 1825 to 1845, both inclusive, was 8,158 piculs, or lbs English 1,101,330, and the lowest 1,171 piculs or 158,085 lbs English.*

The average of the ten years ending in 1845 was 4,639 Dutch piculs or 626,386½ lbs English per annum, being 73,614 lbs at least less than the average of the Dutch writer Stavorinus for the middle or earlier part of the 17th century.

But this is not the average of the monopoly nutmegs alone. If we deduct from the above total per annum, the average produce annually of the free nuts from the various stations before named, including Bencoolen, being on an average of eight years ending in 1851 71,820 lbs English, we shall have the monopoly average reduced to 554,566 lbs English per annum.

It is highly improbable that under the present system any increase will take place over this quantity—for independently of it, the trees are we may suppose in their prime, more than 20 years having elapsed since the devastation caused by the last volcanic convulsion already described.

Of late years, as I have been assured, all the nutmegs of a fair merchantable quality have been sent direct to Holland—and the

* Reckoning 135 English lbs per Dutch picul.

inferior sorts have been converted into nutmeg soap. It is not clearly shewn however where the line lies which cuts off these inferior nuts. It may be presumed that they include what in the Straits would be termed Nos. 5, 6 and 7 and refuse.

The medium sorts chiefly go to China, and to the Eastern Archipelago, as the Straits appear now to supply India.

In 1840-1, however, there were 47,250 lbs of nutmegs imported from Java into Singapore, being nearly two-thirds of a year's produce of free nutmegs, on an average of these two years.

But let us admit that the annual average of monopoly nutmegs is 600,000 lbs, and that as the plantations are in their prime the number of bearing trees is the same as it was in the earlier and more flourishing period of the cultivation.

If then the 461,700 lbs nutmegs in 1814 were the produce of the original 691,500 female and monoœcious trees, but then reduced as before stated to 544,700 good bearing trees, there ought to be now in the Bandas in order to produce 554,566 lbs, the number of 363,799 good bearing trees. If we were to apply Dr Oxley's scale for the Straits, and which allows 10 lbs of spice or say at the very least six lbs of nutmegs to every good bearing tree, the number of good bearing trees at the Bandas would, if equally productive, amount only to about or nearly about 100,000—a result which would never be admitted by the Dutch themselves and is quite at variance with all the authentic statistics which have yet appeared.

To exhibit this part of the subject in a clear light led us revert to Pulo Aye. It contained 45,000 trees and yielded 130,000 lbs nutmegs..... 45,000

At this rate the two Bandas, which gave 530,000 lbs of nutmegs, must have had..... 183,461

Total of trees 228,461

So that even at the highest Dutch rate of productivness, or 4 lbs per tree, after deducting 10 per cent for small trees, we should have had from the above total the quantity of 822,460 lbs of nutmegs, instead of 538,950.

The number of good bearing nutmeg trees in Pinang and Province Wellesley has not been accurately ascertained, owing chiefly to the difficulty of getting correct returns from the Chinese growers. The returns obtained for 1844-5 shewed then upwards of fifty plantations having from 200 bearing female trees up to 12,000, besides 390 nutmeg gardens varying in their contents from 10 up to 200 bearing trees. The total of bearing females trees was upwards of 70,000! But a large increase has taken place since that year.

The actually exported produce for 1847-8 (vide Table) was 2,070 piculs of nutmegs or 276,000 lbs English, besides mace in the usual proportion, so that even admitting that no more female

trees had come into bearing, which is very far from being the case, the general average of all the female trees in bearing will have been 500 good merchantable nuts, or a fraction more than 3⅞ lbs per each full bearing tree, or $\frac{1}{16}$th less than 4 lbs.

The table given by Dr Oxley wants precision, inasmuch as he puts down "produce" without specifying its nature, whether all be nutmegs or partly mace. If the mace is to be deducted, we should not have more for 1848 than 25,200 lbs. This he seems to infer since his number of nutmegs would hardly yield so many lbs of good nutmegs and would probably fall short of it by 40 piculs at least. His bearing trees therefore cannot have yielded more than 2¼ lbs and a trifling fractional part of a lb of sound nutmegs.

We have now therefore the following results :—

Total Produce by the foregoing details.

	Nutmegs lbs English.	*Mace lbs English.*	
The Moluccas and Free Trade at the highest.....	600,000	150,000	(*a*)
Pinang and Province Wellesley 1847-8.....	276,000	88,133	(*b*)
Singapore 1848.....	25,200	8,400	(*c*)
Total lbs.	901,200	246,513	
Increase since the first part or middle of the eighteenth century...	651,200	146,500	

The return of Pinang exports for 1848-9 cannot be obtained till May and June. An addition of some thousands of lbs would probably then be required to be made to the above quantity.

Consumption.

It would be difficult to exhibit correctly the average consumption of nutmegs and mace in the various quarters of the world. There are in fact but very partial data for a computation of it. However this may be, it might be reasonably concluded that all which is produced, is consumed—and that the fall of prices within the past 12 or 15 years has tended to increase consumption to the extent of the amount of increased produce which the extra Hollandic countries to the eastward have yielded during that period, beyond that of the Dutch monopoly and free cultivation.

The tables appended to this paper and the "Statistics of Nutmegs" will shew where the produce goes from Java and Pinang. Dr Oxley does not tell us how the Singapore nutmegs are disposed of. It appears that they are chiefly sent to Great Britain.

Little more than one-half of the Pinang produce goes to England, or 140,266 lbs. If Crawfurd's estimate in 1808 of the

(*a*) This would be one-fourth part of mace.
(*b*) This would be ⅓d nearly of mace.
(*c*) This at ⅓th mace.

consumption in Great Britain, or 56,960 lbs of nutmegs, will apply to the present average rate of consumption there, then a large exportation must take place from that country.

The above author also estimated the consumption of mace in Great Britain at 11¾ parts to 100 of nutmegs.

Unluckily for the planters the taste for these spices does not seem to have been improved by the fall of prices but approaches an inverse ratio. The devastating causes which occasionally reduced the quantity of produce in the Moluccas were unknown to the world, which supposed that consumption was greatly on the increase, because prices were high.

I shall now attempt to estimate the cost of originating and upholding a nutmeg plantation of 3,000 female trees, up to the period when its receipts should balance its ordinary expences.

The value of land in Europe depends for the most part on what may be grown, not what actually is growing, upon it, and it has *per se* a real value which may continue with occasional fluctuations for centuries, nay for thousands of years or longer. But in these regions, land, with the exception of rice land, has little or no permanent value and depends mainly for that which it has, on the trees or plants growing permanently upon it. Hence, whilst the grain grower would not be ruined by the destruction of a crop, the spice planter may be utterly so, by a storm, an earthquake, or any one of the catastrophes to which the earth's surface is liable.

The charges attending the originating and upholding of a nutmeg plantation will vary, but not to any great extent, according to its locality, the nature of the soil and other extraneous circumstances, and like all tropical cultivation, its out-turn will depend a good deal on the price of labour.

The Resident of Bencoolen in a public report to the Supreme Government, dated 1816, describes the several items of expence in originating a plantation of 100 orlongs of land (133⅓ acres) and upholding it till the tenth year. The number of trees in this case would not exceed 6,000 male and female, and ought to be less, if at 30 feet asunder.

	Sp. Drs.
Original cost of land, buildings, implements, labour, cattle, plants.....	12,000
Annual charges at 6,395 Drs for the next 8 years...	51,160
This will be up to the tenth year as the plants are set at the 2nd year of their age—and without calculating interest on the outlay.....Sp. Drs.	63,160

But he has failed to notice that at the end of these eight years, and I here follow Dr Lumsdaine, who was himself a planter, there would only be 300 females for every thousand trees originally

planted out, viz: that in every 1,000 plants, no more than 750 would reach maturity and only 300 of the latter would be females, which with 50 males to be *retained*, would give 350 for the fixed cultivation,—that is to say, out of the 6,000 planted out there would only be 1,800 female trees. I apprehend however that if the plants were originally kept well apart in a nursery and carefully removed when from two to three feet high, and should the seed nuts have been carefully selected from the upper portions of the trees, there would be a fair probability of one half turning out female trees.

But this infers the necessity of beginning anew the cultivation of the deficient 3,000, which again at the end of another eight years will demand a recourse to a similar process of renewal, so that the originally contemplated number of bearing trees cannot well be established until the 20th or 25th year at least, after the plantation was begun.

The costs of originating and cultivating a plantation at Pinang will fall short of those just detailed, which is owing to the cheapness of labour there compared with that of Bencoolen, and also to the improved mode of conducting the speculation, for such it must be called.

Dr Oxley allows 70 trees to an acre, which is a rule quite at variance with the custom which has hitherto obtained in Pinang, where 30 feet has always been considered the proper distance betwixt trees. So that instead of this large number we should only have 33 trees (as nearly as possible) for each acre, not reckoning one acre by itself, but a number of acres in a square area. His figure also of 2s 6d per lb. is opposed to the mercantile value in the English market for the past year at least, and far beyond the local market value, which should be the criterion—as all else is mercantile speculation.

Dr Lumsdaine, in his report on the Bencoolen plantations in 1816, says that he values the trees at 3½ lbs nutmegs each per annum. He allows about 420 lbs of merchantable produce for every 100 of full bearing trees at 15 years old, when he says they are at their highest rate of productiveness, but he adds that some trees yield large crops and others hardly any.

I have collected accounts received from various plantations at Pinang and in Province Wellesley and the general average results of produce appear to stand thus—

To give a picul by net of merchantable nutmegs in the shell requires nearly 14,819.

This was the average of three estates.

1st	Estate.....	14,492
2nd	do.....	15,473
3rd	do.....	14,492
		44,457

The even quantity of 15,000 nutmegs of all kinds, yields on an average thus:—

	No. of Nuts.	*No, of Nuts per lb.*
Of No. 1..	1,335	72 to 73
No. 2..	4,300	93
No. 3..	3,750	111
No. 4..	2,094	131
No. 5..	1,840	
No. 6 and 7	bad, broken &c. 1,681	

but the weight differs a good deal during the several months of the year. In the dry months the fruit is light and inclined to shrivel.

The mace will be nearly $37\frac{1}{2}\frac{1}{6}$ lbs.

Or take 100,000 nutmegs in the shell unpicked. Then we shall have:—

No.	1.....	87. 8 catties.
No.	2.....	230
No.	3.....	167.14
No.	4.....	80
No.	5.....	58.12
No.	67.....	50——674 2

With mace nearly as above.

The above quantity of 14,819 nutmegs to a picul is produced by $29\frac{1}{2}$ trees at 500 nuts per tree.

Crawfurd averages at 65 oz. avoirdupois of nuts and mace together per tree—which, deducting $\frac{1}{4}$ for mace, will leave nearly 3 lbs of nutmegs for each bearing tree.

The weight of a given quantity of nutmegs in the shell to the same when freed from it is as 73 to 50 nearly. The mace may be assumed to be about $3\frac{3}{5}$ (*) of the whole.

The Dutch used to allow $12\frac{1}{2}$ per cent loss in curing the nutmegs and mace—and the loss *afterwards* by waste and accident at one third of the whole, which last however appears to me to be a very high estimate if confined to curing and transporting.

Out of 1,000 nutmegs the produce of any single tree, there will be only about 500 which will be of value.

The plantation has now reached the point when its produce ought to balance its ordinary expences.

Dr Oxley (†) observes that good trees yield 10 lbs of SPICE after the 15th year. These doubtless include mace, and if so the produce in nutmegs would be, after a deduction of $\frac{1}{4}$ for mace, $8\frac{1}{2}$

* We presume $\frac{5}{18}$th is meant.—ED.

† Journal Ind. Arch. Vol. II. p. 657.

lbs per female tree. But the Editor of the Pinang Gazette (*) has controverted this statement.

Dr Oxley's own Table of Produce shews for his own estate 2,322 bearing trees, and a produce for 1848 of 902,426 nutmegs —thus making only 388½ per tree. This last number, at the average calculation already stated by me, would, throwing the ½ out, only allow of 3 lbs and a small fractional part of a lb per tree. This estimate of actual produce will therefore admit, for his whole plantation of 2,322 bearing trees, the quantity of 6,966⅓ lbs of nutmegs—which are about 290 lbs more than are set down in his column of "produce weight."

But if we take the whole produce of all the plantations noted in his Tabular Statement, the result is 14,914 bearing trees with a produce in numbers of 4,085,361 nutmegs—only 273 and nearly ¾ nuts per tree, which make very nearly 2⅞ lbs per tree of nutmegs and ⅛ of that quantity of mace.†

Here is an abstract of the nature of the produce of three Nutmeg Estates in the colony of Pinang, including Province Wellesley—

15,000 nutmegs which had undergone the process of drying and which rattled in the shell.

Sorts or quality.		*No. per lb.*	*No. Nutmegs.*	*Catt.*	*T.*
(‡)	1st	75	1,335	13	5
	2nd	93	4,300	34	8
			5,635	47	13
	3rd	148	3,750	25	3
			9,385	73	
	4th	131	2,094	12	
	5th	.....	1,840	8	13
	6th and 7th	being	1,681	7	8
			15,000	101	5

The produce for these 3 estates I have already mentioned.

The annual produce therefore of the 2,000 trees alluded to in

* 25th November, 1848.

† Colonel Low appears to have overlooked the column of "Remarks" in Dr Oxley's paper, in which it is stated that "the greater number of the trees in Singapore, as will be observed from this table, have not come into full bearing, but the produce is increasing rapidly, and this year (1848) will amount to fully 500 piculs."—Ed.

‡ Planters do not always adhere to a given size in assorting No. 1, and when the season is adverse or during the least productive months in the year, No. 2 becomes No. 1, or at least the quantity of the true No. 1 is too small to be worth much notice.

my estimate, after they have reached a good state of bearing, would probably be, at 500 nuts per tree, 8,000 lbs. or 60 piculs. I have before rated the produce per tree at $3\frac{1}{2}$ lb. but it is by this estimate about 4 lbs. It should however be remembered, as before stated, that the weight of the nutmeg fluctuates much during a year —being at its maximum during the rains and at its minimum in the very dry months.

The present local prices rule upon an average 1s 9d per lb for sound nuts. So that the total produce value obtained on the spot would be 4,000 Spanish dollars, reckoning 400 cents of a dollar per 1,000 nuts. The mercantile value is quite uncertain, being a speculative one, but with reference to late prices it cannot be rated much higher than the above price. The future, it must be confessed, is any thing but cheering to planters, for while they cannot reduce expences below a certain point, without great danger to their estates, the prices of nutmegs have every prospect of continuing to fall in the same ratio as they have done for years past. Under this view, as the quantity of nutmegs increases, by the natural progress of the trees to maturity, the expected increasing profit becomes neutralized by the decadence in its market value.

With advertence to the cost of cultivating nutmegs in the Bandas, Mr Crawfurd has stated it at 8 dollars the picul. If it had been found practicable by the Dutch to raise the nutmeg at so low a figure, all competition with them would have been at an end. It is likely that when foreigners first resorted to these islands they obtained only the nutmegs which the woods afforded, as no cultivation had begun until a period long subsequent to their advent.

It may be premised that the Moluccas possess no other produce in such quantity of sufficient consequence to attract trade, and that the nation which holds them must tack on to the cost of raising the tree that of protecting these islands.

Let us take as our guide again the Dutch author Stavorinus, who informs us that the civil and political charges for upholding the Bandas were in his time £12,000 sterling (calculated from Dutch money.) To which was then added the sum of £14,000, paid to the cultivators for nutmegs and mace—making £34,000, by *these two items alone*, so that until the plantations had been renewed eight or nine years after the hurricane, the nutmegs and mace together must have borne a very high prime cost, for the whole expences of these unproductive years must have been charged against them. In like manner such a serious contingent as an earthquake and an eruption or a hurricane should be

This table allows an average of about 111 or somewhat more, perhaps 112, nuts per lb. of all sorts indiscriminately—say 111. So that 100,000 ungarbled and unselected nuts, after being liberated from the shell, would yield 900 lbs of all kinds of nuts and $\frac{1}{4}$ more or less of mace, at the above estimate, but varying a little throughout the year.

considered in all prospective estimates of produce in these localities.

The Dutch Government in these times supplied slaves and convicts to the cultivators, with rice for them at 90 guilders per coyan, although it cost them originally 180 *a* 200 guilders per coyan.

Martin acquaints us that when he was Resident at Amboyna there were 2,160 slaves in the plantations.

Slaves are, it is believed, paid in some shape or other by the cultivator or cultivators, and the convicts are paid by the latter at 2 copper guilders per month—with 40 lbs of rice and two suits of clothes yearly. There is no free labour here.

The Government purchases the spices from these contractors at the following rates :—

	cents of a dollar
Nutmegs 1st quality per lb.....	20
Do. 2nd do.	15
Mace.....	25

The cost of 900 tons from the Bandas and Amboyna to Java, previous to that of transporting the spices to Europe, requires also to be added.

A force, it is believed, is kept up as in former times to prevent smuggling, which comes however under the head of Government charges in the civil and military departments.

The Military force kept up is from 300 to 400 men, one half of them European—the rest natives.

Were the Dutch to abandon these islands the natives would cultivate the spices themselves. But we might readily predict that in such an event the same care would not be taken of them, for they would not be readily supplied with slaves and protection, and the natives might fall into anarchy when left to rival chiefs. But there seems to be no intention of giving up these islands, at least while they can be made to cover their expences—for this would leave a portion of the Dutch Archipelagic empire open to intruders.

When I had nearly finished this sketch the account of Count Hogendorp came opportunely to my aid—but unfortunately it comes no higher up than 1822. His abstract of the whole stands as under :—

	Disbursements and charges of governing.	Receipts.
	*Florins.**	*Florins.*
Amboyna & its Dependencies (cloves).	970,148 27 15	853,286 25 12
Bandas & do. (nutmegs).	571,082 27 12	795,940 06 04
Ternate..	329,268 04 09	94,447 15 12
Menado and Gorontalo..	185,517 04 03	315,740 16 08
Total Disbursements..	2,056,017 04 07	
Total Receipts..		2,059,415 04 04

* A florin is as nearly as possible 38½ cents of a dollar.

Statement of Nutmegs and Mace exported from Pinang during the official year 1847-48

	Nutmegs.	*Mace.*
	Piculs.	Piculs.
To United Kingdom.....	1,052	334
„ North America.....	165	..
„ Arabian and Persian Gulphs.....	..	1
„ Ceylon	..	1
„ China	..	32
„ France.....	12	..
„ Pegue	10	1
„ Western Coast of Peninsula.....	18	..
„ Coast of Cormandel.....	52	20
„ Coast of Malabar.....	72	32
„ Calcutta	443	220
„ Arracan	9	2
„ Maulmain.....	35	3
„ Singapore and Malacca.....	209	15
Total.	2,077	661

AGRICULTURE OF THE MINTRA.*

The Mentras are not so advanced in cultivation and arts as the Creans of the Tenaserim Coast, these last cultivate cotton, and make their own cloth, which is not the case with the Mentras. The Creans have also many vegetables which are unknown to this tribe. The Mentras clear a small piece of ground in March, and in July they set fire to the trees which are then sufficiently dryed, and at the beginning of September they plant Paddy, Cludy &c., their Ladang is so small that their harvest of rice is enough only for a couple of months, the Cludy being then their only food for the remainder of the year.

I have said that the Mentras are very partial to the flesh of monkies, and if the use of it was not prohibited by the Alkoran, there is no doubt that the generality of them would have been converted to Islamism. To procure it they use the Sumpitan, which is a Bamboo from 6 to 8 feet long, the arrows are slips of Bamboo 10 inches long, with a piece of light wood at the bottom, shaped to the bore of the tube, which they propel by blowing hard. The point of the arrow being anointed with a prepared poison called Tlipoh, communicates it to the blood and after 2 or 3 minutes the animal vomits and falls dead. Should the arrow

* From an interesting paper by the Rev Mr BARBE, in the Bengal Catholic Herald, (June 12th, 1850).—Ed.

penetrate the skin of large animals, many of them die, but they are generally lost to the sportsman, as they are able to run, (after having been wounded) to a great distance. These savages seldom miss their aim. I have seen them thus shoot with their arrows monkies seated on trees of seventy or eighty feet high, when the wounded animal, after jumping on some other branches, and thrown away what he was eating, immediately after fell down, if the Tlipoh had been well prepared.

The first Missionary who visited the Hill tribes was the Rev. Mr Favre, now attached to the Chinese Mission of Malacca. This zealous clergyman started from Singapore in the beginning of September 1846, he visited the town of Johore which was built in the beginning of the 16th century and was then established the capital of the empire. This town which was formerly very large is now a simple Malay village. My friend, ascending the river of Johore, which he describes as the largest stream of the Peninsula, reached a village of Jakuns in which were living 18 persons, he was well received by them and his arrival was the occasion of a feast. The whole of the Jakuns, as also the other tribes he met in his way to Malacca, appeared to him so well disposed to embrace the Christian religion, that he wrote to the Right Rev Dr Boucho, the Vicar Apostolic of the Straits, to send a clergyman to bring to these simple and good people the light of the Gospel. The Rev. Mr Borie was then sent to Malacca. After visiting a part of the Peninsula, this good Missionary fixed himself amongst the Mentras, at Rumbia, distant 11 miles from the Town of Malacca, in which place he built a Chapel and a small Bungalow for himself, and at the present I am happy to state that he has succeeded by his exertions in baptising 50 persons, and from 30 to 40 more are under instruction. Lately 60 persons belonging to the same tribe have left the Malay country, in which they were much vexed by the Pungooloos, and have established their abode close to Rumbia, so there is great hope that in a few years more the greater part of that tribe will have embraced the Christian religion.

The Malays, jealous to see the propagation of the Gospel amongst the people who had been for the greatest part deaf to the tenets of their faith, have been doing every thing in their power to prevent the Mentras from receiving the saint of God, but their endeavours have been unsuccessful; but it has not been so with the Jakuns. This tribe, who say they are descended from the first Portuguese who established themselves at Malacca, believing the reports circulated by the Malays, have up to the present showed themselves averse to receive Missionaries, but we hope that in the course of time the good example of the converted Mentras, whose simplicity and holiness of life reminds one of the Christians of the Primitive Church, will have some influence on them, open their eyes, and bring them to the fold of Christ.

MIDDLE PASSAGE
through
TORRES STRAIT
Compiled from the latest Surveys
1851

..... Western Verge of the Coral Belt
——— Surveyed Tracks
——— Explored "
——·——·—— Unexplored "
Proposed Beacons

142° East 10 20 30 40 50 143° 10 20 30 40 50 144° 10

Booby I. Prince of Wales I. Horn I. Adolphus I. Albany I. High Rocky Land Entrance Cape York Port Albany Temporary Depot Cornwallis Bank Gillemard Bank Red Wallis Endeavour Strait Wooded Wallis Torres Bank Low Land Magnetic Var. 8°E Escape Rock Arnold I. Gilmore Bank Wooded I. Reef (a) Islet (a) Islet (b) Islet (c) Islet (d) Islet (e) Islet (f) Islet (g) Islet (h) Islet (i) Islet (k) 95 miles from Port Albany Reef Entrance 59½ miles Olinda's Entrance (1844) 104 miles Tenderary Entrance 110 miles Raine I. Beacon 75 feet high Boydong Keys Bird I. Shelburne Bay Cape Grenville Hard Reef Athmore Banks Steels Entrance Barrier Reef Endeavour R. Batavia R.

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G.W.E.

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OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

STEAM ROUTE THROUGH TORRES STRAITS.

Torres Strait, which separates New Guinea from Australia, was discovered in 1606 by a Spanish navigator, Luis Vaes de Torres, the second in command of a fleet of three vessels which sailed from Peru to search for the "Tierra Austral", or Great South Land. Having parted company with the Admiral, Quiros, near Espiritu Santo, Torres steered to the westward, and soon arrived among the reefs scattered over the strait which appropriately bears the name of the first discoverer. The strait was passed with safety, but as the navigation occupied a period of two months, great caution was evidently found necessary. In the early part of the same year, six months previous to the arrival of Torres, the first recorded visit to the Australian continent was made by a *jagt*, or sloop, called the "Duyfken," * which was despatched by the Dutch Governor of Bantam in November of the previous year

* This little vessel is called "Duy*then*" in all English works, which probably originated in a clerical error in the translation of Tasman's instructions, which had been obtained by Sir Joseph Banks, and through which the first intelligence of this voyage was made known. The "Duyfken", (*Anglice* Dovekin or Little Pigeon) about 40 tons burthen, is one of the most remarkable vessels that ever traversed the Eastern Seas, and her name is often recorded in the old Dutch histories. She was tender to the first fleet which left Holland for India, and having parted company off the Cape on the return voyage, was the first to arrive in Holland.

for the purpose of exploring the western coast of New Guinea. The discovery of Torres was not made public until 1762, when Mr Alexander Dalrymple, who was present at the capture of Manilla, found among the archives of the "Casa del Gobierno," the duplicate of a letter forwarded by Torres to the King of Spain, in which his discoveries were recorded. Up to this time, New Guinea had generally been represented in the maps as forming a part of the great Australian continent. Captain Cook, in the "Endeavour" was the next explorer of this strait, one of the objects of his first voyage having been to ascertain if the discovery of Torres was authentic; and singularly enough, the tact and judgment of this prince of navigators led him to strike out a track which three quarters of a century of subsequent explorations and surveys have proved to be the most safe and practicable between Cape York and the Indian Ocean. Next followed Captain Bligh, in the *Bounty's* launch, and afterwards the *Pandora's* boats, this vessel, which had been sent to the South Seas to capture the mutineers of the *Bounty,* having been wrecked during the return voyage on the north-west side of what is called the "Pandora's Entrance," through the Barrier Reefs. Captain Bligh, with the *Providence* and *Assistant* passed through the Strait a second time in 1792, when on his voyage from Tahiti with plants of the bread fruit for the West India islands, and on this occasion struck out a new route along the south coast of New Guinea. The passage through the reefs occupied nineteen days.

Up to this period the passage of the Strait had only been attempted by government vessels, and such were the difficulties attending the navigation, that probably the track would never have been adopted by merchant vessels had not circumstances led to a great increase of traffic between the Pacific and Indian Oceans. In 1788 a penal settlement was formed at Port Jackson, on the east coast, and whole fleets of transports were employed in conveying convicts and stores from the mother country. These ships were taken up for the outward voyage only, and were discharged after landing their freight at Port Jackson, when they had to proceed elsewhere to seek cargoes for the homeward voyage. As the trade with China was not then open, the ports of India alone offered a chance of return freights, and it became the object of the commanders to arrive there as speedily as possible. During the summer season the southern route to India *via* Cape Lieuwen was found to be practicable, but the constant succession of heavy westerly gales during the winter proved too formidable even for the powerful vessels then employed in the transport service, and the northern route, through the Pacific and along the north coast of New Guinea was adopted, which, although rather a round-about course, had the advantage of being attended with constant favourable winds and fine weather. As might be expected, the route through Torres Strait, by which so great a distance could be saved, was

soon attempted. In 1793, two large ships, the *Hormuzeer* and *Chesterfield*, sailed from Norfolk Island for India, the commanders having agreed to pursue the route through Torres Straits. The ships entered the reefs to the north of Murray Islands on the 20th of June, and struck out a track nearly identical with that pursued by Captain Bligh in the *Providence*, but so great were the difficulties of the navigation that they did not pass out clear to the westward until the 31st of August, the passage through the Strait thus occupying a period of *seventy-two* days.

The route through Torres Straits now fell into disrepute, and the passage was not attempted again until 1802, when Captain Flinders, in the *Investigator*, passed through on his way to survey the Gulf of Carpentaria. The *Investigator* entered the reefs by a wide passage in Lat. 9° 45' S. a little to the north of Murray Islands, and pursued nearly a direct course to Prince of Wales Island, near the western entrance of the Strait. The passage occupied five days, but a shorter period would have sufficed had not some delay been necessary to fix certain points for the guidance of future navigators. The lateness of the season (November) was unfavorable for a quick passage, as the trade-wind then becomes light, and spurts of the north-west monsoon are to be expected. Flinders seems to have not been free from anxiety on this point. In concluding his account of the passage, he says:—"It was this apprehension of the north-west monsoon that prevented me from making any further examination of the Strait, than what could be done in passing through it; but even this was not without its advantage to navigation, since it demonstrated that this most direct passage from the southern Pacific or Great Ocean to the Indian Seas, may be accomplished in *three days*. It may be remembered that the reefs on the north side of the Pandora's Entrance* were passed at six in the morning of October 29th; and that after lying two nights at anchor, we reached the Prince of Wales's Islands at three in the afternoon of the 31st; and nothing then prevented us from passing Booby Isle, had I wished it, and clearing Torres Strait before dusk. Our route was almost wholly to seek, and another ship which shall have that route laid down to her, may surely accomplish the passage in the same time; it must however be acknowledged that this navigation is not without difficulties and dangers; but I had great hope of obviating many of them, and even of finding a more direct passage by the South of Murray's Islands in the following year, when I should have the assistance of the Lady Nelson in making a survey of the Strait". (*Flinder's Voyage*, vol. II p. 123.)

* This is not the "Pandora's Entrance" of modern charts, but a passage between two detached reefs in Lat. 9° 55' S., a little to the east of Murray Island. The Pandora did not enter the Barrier in this neighbourhood, but stood to the south, and was lost in attempting to enter by the passage which now bears her name.—G. W. E.

The recommendation of this celebrated hydrographer was not unheeded, and the "Investigator Passage" through Torres Strait speedily became the favourite route for ships bound from the southern colonies to India during the winter season of the southern hemisphere. His suggestion respecting a more direct passage to the South of Murray Islands was also followed up by commanders engaged in the trade between New South Wales and India. In 1815 Captain Arnold in the *Indefatigable* explored a passage through the Barrier in 11° 55' S., probably that which is now called "Stead's Entrance", and in 1822 the *Nimrod* entered by an opening about 15 miles to the south of the former, which now became the favourite passage through the Barrier, chiefly on account of the accuracy with which the track to Cape York had been laid down by Captain Ashmore, the contemporary of Horsburg, and whose chart of the West Coast of Sumatra is well known to navigators of the Indian Archipelago. The Raine Island Entrance, a little to the north of that of the Indefatigable, was discovered by Captain Grimes of the *Ann*, in 1825, but it was not generally used until after its recent survey by Captain Blackwood R. N., of H. M. Surveying ship *Fly*.

Up to the year 1818 no systematic survey had been made of the entire north-east coast of Australia. Captain Cook had examined the coast in the *Endeavour* as far to the north as Cape Flattery, in Lat. 15° S. when he passed out into the open sea through the Barrier reef, but was soon forced to enter it again in Lat. 12° 40', after which the land was kept close on board until the Endeavour passed out clear of Torres Strait. Captain Flinders also examined the coast as far to the north as Cumberland Islands in Lat. 20° when on his way to explore the Barrier in the neighbourhood of Murray Islands. The result of their combined labours shewed that the Barrier reef extended from New Guinea along the entire north-east coast of Australia, receding from the shore gradually as it approached the tropic, where it terminated leaving a channel 100 miles in width between it and Break Sea Spit, the northern extreme of the east coast. The first navigator who pursued the route within the reefs throughout its entire length, was Captain Cripps of the brig *Cyclops*, on his voyage from Sydney to Bengal in 1812. He was followed in 1815 by Lieutenant Jeffreys, in the hired armed brig *Kangaroo*, who filled up the coast-line between Endeavour river and Cape Direction which had been left unexplored by Captain Cook. In 1818, Lieutenant (now Captain) P. P. King commenced a systematic survey of the waters within the barrier and during this and the three following years he succeeded in laying down a route with an accuracy that has been the theme of praise to all navigators who have adopted what came to be called the "Inner Passage." The distance from Break-Sea Spit, where the inner route may be said to commence, to Booby Island, is little less than 1,000 miles,

and the latter half can only be navigated with safety during daylight, but on the other hand a vessel adopting this route has the advantage of entering within the Barrier by a channel 100 miles wide, and owing to the smoothness of the water within the reefs anchorage is perfectly secure throughout. Ships of war passing through Torres Strait almost invariably take this route, as the track is laid down with such accuracy that it is difficult to go wrong, and the number of men they carry renders the labour of getting up the anchor comparatively light. The writer made his first passage through Torres Strait by this route in a ship of 28 guns, with a large transport in company. The beauty of the scenery was such that the voyage proved a perfect pleasure trip, and after passing Cape Grafton, where the channel becomes contracted, the ships anchored every evening under some small island, when one watch of the crew, and all the officers who could be spared from duty, were permitted to land and recreate on shore until dark. At 3 o'clock in the morning, a gang of men was sent on board the transport to assist the crew in weighing the anchor, and by sun-rise both vessels would be pursuing their course. This route was never popular with merchant vessels. The constant look-out that was required, and the labour of weighing the anchor every morning, often very severe on account of the depth of water, proved so harrassing, that the preference was almost invariably given to the route suggested by Flinders to the south of Murray Islands, and which came to be known as the "Middle Passage." Several narrow but safe openings in the Barrier had been discovered about the parallel of 12° S. and of these the one called "Nimrod's Entrance" was the most frequented, partly from the circumstance of a patch of black rocks on a projecting point of the reef to the south-west of the opening affording a good mark for vessels making the Barrier. In July 1842, the surveying vessels *Fly* and *Bramble* under the orders of Captain Blackwood R.N. were sent out by the Admiralty to survey the Middle Passage, and those lying to the north towards New Guinea; and in 1846 the survey was taken up by Captain Owen Stanley, in the *Rattlesnake*. Their united labours have terminated in a complete survey of the passages between the parallel of 12° S. and the coast of New Guinea, or what may be called "Torres Strait Proper," and the admirable charts recently published by the Admiralty furnish ample data for deciding as to the best route for steamers.

Hitherto Torres Strait has only been navigated generally by ships passing from east to west, but on three or four occasions vessels have sailed through in the opposite direction. This passage however has always been attended with great delay, as it was found that the westerly monsoon, which prevails from November to March inclusive in the Seas of the Indian Archipelago, does not blow steadily within Torres Straits, where it only appears in spurts

of eight or ten days duration about the change of the moon. Occasionally these westerly winds blow with considerable strength, but they are usually unsteady, in fact mere interruptions of the southeast trade wind. These spurts may be expected in November and in the following months until March. Sometimes, but rarely, they are encountered as late as April. In this month of 1844, the writer, while *en route* from Sydney to Port Essington by the Middle Passage met with a spurt of north-west wind when in Lat. 19° S., which lasted from the 24th to the 29th of the month. It blew a steady, six-knot breeze throughout this period, and the writer was subsequently able to trace it to Port Essington, the Arru Islands and Macassar, where it blew with some strength, and was remarked as an unusual occurrence so late in the season. This period appears to be the fine season in Torres Strait, (as is the case in the Moluccas), at least to the south of Cape York, as this is the time chosen by the Murray and Darnley Islanders for making their annual excursions to the islets which lie off the north-east coast of Australia. The question of winds is, however, of little importance when steam routes are under consideration, especially on the present occasion, as parties interested will be satisfied on learning that no winds have ever yet been experienced in Torres Strait which are calculated in the slighest degree to interfere with the progress of steamers in either direction.

Before entering upon the question as to the eligibility of the various routes and entrances as channels for steam communication, it will be necessary to take into consideration the particular dangers which steamers most carefully avoid. There can be no doubt that detached coral reefs, which rise abruptly with wall-like sides from the deeper waters, are peculiarly formidable to steamers, since the speed at which they proceed will be certain to entail serious damage should they strike against them, even when the water is smooth, as is the case in Torres Strait. When vessels strike on sand or mud banks, they rarely sustain damage unless the sea be rough, while we rarely hear of one that has run upon a detached coral reef being ever made sea-worthy again. Hence there can be no doubt that Endeavour Strait, which has been closely surveyed and sounded in the course of the last eight years by Captains Blackwood, Stanley and Yule, will be the channel adopted both by steamers and sailing vessels between the proposed depot at Albany Island and the western entrance of Torres Strait;—since this Strait enjoys a perfect immunity from detatched coral reefs, so that a vessel, coming from the westward will proceed as far as the depot without an opportunity being afforded to those on board of even *seeing* these formidable obstacles to navigation. It is a singular fact, that with the exception of two small fringing reefs which enclose Red and Woody Wallis Islands, no patch of coral has been discovered between Booby Island and the head of the Gulf of Carpentaria. This peculiarity may be accounted for by

the circumstance of the fresh water which is poured into the Gulf in immense bodies during the westerly monsoon being swept by the prevailing winds northward along the east shore of the Gulf, as it is now well known that fresh water is particularly inimical to the growth of coral;—or, perhaps, when the geological character of the hill range which terminates at Cape York comes to be examined, the nature of the alluvium may afford some clue to the mystery. This however, is a question which need not be entered upon at present, and we may rest satisfied with the fact that vessels from the westward may enter Torres Strait, and proceed round Cape York to the east coast of the continent without encountering *one* of those formidable concretions which have hitherto been looked upon as the chief obstacle to the navigation of Torres Strait by steamers.

Route through Torres Strait from West to East.

The western entrance of Endeavour Strait is easy to make. At a distance of 120 miles to the westward the soundings begin to decrease from 36 fathoms the usual depth across the mouth of the Gulf of Carpentaria, to 30, 20, and 9 fathoms as the Strait is approached. The only precaution necessary to be taken when running for the Strait is to avoid going to the north of the parallel of Booby Island, as there are some shoals to the W. N. W. which have not been well examined from being out of the usual track. To the south of this parrallel the sea is perfectly clear of danger and has been well explored. In clear weather, Prince of Wales Island, which may be seen from a distance of 30 miles, will probably be made before Booby or Wallis Islands, which although moderately elevated are not visible from a ship's deck much more than 15 miles. There are several channels into the Strait through the sand banks which project from Prince of Wales and Wallis Islands, and from the main-land, but the widest and most available is that which lies immediately to the north of Red Wallis Island. By bringing Booby island to bear N. by E mag. distant 10 miles, when Red Wallis will bear E. by S ¾ S. a direct course steered for the latter will lead clear into the Strait between the spits which project from Cape Cornwall and the Wallis Islands, and will also clear two patches of 3 fathoms which lie in the channel. The depth is from 4½ to 8 fathoms. The strait is perfectly clear within, with the exception of the Heroine and Eagle rocks which may easily be avoided;—and as it has been repeatedly examined and sounded in the course of the last 8 years by Captains Blackwood, Stanley and Yule, Endeavour Strait may be considered as one of the best surveyed spots in the Eastern Seas.

The site recommended for the coal depot by a Committee of the Legislative Council of New South Wales, is Port Albany, in the strait which separates the Albany Islands from the main land.

The distance between Port Albany and the Wallis Islands is somewhat less than 40 miles, so that a steamer making the western entrance of Endeavour Strait at any time in the forenoon will arrive at the depot before dark.

The western margin of the Great Coral belt, of which the Barrier reefs form the outer limit, approaches within four miles of the Albany Islands. The width of the belt in the parallel of Port Albany is 80 miles, but it decreases towards the south, and in the parallel of Cape Grenville it is less than 40 miles across. The coral reefs are very plentifully strewed over this portion of the belt, but very fortunately they are with few exceptions old reefs, which have not only reached the surface of the sea, but have had islets formed upon them by the washing up of the broken coral. They are therefore no longer dangerous during daylight, and when beacons come to be raised upon them, which will probably soon be the case, they will prove useful guides in pointing out the track. The belt is usually crossed betwen the parallels of 11° 30' and 11· 40" S. by the channel svrveyed by Captain Blackwood to the north of Cockburn reef. The belt is here 60 miles wide, and the distance from the Bird Isles, (where the track merges in that of Captain King's Inner Route) to Port Albany, is 70 miles more, in all 130 miles, rather more than a steamer would be able to accomplish between daylight and dark unless very fast vessels were employed. If the middle passage be adopted by the line of steamers, it will become an object to make the passage across the belt in a single day, so that the steamer, by leaving the depot at daybreak, may pass clear out into the open sea before dark. To effect this, a vessel that steams only seven knots an hour will have to take the northern track, E. by N. from Port Albany, but until this track has been fully surveyed, and the direction of the set of tide is better known, it is by no means to be recommended. The track from Islet (*c*) to Olinda's Entrance, which is 98 miles, has only been partially explored, and the last 35 miles remain to be surveyed, so that in the first instance, if it is intended to cross the belt in a single day, it will be necessary to choose between the Olinda's track, which diverges from Captain Blackwood's Middle Passage to the south of reef (*e*), the distance of which is 104 miles; the track by Islets (*h*) and (*i*) to Pandora's Entrance, which is 100 miles;—or the track by Islets (*f*) and (*g*) through the Raine Island Entrance, which is 108 miles. All this, however, will be sufficiently apparent to those have the recent Admiralty charts at their disposal, and few are likely to navigate the Straits without them.

Route through Torres Strait from East to West.

Some years ago, when matters relating to steam communication were discussed by the colonists of New South Wales, a question arose as to the eligibility of the various routes through Torres

Strait, which was decided in favour of Captain King's Inner Route. They were led to this conclusion chiefly by the circumstance of the Inner Route having been traced and surveyed throughout its length by an hydrographer whose accuracy had become proverbial, and which, it was considered, would more than compensate for the loss of time occasioned by having to anchor during five or six nights. But so great has been the improvement in steam communication since that time, that days and even hours are counted, and as no less than three rival routes are in the field it will be necessary to take advantage of all the facilities offered by the Torres Strait route. Under these circumstances there can be but little doubt that the Middle Passage, which has been adopted by nine-tenths of the vessels passing through Torres Strait during the last twenty years, and on which the government has lately bestowed so much attention by sending out expensive surveying expeditions, will be the track chosen for steamers, at least in the first instance. There are several coral reefs scattered over the open sea lying between Australia and New Caledonia, but as common precautions enable sailing vessels to pursue the outer track to Raine Island in safety, and as steamers, from the speed and regularity at which they proceed are less likely to be influenced by cross currents, no difficulty need be anticipated in this part of the route. The stone beacon erected by Captain Blackwood, which is 75 feet high, and is visible 10 to 12 miles from the Outer Barrier, affords a sure guide for vessels entering the reefs, and when once inside, there is anchorage everywhere should it be found necessary to stop for day-light while traversing the coral belt. The track across the belt may be materially improved at a very small expenditure of time and trouble by the erection of gin or triangle beacons on the sandy islets, which will serve as direction posts, and when the crowning labour comes to be completed in the form of a light house at each entrance, the navigation of Torres Strait will be looked upon by seamen as a relaxation rather than as a hazardous undertaking. As the western entrance of Endeavour Strait is only 40 miles from the depot, a steamer may pass clear out into the Indian Seas before dark if she leaves the depot at or before noon.

A delay of twelve hours will be experienced if the steamer makes either entrance too late in the evening to get in before dark, or if she enters the barrier from the eastward after eight o'clock in the morning, in which case she would have to anchor for the night before reaching the depot; but this is all the delay calculated to arise from difficulties of navigation. G. W. E.

ON THE ANCIENT CONNECTION BETWEEN KEDAH AND SIAM.*

By Lieut-Col. JAMES LOW, M. R. A. S.

It becomes now requisite to examine the pretensions set up in these Kedda annals, assigning to the race or family of Marong Mahawangsa the honor of having given at least one king to Siam. The early history of Siam is quite as much involved in obscurity as that of most of the Indo-Chinese nations. In the *Mahawangsa* of Siam, as the Siamese affirm, the word of Siamadesa is applied to their country. It implies the "country of itself." I have not yet been able to get a copy of this work. I suspect it to be a transcript or abstract of the Ceylonese Mahawangsa. It would be very interesting to observe how far it is in keeping with the latter.

It appears to me that previous to the introduction of Buddhism, the Siamese were an unlettered, barbarous and unsettled horde. This at least is the belief of the natives of that country whom I have consulted. They were spirit or demon worshippers. It cannot be doubted that, with that disposition to exaggerate which the Siamese have in common with most oriental nations, they would carry back their annals as far as they could go. But they have not endeavoured to carry their Civil Era further back than A. D. 21st March 638, which is also, according to some writers, a Burman Era. I shall not here allude to their religious Eras, for these have reference to India, and to periods long antecedent to the time when they first became known as a settled people.

Tartary is the direction to which we most naturally look for the origin of these hordes, which, like the barbarian invaders of the west, impelled each other on. But here the parallel ceases, for in this last instance there were no populous and civilized nations to subdue. But expanded regions slumbering in primeval forest, and watered by magnificent rivers, spread themselves out before these colonists, and tempted them, or rather compelled them, to substitute for their hitherto nomadic habits, those of agriculture, and to become in some degree a maritime commercial people. If we look at the map of Eastern Asia, we shall find that the great river of Cambodia has its source somewhere in lat. 3° N. and long. 90° very near to the sources of the two great Chinese rivers; that the Irrawady or river of Ava tends towards the same point but does not pass beyond the N. and E. mountain barrier about the 28th parallel of latitude, that the Me Nam or the great Siam river also points to the same direction, but falls short when closely approximating the Cambodian river in about N. lat. 24°, and lastly that the Martaban river, termed Me Kong or Acherawadi by the Siamese, flows betwixt Siam and the Burmese dominions, affording a direct outlet to Martaban and the sea.

* This dissertation formed one of the notes to Colonel Low's Translation of the Annals of Keddah. (See Journal Indian Archipelago Vol. III.) Owing to its length it was considered advisable to give it separately.—ED.

Setting aside the Chinese, it would appear that after the first settlement in the interior of Eastern Asia, three principal races started, perhaps about the same period, in this southern career and diverging from a common center,—Lau or Laos. These were the Peguers, the Burmese, and the Siamese, but under other denominations. Time and geographical position would create marked discrepancies in the physical aspect and in the social and political condition of these hordes. Those which had reached the sea or had infringed on the more civilized people of India on the one hand, and of China on the other, would consequently make the most rapid improvement, and be able more readily to stem the northern torrent of immigration. Thus these successive offsets from the parent stem have been probably arrested in their progress, and fixed perhaps very nearly to the limits within which we find them at this day. These immigrating tribes, we may also readily believe, sent, during their march, offsets in various directions, and thus it has become almost impossible now to trace directly to their parent stems, the numerous Indo-Chinese races. The nations or tribes closely settled or bordering on the paramount nations, Ava and Siam, will be found to exhibit a greater affinity respectively to these in their general ethnographical features and in their languages, than those people further removed, when these last have not had a decidedly western or Indian origin.

This view is I think fully supported by the present condition, physical and moral, of the Laos nations north of Siam. These are the Lau-Kau where the features of resemblance are least striking and who inhabit Che-Ung-Mai, and who, although they tattoo their bodies, have some resemblance to the Chinese. They speak a dialect of the Lau. The second is the Lau-Fa or Chau-Fa, spread over the countries called Cheang* Een or In and Thong. The people of these regions are less tattooed than the Lau-Kau, and speak a dialect of Laos and perhaps a little Siamese. Lastly the Lau-Chau-Thai, who inhabit the countries of *Patthawi* and *Sirraburi* close to Siam. These use a dialect of the Siamese, and they do not tattoo their bodies. The Phau-Thai were the original Siamese, as the name implies. Besides the Assamese and Arracanese we have the people of Khamti or Campti, Malook, Mishmi, Singphoh, Abor, and the Shawn.

The language of Khamti, a country lying about fifteen days to the East South East of Assam, about the source of the Irrawady, is nearly identical with that of Siam, if I may be allowed to judge from a scanty vocabulary of the former which I long ago received from the late lamented Major Latter of the Bengal army. I received at the same time about a dozen words of the language spoken by the priests of Chang at Assam, which I also find to be almost pure Siamese. An ancient Assamese alphabet accompanied the above vocabulary, which Major L. obtained from Mr Scott

* Cheang means a country.

the then Commissioner in the Coose Behar. The unfortunate death of the former gentleman prevented my receiving from him, as he had promised, a copy of "a very curious work written in the character used by the priests of Chang, which is in the hands of an officer of my Battalion, now in command at Gaolparet, accompanied with a translation in some other unknown character".* In Fa Hian's narrative given by M. Landresse the Assamese are stated to have been Brahminical in from A. D. 399 to A. D. 414. From a manuscript which Professor Wilson politely shewed to me in Calcutta in 1821 it would appear that Assam was conquered by a new people in the 11th century. The names of the kings were according to their coins described by Klaproth—

Supapha 13th century
Sutupha ditto
Subeapha ditto
Sutompha 16th century
Chakradhwaja dated Latoha 1585 A. D. 1663.

It also would seem that in the close of the same century a new religion was imported into that country from Laos, which would account for the language of the Chang priests being the same nearly as that of Siam or of Cheang Mai

This is not the place to enter into a philological disquisition. I confine myself therefore to merely stating that in so far as I have had opportunities of examining them, the languages of the priests of Chang, the people of Kamthi or Camti—of the Chau Thai Laos, and of the Shans, scarcely differ from the Siamese or Thai language; and that the original Assamese written character now only used by the priests of Chang, also the Khamti and Shan characters, would seem to have sprung from the Siamese written character, for this last appears to have been constructed with a much greater regard to order and to the peculiarities of the original type of all, the Pali or Bali, than these other characters appear to have been. The Chang character is more rounded than the Siamese, Laos or Cambojan Pali. Some little transposition or interchange of the letters seems to have taken place.†

I have alluded to Tartary as having probably been the focus of emigration. If this mode of accounting for the Indo-chinese races cannot be proved, we may turn in a more westerly or a N. W. direction towards the wide regions bordering on Tartary. These races it must be confessed have a much stronger physical resemblance to the Chinese than to the Tartars bordering on China. They want the black bushy beards of the latter. The hint I have given respecting the existence of the Thai or Siamese language in a country so widely separated from Siam as Ch'hampti may lead some of our British Civil or Military officers

* Should these pages fall into the hands of any one who is in possession of any such work, I will feel greatly obliged by having a copy sent to me, as I may perhaps be able, with the aid of Burmese and Siamese priests, to unlock its contents.

† Ka ꪀ in the Chang Alphabet is ꪁ in the ~ others :-

Chang	Siamese and Laos Vs. Pali	
ꪣ	ꪣ	na
ꪑ	ꪑ	ma
ꪉ	ꪉ	pa
ꪫ	ꪫ	ya
ꪶ	ꪶ	la
ꪗ	ꪗ	nga
ꪫ		kha

on the N. E. frontiers of our Indian Empire to pursue the enquiry.

My endeavours for upwards of twenty years up to the present time, to obtain an authentic copy of a Native History of Siam, have been unavailing—and as both Mr Crawfurd and Captain (afterwards) Lieutenant-Colonel Burney were I believe equally unsuccessful, I am very strongly induced to suppose that what may be locked up in the archieves of Bangkok would be found to be little better than a bare chronicle; unless where it might have been embellished with the heroic achievements of Gods and deified mortals, or confounded with the histories of Indian dynasty.*

The Laos countries are described generally in the Asiatic Researches under the name of Varendra—having Yan-gam on the South. But the Loas themselves say that it was dignified with the name of the "Silver Country," Sowanna Bhumi or the "Golden Country" being applied to Ava, and this last title at least has been confirmed by Ceylonese History.

M. de La Loubere† acquaints us that the Siamese books on history are scarce, meagre in detail, and full of fables. But this he gives on report only.

He begins by stating that the Siamese Era "dates from the "beginning of December—so that the current year 1688 A. D. is "their 2233rd year, setting out from the death of Somonokhodam"(or Buddha.)

But the era of the death of Buddha adopted from the Ceylonese History, Mahawanso most probably, and certainly derived from Ceylon, was on the 5th day of the month of May 543 B. C.

The elder Buddha or Buddhas should not be confounded with the fourth and last. It was thought that these had a western origin. This appears very probable as Fa Hian the Chinese traveller found in India, Temples dedicated to one of the Buddhas prior to the Buddha then venerated or worshipped.

Maurice assigned B. C. 2837 as about the period of the elder Buddha, being about the time of Rama or Noah. Mr Bailly placed him at B. C. 1031. The Ayin Acberry at—B. C. 1366 In the Key to the Hindoo Chronology, Buddha according to Abydinus appeared to Amenon about A. M. 729, amongst the Chaldeans 140 years afterwards.

It is curious to note how little was known respecting the latter Buddha up to a comparatively recent period. The Siamese and Laos are the only people who had the correct dates of this Buddhas advent and death, as has been sufficiently proved by the publication by the late Hon'ble Mr Turnour of the Ceylonese *Mahawanso*, thus shewing that the former event took place B. C. 623 and the latter B. C. May 543. How could light be struck out of such a chaos of suppositious dates as the following—all assigned to the last Buddha, independent of those above given.

* In a previous vol. of this Journal an Analysis of the ancient annals of Siam has been given (*ante* Vol. III. p: 568).—Ed.

† Historical Account of Siam.

	B. C.
Chinese Couplet by M. Bailly.....	1036
The Japanese.....	1029
Du Guines—for the Chinese.....	1027
Sir W. Jones Key to Hind. Chronology & Klaproth.. ..	1027
Bently.....	1081
Do.....	1004
Jachreis from a Mogul Chronology by Pallas....	991
Burmans——I forget the authority....	546
Do.....	638
Do. by Symes.....	505
Klaproth's Chinese Authority.....	688
Raj Guru of Assam.....	520
Jainas.....	663 436
Ceylonese and Siamese and Laos and Cambojans	543
" Twelve Eras of the Tibetians the tenth of which is	2420
that advocated at Lassa. To this list one has been	2146
added by Padma Karpo" [As. Journ. vol. XXIII	2137
June 1827] which dates from the period of Sacya....	2133
	1298
	882
	878
	835
	750
	651
	565
	544
No. added.....	1058
An Era mentioned by Lieut. Col. Sykes.....	1336
Four other dates for Buddhas death are.	959
	991
	960
	835
He solves the difficulty and reconciles the discrepancy by the reasonable remark that these varying dates have reference to the eras of distinct Buddhas. Fa Hian says that in his time the date of Buddha's death was annually proclaimed in Ceylon and in his hearing by beat of drum to have been.....	1085
This date closely approximates to the six first above given. How is it that Pali Inscriptions have not set this question at rest.? The Ceylonese and Siamese and Laos and *nearly* so the Japanese and Burmese say....	543

Mr Remusat in his Buddhism in India observes that

the ruin of the power and dispersion of the Scythians had an injurious effect on Buddhism, which religion had then nearly disappeared from Persia in.....	A. C. 700
	B. C.
Fa Hian's ancient Budhist Epoch.....	1085
Grand Burman Epoch established by Anjana grandfather of Buddha.....	691
Sakkaraat Thai or first Buddhist Era of Siam—sets out from 21st March.....	543
Sakkaraat Khom or Cambojan Era—so called because the Bali reached Siam or Laos through that country—sets out from the period when Buddha entered Nivan or died—5th May.....	543
Burman Era of his death.....	543
Laos Era of his death.....	543
Prome Era (Ava).....	79
Samvatira Vicramaditya of Ujin.....	57
Balibhis Samvat.....	250
	A. D.
Civil Era of Siam or that of P,hraya Khrék.....	638
A Burmese vulgar era.....	639
The Persian era of Yezdegird.....	632
The Mahometan Hijra 604 Marsden says.....	622
Salivahana disappeared.....	78
Javanese era of Aji Saka.....	74 to 75
A Bali island era.....	67
Laos common era—same as that of Siam.....	638
Arracanese era according to Captain A. Phayre (J. A. S. B. No CLXXI. 1846)..	638

I would draw attention to this era as it agrees exactly with the Laos and Siamese and almost so with the Burmese civil or vulgar eras, and is within six years of the Persian era of Yezdegird which last is A. D. 632.

I had formerly in the J. of the R. A. S. stated the Astronomical era at A. D. 544. I should have said the religious era or 543 B. C.

It appears to me that if the latter Buddha Gautama had flourished or died at only one of these more ancient dates, his doctrines would have been much earlier spread over Eastern Asia and China. But this Buddha's era is identified with the reigns of Indian Kings whose eras are pretty well known. So that whether Gautama was the fourth Buddha or not he has been considered as such by the Buddhists of Ceylon, Siam, Laos, Burmah, China and Japan. Although the Buddhists as a body had great influence over such kings as embraced their doctrine, still as they could not engage in secular affairs individuals of that body could not so readily become the counsellors of kings. Hence they had little or no political weight individually. But they received, although they did not perhaps so arrogantly claim, as the Brahmans did in

later days, veneration as portions of the Divinity. In the Mahawanso p. 148-49 a king of Ceylon calls the priests "tutelar gods," and "tutelar saints," and addressing a Thero or chief of the priesthood who had been screening a traitor from vengeance he adds "Is it now that ye have discovered that we are *in the condi-* "*tion of slaves* to you." But long before this period when the memory of Buddha ought to have been fresh in the minds of his votaries the minister of a Budhist king of in India sitting in a public meeting of priests decapitated several of them with his own sword on some pretext of their being refractory, and one or two instances of priests having been slain by Ceylonese princes occur in the Mahawanso.

Perhaps it may hereafter be found that the various tribes which inhabit the mountainous border regions of China were branches of the Siamese or Laos family, for I cannot but consider these as having originally formed a single horde or nation. The link, if any there be, is yet wanted betwixt the Laos and the Tartar race. I have no vocabulary of the latter to refer to, but from a copy of the Tartar alphabet which is in my possession, it is quite evident that it could not have been ever allied to the Laos or Siamese Bali; although the arrangement of its letters resembles a good deal that of the Indo-Chinese alphabets generally.

The Siamese themselves admit their close affinity to the Lau, while the latter of Cheang Mai enumerate no less than thirty-two families or tribes of their race, in which the Thai or Siamese, Phama or Burmese, Mon or Peguers, Khamen or Cambojans, Yoan or Cochin-Chinese who they rank under the Lau Kau, and the people of Cheung *In*, Lamp'hoon, and Toong form a principal part.

The tribes are Burmese or Lau P,hama, Mon, Khamen, Yang deng, Thai-Mu-ung *Tai*, Siamese of the low country, while the Siamese term Chau-nua, interior people, Kre-ang, Tamai, Kha (jungle tribe,) Yo-un, Lau Kau, Lau Phoong dam or Chaufa, fair and tatooed on the belly, Lau Masi (of the Bali,) Lawa, Lau Chau Don or P'hre, (perhaps the Mg Phe of Richardson's map N. L. 17-54, J. A. S. B. No. 97, 1840 p. 28,) Lau Che-ung Mai, Lau Che-ung In, (Che-ung means "a Country",) Lamp'hoon, Sup'han, P'hi-phop, who are demonologists and are scattered amongst other tribes, Lau P,hen, Lau Song Hai, Che-ung T,hong, Lau Lo-ung of We-ung Chan, Mu-ungToong or Tung, Mu-ung Naan, laid down in the map attached to Dr Richardson's route as above in N. L. about 18° 14' and E. Long 100° 46'; Mu-ung Soong, Lakhan (perhaps the Lagong of Richardson's map,) Pasang, Mu-ung Fang, and Pasang.

It appears We and Yonok are ancient names of Yo-un or Cochin-china. But a well-informed Siamese priest insisted that Muang We is a country lying to the North-east of Laos.

Mr Crawfurd in his Embassy to Siam sets down the whole population of North and South Laos together at 840,000.

My accounts of that of North Laos do not exceed at the utmost 200,000 souls. So that South Laos is the largest. Some of the above countries or tribes have been dispersed or destroyed. Amongst these are, I understand, the countries of Phré, Naan, and Lakhan.

The Me-nam or Siamese river is called at *Che-ung Mai*, the capital of North Laos, Me Nam Yai, the great river, also Me Nam P,hung, of a similar signification.

North Laos probably of old, as at the present day, lay on the direct route from India to China—and on what is described in the Asiatic Researches as being the "famous Bamian road from India to China." A Chinese Mussulman who had gone on a pilgrimage to Mecca, returned overland, but a few months ago, and arrived at Laos, but as his home was probably in the North-east of China he struck down to the Straits of Malacca and returned from thence by sea. He had been gone before I learned the circumstance.

The boundaries of North Laos appear to have been thus:—On the North the Che-ung Dau hills and part of Yunan, on the South Siam in about 19° N.L., East by part of South Laos, and on the West by the Dae Soot,hep hills which divide it from the Burman empire. It is described in the Asiatic Researches as Varendra with Yangam (perhaps Siam) on the South.

In a map of North Laos which I had constructed by a native of Che-ung Mai, its principal provinces are laid down as Che-ung Mai, Lamphun, Phre, Naan and Tung.

That the Laos people had somehow or other become acquainted with the religion of Buddha, or one of the religions of India before Buddha Ghosa arrived in Cambodia from Ceylon, would appear probable from the following legend preserved by them. The first prince it seems dreamed that Brahma descended in refulgent glory and put into his hands a golden pipul tree [Buddha's sacred tree,] desiring him to plant it, as it would become the ensign around which a powerful nation would be collected. On his awakening he cast his eyes on a real pipul tree which was forthwith tended religiously, and under its fostering shade nursed the people until they had become a great nation, and began to give laws to their neighbours. To the pipul tree was added by *Indra*, the invariably ready helper of all who are in difficulties, the gift of an emerald possessing extraordinary conservative powers.

I could not procure a list of the kings intervening betwixt this nameless founder of the Dynasty and king P,haku, who is described to me as having reigned in the year 410 of their Civil or P,hriya Krek era or A. D. 1048.

He was succeeded by his brother Phakeo who was attacked by the Burmans under Chau-fa Juttho and lost to them his country; and its capital Che-ung Mai.

But this Burman general had scarcely settled himself in the government when Chau T,hepp,hasing, a priest of Buddha, cast off the yellow Ch'ewon or sacerdotal mantle, and at the head of a force drove the Burmans beyond the frontier. He then assumed the Tiara of North Laos. But he was in his turn dispossessed by Ongkhan the chief of a hostile emigration from South Laos. This was like retracing their steps.

This Ongkhan was a brother of the reigning prince of *Lanchang*. It happened that at the great yearly festival of holding the plough—which we find is kept at this day both by the Chinese Emperor, and his nominal vassal the king of Siam, Ongkhan transgressed the ordinances of Buddha by killing some game in the forest. Although perhaps this offence might have been overlooked, still the prince, who was jealous of him, took advantage of the circumstance to exile him from Lanchang, bidding him select any region for his abode that he preferred. Ongkhan selected five thousand men with their families and advanced towards Che-ung Mai through the Petty States of Naan, P,hre and Lakhan. T,heppasing fled to Lamphun. Another irruption of the Burmans which then took place was met by the new king, and their forces were defeated. The next ruler was *Chau-ha-na*, who gave his daughter Nang Tum in marriage to a Laos chief, who in return endeavoured to subvert the government. But not succeeding he fled to Tangpuchaya. Chau Tung succeeded his brother Chau-ha-na. The Burmans in this reign nearly destroyed Che-ung Mai and they bore the prince a prisoner to Ava.

Chau Kawila, a Laos of Lakhan, taking advantage of the confusion after the Burmans had departed, seized the reins of government. He was succeeded by his brother, who dying left the kingdom to the son of Kawila, who again was succeeded by *his* son, not named. Beyond this reign my informants were at fault. The reigns of these princes may have occupied two hundred years—so that there is a gap in Laos chronology to fill up of about six hundred years up to 1847.

In conformity with Buddhistical custom the Laos, like the Siamese and Burmese, burn their dead.

In Mr Taylor's remarks on the Periplus of the Erythrean Sea it is said "The word *Thina*, the name of the country of the Thinæ or Sinæ is supposed to be a corruption of Chin or *Cheen*—but it seems more probable that it is derived from T,hai, the name of an extensive Indo-chinese race, comprehending the Siamese, the Laos or Kayans, the K'hamtis and Ahom nations, who are spread over a tract of country stretching from Upper Assam and the sources of the Irawaddee on the North, to the gulf of Siam on the South. The Thinœ and Sinœ mentioned by Arrian and Ptolemy are one and the same nation. The Ahoms of Assam are descended from the Laos or Shyans. The date of their settlement in that country

is not known, but there is reason to infer that it was anterior to the introduction of Buddhism into Siam." The writer then alludes to what I had before stated * respecting the Chang priests of Assam and the Khamti, and hence he infers that it seems not improbable that the Thinæ and Sinæ are the Thai and the Shyans, and that the city called Thina by Arrian (the Sera of Ptolemy) belonged to the Shyans of Upper Assam while the Thinæ of Ptolemy was the city of the Shyans of Siam.

To fully support some of the ingenious arguments of Mr Taylor it would be required to shew that Siam was actually peopled by the Siamese or Thai race before the time of Arrian and Ptolemy. It might have been partially so by small erratic tribes of the Laos, but their chief seat was Cambodia, a country which from its position was more likely to attract the Western trader than Siam, and which was peopled long before Siam, or as some native authors have called it, *Siama Desa*, was known as a nation. The writer's observations are well worthy of a close perusal.

Loubere continues his account, as follows, but his orthography of the Bali titles and names of places is such that they were generally unintelligible to the Siamese I have consulted.†

"Their first king was Pra (P,hra) Poat Honne Suritep Pen-
"neratni Sonnane Copitra, and he kept his Court at Chai Pappe
"Mahanacon‡ the situation of which I know not. He began to
"reign in An. 1,300 computing from their epoch."

This would give us A. D. 757. Chai Pappe is not I believe a name, but only an epithet of the Maha Nagara or great city.

"Ten other kings succeeded him—the last of which, named
"Ipoja Sanne Thora Thesma Teperat, removed his royal seat to
"the city of Ta-soo Nacora Lo-ang which he had built, the
"situation of which is also unknown to me.

"The 12th king of Siam after him, whose name was Pra Poa
"Noomi T,hele seri, obliged all his followers and people in 1731
"(A. D. 1188] to follow him to Lacontai, a city seated on a
"river which descends from the mountains of Laos and runs into
"the Me Nam a little above Porselouc, from which Lacontai is
"between 40 and 50 leagues distant (which Lacontai—properly
"Lak'honthai—is stated by Crawfurd in his mission to Siam to
"lie in about N. L. 20° on the borders of Lau or Laos.) But this
"prince resided not always at Lacontai—for he came and built
"and inhabited the city of Pipili on a river, the mouth of which
"is about three leagues to the west of the most occidental mouth
"of the Me'nam." This I suppose to have been about A. D. 1200 to 1210 for there were four kings betwixt him and the last

* Journal R. A. S. Vol. V p. 250.

† Trans. of M. D. I. Loubere's History of Siam, by A. P. 1687-8 A. D.

‡ Cheúng Lakhán or Nakhán was a town of Laos on the bank of the river of Siam. The district of the same name formed, it is said, the boundary between S. Laos and K'hom or Camboja.

of these four who had not died in A. D. 1351. Even this would be allowing more years to each of these reigns than the experience of Eastern despotisms might appear to warrant. Mr Crawfurd acquaints us that the first ascent of the river by an English ship was in A. D. 1612.

"Four other kings succeeded him—of whom Rhamatilondi, the "last of the four, began to build the city of Siam in 1894 [A. D. "1351] and there established his court. By all of which it appears "that they allow to the city of Siam the antiquity of 338 years, "and thus also they reckon fifty-two kings in the space of 934 "years, *but not all of the same blood.* The present king regent "is—A. D. 1689—the 25th in descent from Rhamatilondi, and he "has reigned 56 or 57 years.

The average reigns of each of his 52 kings is therefore 17 years and a portion more than 14 days, a very disproportionate number with reference to the last reign then existing.

There are 2 districts of some note in upper Siam called Sokkothai and Tak, words which seem to have a Scythian origin—for Colonel Tod says in his work on Rajahstan that the region on both sides of the Jaxartes was once a portion of the ancient Sakatai or Sakya Dupa, and that the title of the original stock of the Scythians was Tak and Takshac.

The above very unsatisfactory and meagre account and list of kings begins 119 years later than the Siamese civil era, to which I have already alluded. From this circumstances I would infer that the king thus set down the first in order was probably the first who was converted to Buddhism. His titles at any rate are clearly derived from the Bali language, which was introduced we may believe at the same time with that religion—unless the Thero, named Sono and Uttaro, who converted the people of Sowannabhumi, (the countries now included under Ava, and perhaps Pegu) had gone also to Laos and the banks of Me Nam T'hai or great river of Siam. Yet these two Doctors appear to have given oral instruction only, for Dr Buchanan acquaints us, in his account of Ava, that the Burman character was brought from Arracan A. D. 1200.

Marsden observes, but without quoting his authority, that in A. D. 950 the Siamese sent three hundred priests to India to get religious books. But they or the Laos had got books previously, or some time subsequently to A. D. 400 to 432* from Cambodia.

At this point the Hon'ble Mr Turnour steps in to assist us.† He observes that in the year of B. 1614 or A. D. 1071 Ambassadors arrived at Ceylon from Siam, apparently for the first time, and also from Arracan. Learned priests accompanied the latter. These I suppose from what fellows, as Mr Turnour does not inform us, were Hindus, for "the precedence was assigned by the

* Mahawansa.

† Appendix to Introduction to the Mahawanso p. XLIV and LXV.

king *Wikrama Bahu* to the Envoy of the *Buddhist Sovereign of Siam,* which brought on a war betwixt Ceylon and Sollee [? the Malayan Sulan]." The above date would thus come within 19 years of Loubere's. The Siamese had been long Buddhists although under the original designation of Lau or Laos. But the Citations in the Mahawanso do not lead us to infer that Ceylon had any intercourse, at least of a religious nature, with Siam much before A. D. 1071. About this date* Wikrama Bahu, the king of Ceylon, sent an Ambassador to Siam for pecuniary aid to re-establish the Buddhist Dynasty. If the Siamese had received the doctrines of Buddha at a much earlier period it must have been orally, if before A. D. 410 and 432, for the written scriptures only reached Cambodia at the latter date when Siam did not, as far as can be discovered, and facts shew, exist as a nation.

But the Laos Civil Era is identical with that of Siam or A. D. 638, shewing at least that Phriya Krek, by whose name it goes, was common to both countries, whether as king or priest.

Since there is no king named as occupying the interval betwixt this Era and that of Loubere's first king, or a hundred and nineteen years, we may conclude that the organized colony had not struck off from Laos until A. D. 757 at the soonest.

We may readily believe however that small bodies of the Lau had, from the period of the descent of the main body to the frontier of modern Siam, gradually and successively penetrated to the southward, and became the pioneers to permanent occupation of the land, even as far as the Peninsula of Malacca. I do not know upon what authority Sir S. Raffles† wrote "that the Laws of Siam have a peculiar interest from the long established connection betwixt that State and Menangkabow where the Siac river rises."

But if Johor was once a Siamese possession, as the Malayan annals describe it to have been, the proximity of the two countries (Johor and Sumatra) will easily account for this. Hence too the Menangkabow people might have got their Cycle, as Sir S. Raffles asserts they evidently did, from the same source. But I question this very much. This Cycle is in use amongst the Malays of the present day, when not connected with the religion of Islam. I have elsewhere attributed their Cycle to the Hindus. Where any remnants exist amongst the Malays of Sumatra and the opposite Peninsula of Buddhist observances, the probability is that such were derived from the Siamese or from Cambodia. The Klings who mingled, if they did not to a considerable extent become incorporated, with the natives of these two countries, have left vestiges of their religion not to be mistaken.

There are three routes by which the Peninsula and Sumatra may have, in the earliest period, been peopled independent of

* Appendix to Introduction to the Mahawanso p. LXV.
† Sir S. Raffles memoirs p. 16.

accessions or imigrations from India and other western countries by sea. These are the Coast line from the Martaban river which descends from the W. frontier of Laos, the Coast line from the mouth of the river of Siam, and the Eastern Coast of the gulf of Siam including Cambodia. We want carefully prepared Vocabularies of the aboriginal tribes both of the Peninsula and Sumatra before just inferences can be drawn, and likewise of the languages spoken in Borneo in juxtaposition with specimens of the dialects of the tribes on the opposite Continent of Camboja, Champa and Laos, to elucidate these points.

It is most likely that Chai Pappé Maha Nakhan was in South Laos.

The second capital of Pipili is the Pripri of the present day near the mouth of the Menam.

It is also stated that all of these Kings were not of the same blood; and it would not be surprising should some of them be even traced to an Indian source.

The T,hai race, at least, if not the Dynasties of the Mé Nam valley, held long sway over the neighbouring valley of Camboja, from the capital of which to the present capital of Siam is only about fifteen days march. The Mé Nam of Camboja, its great river, flows first through the countries of Laos, and its ancient capital appears to have been Lanchang, in reality the capital of South Laos. Siam was the Siama Desa of the Ceylonese and the Shyan Burmese.

Lanchang is the capital of South Laos. It is also termed We-ung Chan or sandal wood country—although this wood is not the true sandal, but the Siamese Chan Khunna. The real sandal wood is called Chan thet.

Lanchang signifies "ten thousand elephants" and this title is found in, and derived from, the following legend of two rival Chiefs or Kings, Phriya Khottabang and Phriya Krek before alluded to.

Phriya Khottabang, or the King with the iron mace, had a singular dream which his astrologers thus interpreted:—In seven days hence will be born a male child, who in process of time will sway the sceptre of your majesty. The king was much troubled and inquired what should be done to avert the misfortune. The astrologers advised that all the male children who should be born within his dominions before the expiration of the seven days ought to be destroyed by fire. The advice was taken, and the horrid decree which followed was rigorously executed.

It happened that one child escaped death—althought it had been terribly scorched. He had been left as dead in the forest, and was discovered the day after the massacre by the *High Priest*, who was performing his orisons in the vicinity, and was attracted by the infant's cries. Assisted by one of his train of neophytes he had the child conveyed to his house, and there concealed until the

fears of the king had been lulled or forgotten.

The child grew up to manhood, but his body was deformed owing to the cruel treatment he had received in infancy. Hence he got the name of *Kréh*, (which signifies the noise or shuffling made by a lame person in trying to walk.)

The king's apprehensions were however again roused by the report of the Soothsayers that within seven days his kingdom would be invaded by an enemy who would subvert his government. The king determined to resist to the last extremity, but he was not aware that the enemy was in his own country.

Indra, whose chief business it is to relieve and aid those in distress, inspired *Krek* with ambition and courage, and furnished him with a preternaturally gifted horse, a P,hra K,han or four edged weapon of heavenly temper, and armour of proof. He supplied him also with rice, after eating of which his stature was increased, and his faculties enlarged. He gave him also an oil with which he anointed his body and thereupon was cured of his lameness.

When all had been prepared, Krek mounted his horse, which forthwith soared aloft through the air and reached the palace of Khottabang. The latter launched at his foe his ponderous mace, but it missed its mark, and he himself was thus forced to fly. He followed the direction which the enchanted mace had taken, leaving his throne to Krek who became *Phriya Krek* or ruler.

The mace fell near the river (of Camboja) and in its descent killed lanchang or one million of elephants. Hence Lanchang, say the Laos and Siamese. Phriya Krek ruled at Sokkothai in upper Siam.

It is a curious coincidence that this era of Phriya Krek, A. D. 638, should be nearly the same as that of the Hijra of Mahomed and also as that of a Burman and a Persian era, and the legend has a parallel in Indian history.

About thirty years ago, A. D. 1817, the Siamese court, being perhaps irritated at the intrigues of the Chinese with its neighbours, laid waste with an army of, it is said, twelve thousand men, a great part of South Laos. In this force there were two thousand Mons or Peguers, and five hundred Burmans. The whole was under five officers, the chief of whom were Khun Lo-ang Wang Na and Krommarak.

There is no navigable river or channel betwixt the upper part of the Me Khom, or Cambojan river, and the Me Nam or Siam river, as some geographers had supposed. The ambassadors who visit Bankok from Lanchang travel on elephants across the mountains of Phitsilok and embark in boats on the Me Nam. Pinkerton suppose that the Me Nam had its source in Tibet, but it does not reach the East and West spur of the Himalaya which stretches about latitude 28° North as I have before noticed. The Siamese say that it rises in the Da-e Kham, a range of hills

a little to the northward of Che-ung-mai in north Laos, which abounds it is said in hot spirings. Certain it is that this river becomes very shallow above the gorge in the Dong Phriya Pai, which is a small east and west range of hills dividing Siam from South Laos. Dr Richardson calls Che-ung Mai Zimmay, which I suppose is the Burman pronunciation of the world. In the map which, accompanies his report, that capital is laid down at N. L. 18° 54' and E. long 99° 21' and the boundary betwixt Siam and North Laos in N. L. 17° 14' to 17° 17'. His journal breaks off a little way above Bankok. Mr Crawfurd set down Lanchang* in about 15° 45" N. L.

A Siamese of Bankok who had travelled to Laos gave me the following route to Cheung Mai from the former capital:—

1	Nopp, hahuri	1 day
2	Khai Phanit	1
3	B'an Sabot samancheng	1
4	Khau tham nang wàra chan	1
5	Thang khok chalung	1
6	Khù-un khan	1
7	Yang Deng "varnish trees"	1
8	Rùsi chùk chaang	1
9	Long Shaan, a narrow plain 3 days in length T'hung sau din.	3
10	Ma khau klo-ei	1
11	Khau Waan (whale hill)	1
12	Khai ban lang	1
13	Ban Lau pa (Laos village in the forest)	1
14	Ban Daan and Kang Tamen Boundary	1
15	Khai Khae, watchmen on a hill	1
16	Daan ban na mu-ung	1
17	Khan Mu-ung	1
18	Che-ung Mai	1

By another route he said fifteen days only are required. Of these, seven are engaged in boats of thirty-six feet long.

Since receiving the above I have perused the map of Siam and part of Laos accompanying Richardson's Mission to Siam. Mr Crawfurd had before observed that the Me Nam is practicable for boats in its upper part in August and September. It is only during the dry months, the Siamese have told me, that boats can work higher up against the strong current than Chainat. So interrupted is the river above the Siamese frontier by shoals and rapids, that in the dry season Caravans are preferred to boats for the transport of merchandize.

I have already adverted to the supposed ancient line of intercourse betwixt India and China by land. Caravans of bullock wagons seems to have from time immemorial traversed these regions of

* Mission to Siam.

central Eastern Asia. The chief mart or general entrepôt for the products of these countries was held, says the Abbe Grosier, as quoted by Wilford* at a village called Poueul in Yunan on the borders of Ava and Laos.

Although the celebrated temple dedicated to the four Buddhas called the Nang Rung temple and which was alluded to, but not by name, by Leyden, exists I believe still in the forest of Pa-deng, "red forest", some days journey N. W. of Che-ung Mai, yet the Laos, afraid apparently of penetrating this wild tract, do not make so many pilgrimages to the spot as in former days, but conjoin profit and piety by carrying their goods to Rangoon and Martaban and worshipping at the shrine of Buddha in his splendid fane, the Shui Dagaun of Rangoon.

We find in our Keddah author's account that he has coupled Lanchang with Siam—which never happens now. But Camboja has long since been wrested from the Siamese and is now partly in possession of, and partly tributary to the Yoan or Cochin-Chinese.†

The institutes of Menu, amongst other tribes which had lost caste by the omission of holy rites and by seeing no Brahmans, names the Cambojas. But this Camboja is fixed by Professor Wilson on the north-west of India.

The language spoken at Lanchang is Siamese, with this difference that in the former the Siamese words have frequently changed their signification just as many English words have done in America.

The dialect of the inhabitants of Lower Camboja towards the sea, bears such an affinity to that of the Siamese, as to evince a similar origin, while its common written character, now I believe fallen greatly into disuse, approaches very closely to the Bali.

The Siamese appear to have struck off from their direct line to establish their government of Lanchang. I have given the account of Laos and Lanchang as translated by me from the Siamese.

The occupation of Lanchang was a conquest rather than the advent of a colony, for it was the capital of south Laos—from whence even hostile bodies had occasionally penetrated to N. Laos through the petty states or provinces of Naan-Phré and Lakhén.

I may premise that the history of Phriya (or Phra-ya Krek) here alluded to, and from whose advent the Siamese as before noticed derived their civil era, seems to have been connected with or rather copied from that of Causa the Tyrant of India so well known to the Brahmans.

* Asiatic Researches vol. p. 59.

† I regret that I have not had access to those works of the Roman Catholic Missionaries which relate to the Indo-Chinese countries,—for although chiefly occupied by recitals of what relate to their special objects and duties, these accounts I believe give glimpses of the condition of the countries they visit and frequently vivid ones.

I have obtained much of my information from men of Laos and from Siamese of the capital who had visited the Laos countries, and from written legends.

The Siamese say that the Bali character and the Magadhi language were introduced first into Camboja by a priest of Buddha of the *Brahminical* tribe, who conveyed them to Camboja and perhaps also to the Siamese or rather to the Laos people, including the Siamese, in A. D. 410 to 432. Those Indo-Chinese nations which received the full and embodied Buddhist scriptures could not have got them sooner than at the date here given, because they had just been composed or compiled by that priest.

In 1160 there was an expedition sent from Ceylon against Arracan and Cambodia. There were subsequent Missions to Siam —but I have not found the dates—under Buddha S'hat—Murikonla Shep—Kachaiya Thero and Sa Panyara. This I have from the authority of a Siamese priest.

It appears that Camboja, under that name, and Aramana, a country close to it, were ports much resorted to in ancient times by ships from India, and that the country was peopled long before Siam was known to the western nations. "In A. D. 1153 the "King of Cambodia and Arramana had committed many acts of "violence on Singhalese subjects. He had plundered some mer- "chants trading in elephants [from Ceylon we may suppose], and "had banished the Singhalese Ambassador to the *Malayan* "*Peninsula*, maimed and mutilated, and he had intercepted some "ships conveying *Princesses* from Ceylon to the Continent. The "expedition (to retaliate) from Ceylon landed at *Aramana*, van- "quished the enemy and obtained full satisfaction."* It is a pity this author has not given us the native name of the Mahawanso for the Malayan Peninsula. It may be in the 2nd volume, not yet I believe published, and I have not been able to obtain the original, although I suspect it is extant in Siam.

Whether it was governed by some of the Kings of Loubere's list, or by an earlier dynasty, I have no means of determining. But if the date when his first king began to reign be correct, the latter supposition would seem the most plausible one, for I find in the Ceylonese Mahawanso that the learned priest Buddha Ghosa who had translated the principal Buddhist Books from the Singhalese into the Pali, † went to the Eastern Peninsula betwixt A. D. 410 and 423.

But the religion of Buddha had been introduced to Sowanna-b,humi or Burma and to the Eastern Peninsula, so far back as B. C. 309 by Two Theros or Buddhist priests who were deputed there from Patilipura in India, on the termination of the third convocation for the suppression of the Buddhistical heresies. ‡

The city of Pugan was founded by Samunda Raja A.D. 29 to 107.

The oldest Temple of Buddha at Pugan in Ava was built in

* Mahawanso Chap. 37 and introduction by Mr Turnour p. XXX.
† Do Do
‡ Translated A. L. C. VIII of

846 to 864 A. D. Hindoo remains are also to be found there which are by the Burmese ascribed to the period of Nowrathachao in A. D. 917.

But although the Brahmans penetrated to the central points of Eastern Asia, their tenets and their exclusiveness did not apparently harmonize with the feelings of the more tolerant Indo-chinese nations, and they were not here backed as in Sumatra and the Archipelago by fleets and armies. So they gradually gave way, a remnant of their priesthood only remaining to practise astrology.

Buchanan says that Buddhism only reached Ava in about 1200 A. D.

Lieut-Col. Sykes observes that probably Buddhism had not reached Ava in the early part of A. D. 700.

But the XIIth Chapter of the Ceylonese (Bali) Mahawanso assures us that Sowanabhumi was proselytized or attempted at least to be so in 307 B.C. The Buddhist Scriptures, as Mahaname in the same work (p. 252 of Mr Turnour's translation) acquaints us, the chief of which were Pitakattaya and Att,hakatha, were not translated into the Magadha language and Pali character until A. D. 410 to 432—so that any previous books which might have been taken from India subsequently to Buddha's death and up to the *third* convocation for the suppression of Heresy B. C. 104 76 would have been imperfect. But that the Buddhist doctrines were only orally promulgated to the Eastward up to the period of Buddha Ghosa in A. D. 410 to 432 is probable from the 33rd Chapter, p. 207, of the Mahawanso, and certainly up to the convocation alluded to.

"The profoundly wise priests had therefore orally perpetuated "the text of the Pitakattaya and their Atthakatha. But at this "period (the 3rd convocation) they recorded the same in books." This was in B. C. 104 and B. C. 76. So that we may infer that as no mention is made in the Mahawanso, of Bali works having been taken from India to Burmah, or Siam, before Buddha Ghosa's time, and no genuine original books embodying Buddhist doctrines have been found in these countries in any other language and character than the Magadhi and Pali, these doctrines were wholly, or almost wholly, orally promulgated there as well as in countries lying further to the South and East. The regions more closely bordering on the Gangetic provinces may first have received Buddhist doctrines.

"The Pitakataya or the three Patika form now the Buddhistical "Scriptures viz. *Viaéyo, Abhid,hammo* and Sutto Pitako."*

That, as Mr Turnour observes, "the Pitakattaya of the Burmese are minutely and literally identical with the Buddhist Scriptures of Ceylon," shews that like the Siamese they had them direct from Ceylon and not from India.

Siam is not named in the chapter of the Mahawanso which

* J. R. A. S. No XII p. 326.

describes the mission mentioned above, but as two Theros were sent at the same time it might be inferred that Siam or Laos and other regions may have been included.

In a paper on Laos presented by me to the Royal Asiatic Society I had remarked that the ancient Laos termed their country Chi Mai or the "Priests dominions" (query—Cheang Mai of the moderns?) and Burmah *Sowannap,hon* (or Sowannabhumi). This tests the correctness of the 12th chapter of the Mahawanso.

It becomes only necessary to fix the period when the Burman or Peguan empire arose, to prove whether to it or to the countries of Laus generally, the name of Sowannabhumi should with justice be applied. The first Laos king is traditionally described as having reigned under the sheltering influence of a Pipul tree. So he was of course a Buddhist, and the beginning of his reign was most likely contemporaneous with the introduction of Buddhism by the Missionaries Sono and Uttaro from India, or at any rate not long after that mission reached Sowannabhumi as before stated in B.C. 309. Whatever the date may have been of this first reign, I cannot find any clue to the reigns which intervened betwixt it and that of Chau Mùang Phaku, who is stated by the Lau to have ascended the throne in the year 410 of their civil era or A.D. 1048. Pha Keo, the brother of that prince, succeeded him, and was afterwards driven out of Cheang Mai by the Burman army under the General Chau Faa Sutho. So if these accounts of the Laos and Siamese, given to me by different individuals of these nations, be correct, and they purported being derived from historical data, we have King Phaku's reign fixed at a period only 42 years later than that assigned by Loubere to that of his first king 757 A.D. The Siamese therefore were probably a portion of the Laos population which was forced southward by the anarchy which ensued on the Burmese invasion just noticed.

Csoma Körösi observes, in his notices of the Life of Shakya, as found in the Tibetan authors, that the country "*Kama Rupa* or Assam was one of those where the principal "transactions of Shakya or Buddha were displayed." The new religion imported therefore from Laos could in this case have only been a revival of the old ones. The Raj Guru of Assam assigns B. C. 520 as Buddha's period. As the Laos laws are the same almost, if not altogether, as those of Siam, it is not improbable that they were introduced into the former country before the Bali character and Magadhi languages. The Siamese carried them of course from Laos. The Bali appellatives of the first Kings of Siam and their cities are derived from the Bali or are in fact Bali ones.

But Hi-uan Thsang, one of the Chinese Buddhist travellers,* affirms that in A. D. 700 or the early part of that century

* J. R. A. S. No. 12 p. 326.

Buddhism had not penetrated into Assam, the king of that country being then a Brahman. Hence Lieut.-Colonel Sykes conjectures that this religion had not penetrated either into Assam or Ava at the above periods, and from the precision in noticing Heretical people and regions " it is justifiable to infer that in the " 7th century with the exception of *Assam* and *Orissa* there was " not an instance of Brahmans having attained to political " power."

The above date however throws us back 2156 years from the present period (1847) an antiquity to which, it has been shewn, the present Thai dynasty lays no claim.

This if admitted will also tend to prove the priority of Lanchang and Cambodia and Aramana as the seat or seats of the Siamese race to the south of Laos, while as we have no positive proof of the diffusion of Buddhism over Camboja previous to the advent of Buddha Ghosa, I can only refer that diffusion to the latter period. This would leave an interval of time for the conversion of that T,hai dynasty and its people who were in progress down the Mènam of Siam.

Adverting to several ancient codes of Siamese Law in my possession, I find the following dates,* A. D. 561, 1014, 1048, 1095. As these codes bear a marked affinity to those of India it may be supposed that the Siamese had, shortly previous to the earliest date above given, been converted to Buddhism. One of these works is expressly described in the title page as having been a code of Phra Thammasat Juthapat—the Dhammasoka Raja of Indraprestita—in India. If the present country of Siam had any political existence at all when Ava first became a Buddhist one, the priests of the latter may be able to explain its nature.

Loubere informs us that in his day the Siamese said that they got their Kings and Laws from Laos, which is in other words merely saying that the Siamese were a colony from Laos.

In the 993rd of the Laos civil era A. D. 1631 the Burmese wrested from the Laos the following provinces—Pé, Chagoo, Chalang, Tong-p,hak and Le Tawang, lying to the westward of Che-ang Mai. Wars and imigration must have contributed to depopulate the Laos countries. Mr Crawfurd does not rate the whole higher than 840,000.

Those men from North Laos or Cheang Mai whom I have met with, differed but little either in external appearance or mode of thinking and of expressing their ideas from the Siamese, and some of them could scarcely be distinguished from the Burman race. There are two peculiarities which have had their origin perhaps after the period when the Siamese branched off from them, and distinguish them from the latter—tattooing, which is chiefly confined to the limbs, and the practice, so common amongst some of the

* More particularly noticed in my translations of these codes given in the first Vol. of the Journal of the Indian Archipelago.

tribes of India, of distending the lobe of the ear in which a large hole is bored and filled with a plug of gold or other substance.

It has been shewn that the seat of the Siamese Government did not reach the sea until A. D. 757, at which time it still retained nominal if not actual possession of Lanchang. But the time occupied by the son of Marong Mah awangsa of Keddah in reaching his destination, independent of its locality differing entirely from that of the embouchure of the Mé Nam, would be sufficient to warrant a rejection of the claim by the dynasty of the above Raja to relationship with the kings of Siam.

There is nothing however improbable in the supposition that some of the Kings of Siam were of Indian extraction, since a conformity in religion would always have furnished a ready passport to the more intelligent and aspiring native of Hindostan.

I can only conclude therefore that the Prince alluded to settled on the W. coast of the Gulf of Siam, where perhaps the then rulers of the Mé Nam really had not yet fully established their power and were glad to give encouragement to settlers more civilised than themselves. Marsden in his History of Achin acquaints us that in A. D. 1539 an expedition had returned from Siam to Achin. But it may only have been an attack on some southern outport.

Mr Crawfurd in his account of his Embassy to Siam acquaints us that the first King of Siam was named T,haa Uthong because gold sprung up under his feet wherever he went.

This title seems to be merely figurative of the march of improvement and increase of wealth under a wise Prince, for this T,haa Uthong was a foreigner.

A Priest of Siam informed me that he came from Koseennarai which is the Coosi-nagar of India.

It appeared to me at first that Ligor might have been the site indicated by our Keddah author, as it best agrees with his description. If this was the case the invading colony must have seized on that country by force of arms, which indeed is implied by the narrative. But if Siamese sway then extended so far, it is not likely that it should have quietly acquiesced in the usurpation.

The probability is that the colony of Keddah having gradually grown into importance, the Siamese Government invited it to send one of its chiefs to rule over either Ligor or some other province in its vicinity.

But Ligor was at one period an independent principality, and I find in a history of it in the Siamese language which I got from a Ligorian that in its palmy days it included under its rule all of the provinces now forming the Lower provinces of Siam and of Ligor, with the exception of Kedah, which had not been then colonized.

The colony which settled Ligor came, it is described, from Mahivan Awadi or Hongsawadi, meaning Pegu, and the leader assumed the borrowed title of Tri Thammasok-karat—the famous

Dhammasoka Rajah of India, so that Buddhism then prevailed in Pegu. The largest portion of the history however is confounded with that of Indian Rajahs, and as it affords no dates, the inquirer is left to grope in the dark and to catch at any stray facts which chance may throw in his way.

Pegu from its having been the most powerful empire lying betwixt the Gangetic provinces, and the Laos countries down to the gulf of Siam—at the period of the third Buddhist convocation in India as before alluded to—and from its being apparently the first depository of the Buddhist religion upon the Indo-Chinese continent, doubtless became a focus from whence that religion spread further to the East.

We cannot feel any surprise therefore at the antiquity, indefinite as it is, which is claimed for Ligor—for Pegu could not have been long supreme over the whole of Tennasserim before she would have penetrated to the opposite side of the Peninsula.

That Ligor was colonized from Pegu may also be inferred from its being stated in the history of the former that Sinriha Rajah, a brother of Hongsa, king of Awadi, came by the king's order to Ligor to erect a Chetee or Buddhist Pagoda there, and that he was greatly disappointed when he found that some strangers had arrived by sea and had already constructed a temple. These strangers came from Lanka or Ceylon and were headed by a priest named by the Siamese Nai Hong Sang Chon. The prince, however, built the Phihan Loang or Great Pagoda, which is still standing at Ligor, for the centre of the spire of which, he had brought an iron jot or rod of fifteen cubits long.

Ligor was invaded and subdued by the Siamese under one of their kings Thaă Uthong already mentioned. Siamese have informed me that he came from Mu-ung Fang near Laos.

The Ligor history fixes their conquest at a period of 30 years after the arrival of the colony under Thammasook-ka-rajah. But we have no positive data by which to set down the date of this last event. At any rate it was long prior to the period of the Keddah emigration just described—and it is not likely that any colony from Keddah would have ventured hostilely into the Ligor territory when its Rajahs were in the zenith of their power. Hence the Keddah chief must have been invited to take the government if he really went to Ligor.

If the Keddah annalist has indulged so gratuitously in both synchronical inconsistencies, and palpable anachronisms, the Siamese historian of Ligor has not scrupled to identify the latter country with a large portion of India.

I have found it impossible to hit the exact point from which the real history of Ligor sets out, and even where it appears to do so, there are no dates to guide us, while the free use of Indian names of places, men, and things proves very perplexing. The first part of this history which is called Phra Pa-thom describes

various countries of India in which the religion of Buddha flourished, expeditions to Lanka or Ceylon, and to Hat Sai Theo or the Diamond Lands, which I suppose to mean that part of the Kalinga Coast where a Buddhist temple is said to have stood, but which was destroyed or remodelled, for the purpose of inflicting humanity with the abomination of Jagganath. It would be of course beyond the scope of my present subject were I to follow out this history from the beginning, so I will proceed to make extracts of such portions as clearly apply to Ligor. I may however mention that the first part of the history seems chiefly to have reference to events which happened during the reign of the renowned Buddhist King of India Dhammasoka Rajah, or simply Asoko.

There was a Thero or Priest of superior sanctity named Phra P,hutthi Mon Thiyan who came to Hatsaikéo (intended to mean Ligor) in a ship from the island of Lanka or Ceylon, bringing with him a Pho-thāng or golden pipul tree, (meaning a grand pipul tree) which he planted towards the north but concealed the spot.

Afterwards came another vessel from Lanka to Lakkan or Ligor, but it ran on shore there. The commander received assistance from the Rajah whose name was Thammasoka-raat, and who had not long before led a colony there from *Awadi*. It must be borne in mind that the present Rajahs claim, although but provincial governors, the title of Thammasokaraat or Rajah and that with this assumption their annals set out. This commander, who was called by the Siamese Nai Kong Sang Chām, built before he went away a Cheti and a P,hihan or *vipar* in honor of Buddha.

I am led to believe that this passage refers to Ligor for the following reasons.—By Awadi and Hongsa-wadi or Humzawadi "the sacred Goose City" is understood Pegu by the Siamese of the present day. Lakhān or Nukhān are names now also applied by them to Ligor, and Tri or Si Thammaraat or Thamasakkaraat are equivalent titles which have been enjoyed by the Rajahs of Ligor up to the present day.

Not long after this event, observes the annalist, Siwichai Rajah a brother of the King of Hongsa or Pegu, arrived at Lakhān accompanied by an ambassador sent by the king of that country with the intention of erecting a Cheti. The Phihan is a Wiharo monastery and the Cheti, is a Chaittya or relic Pagoda.

The envoy brought with him a spire of copper. He was however much disappointed when he found that Ligor had been already decorated with temples as it lessened the merit which he had hoped to derive from his pious journey. Hence it would appear that Pegu had become a Buddhist country before the Siamese race had reached the sea.

These Peguans however constructed two temples surpassing by far in height and splendour those already built. One, the Cheti

was surmounted with the elegant copper spire and capped by an umbrella shaped ornament, and the Prince of Pegu bestowed upon it the name of the Phra Cheti. The other was called Phihan Lo-úng or principal Image temple. The Cheti was twenty-four waa (or 132 feet) in height.

This Phihan Lo-ung is yet extant at Ligor, along with many others, and although there are inscriptions it is said in or on some of them, I have not as yet been so fortunate as to get copies, at which no one who has had intercourse with the Siamese, will feel surprised.

Thammasokkaraat professes to have occupied with his colony a desert country, but the Roll of Provinces or Districts, which by the same work, came under his rule would evince that if he did go there uninvited, he took possession by force of arms of an extensive and populous tract of country stretching to Calantan on the south, to Chaiya and Mergui on the north and N. west and to Junk-ceylon and the coast on the west. These Provinces have been named already. They probably acknowledged before the new colony arrived, the authority of Pegu, at least those districts south of Calantan. Dalung or Tha-lung is one of these; it is a small Province, the Bondelon of the maps. It lies betwixt the Provinces of Ligor and Song-khra or Sangora. It embraces the two upper basons of the lake of Sangora; the Thale-nāe or "Little sea" of the Siamese. It is about two day's journey from the Keddah pass to Dalung. It never was, it appears, a place of much consequence. It is or lately was under the jurisdiction of Ligor and its present governor is a son of the late Rajah of that country. During the reign in Siam of the usurper Phriya Tak who had married a daughter of Theo-khaang lek "the Prince with the iron chin," a census was taken of the people of this province and it amounted to three thousand householders. This, allowing five inmates to a house, and including the locomotive part of the people, would give only sixteen or eighteen thousand in all. In 1830 however it furnished a quota of 2,000 men to assist in quelling the rising in Keddah. The people of Dalung like those of the Lower Provinces generally, are less fair complexioned, and considerably shorter in stature than the Siamese of the capital. The average height of eight men whom I measured was five feet 3 inches only.

But the Siamese colony from Laos was now advancing towards the ocean and if Tha Uthāng, or as some Siamese call him Phra Chau Uthāng (both of which however are not names but titles appertaining to sovereign in general,) King of Uthamma in Siam, was the first King of Siam, and held his court on the south frontier of north Laos, it is not quite convincing to be told that he made a dash at Ligor before being in possession of the intervening space. The history says he came from T'thou-thaburi in upper Siam. The province of Fang near to the South frontier of North Laos has been also pointed out to me by the

Siamese as the site of his Government. Thoutaburi is a name borrowed from India being Dantapuri. However this may be, he heard of the new settlement at Ligor and sent ambassadors to Sri T,hammasokka to demand an acknowledgement of his vassalage to Siam. The latter replied that he could not relinquish that which belonged to him of right, that he had come with all his people from Awadi to the place where he now lived and had named Lakhan (Nagara,) which he found a desert, that he alone had founded a city, and settled and cultivated the surrounding country, and had adorned his capital with Buddhist fanes. It was impossible therefore for him to comply with the demand of Tha Uthang. We have here a plain acknowledgement of the Siamese that this was their first attempt to acquire power South at least of the province adjoining on the North that of Chaiya.

When the king received this reply he assembled an army of six hundred thousand men (if one or perhaps rather two or three cyphers be lopped off it may be nearer to the truth.)

At the end of seven days he set out on his march taking care to send scouts on before.

When the prince of Ligor heard of this movement he prepared for defence.

The hostile armies soon after engaged on the frontier of Lakhan and the slaughter on both sides was great. In the meantime the contending kings reflected that all this effusion of blood was merely for the gratification of their personal feelings, and must therefore be obnoxious to Buddha. Tha Uthang therefore sent a herald to the camp of his adversary suggesting a parley at a spot mid-way betwixt the two encampments.

Indra perceiving that his aid would be required for the adjustment of affairs, sent down P'hetsalukan who in one night sculptured and erected under a canopy in the plain, a marble throne.

Tha Uthang was on the morrow already seated on this throne, when the Ligorian arrived. The latter saluted the king of Siam and began to ascend the steps of the throne, in order to take his seat beside the king, but in doing so, his tiara fell to the ground from off his head. The soldiers replaced it—and Tha Uthang proffered his hand to assist him in mounting. But he had scarcely got seated when his crown again fell down. These accidental circumstances were considered by Thammasokka as ominous and convinced him that he was destined to submit to the supremacy of Siam. The boundaries were then fixed betwixt Siam and Lakhàn. The prince of the latter country then addressing the king said, your majesty may command my services, but as you are young and I am old and infirm, you cannot expect that I should personally attend at your capital. My successors however will pay you that homage, as a tributary. A treaty having on these preliminaries been concluded and sealed the forces separated and returned to their respective homes.

In absence as yet of any thing like a date, a supposition is all that we have to meet the deficiency. As Tha Uthang was confessedly *one of the first* Princes, if not the first king of Siam, the establishment of Ligor would appear to have been nearly contemporaneous with the separation of the Siamese from the Laos, thus allowing to Ligor an antiquity of somewhere about 1,000 years—this year being A. D. 847 or A. D. 757. On the contrary if Ligor was not conquered until the Siamese Government had fixed its seat at the apex of the gulf of Siam, then the antiquity of Ligor would not exceed 659 years. If we believe the Siamese legends or chronicles of Upper Siam as reported by Mr Crawfurd, and of Ligor as confirmatory in so far as the name goes of these, then we may assign nearly the same antiquity to the Governments both of Siam and Ligor.

Mr Crawfurd in his Mission to Siam, acquaints us that the Siamese informed him that the Buddhist religion was introduced into Siam from Camboja in the year of B. 1181 (or A.D. 638-9.)

This as before noticed is the era of Phriya Krék who was doubtless the first king of note, for he gave his name to this civil era. But we can scarcely believe that the Buddhist books and doctrines had lain dormant in Camboja after Buddha Ghosa's arrival there for the long period of about 208 years. With the Cambojan river before them, the Buddhist Missionaries, zealous as they then were in their faith, could scarcely have failed to penetrate into Laos.

Ligor since its conquest has greatly fallen off in almost every respect. Its oblong wall of brick work, about six hundred yards long by two hundred and fifty or three hundred broad, and formerly about twenty-four feet high, as Achong a well-educated Chinese who accompanied Burney's Mission to Siam and returned by way of Ligor, describes in a journal he gave to me of his route —is fast going to decay. In its vicinity he observed many old Pagodas or Temples to Buddha. Recollecting its former independent state it seems that the Court of Bankok is not desirous of raising it to such a level as might remind any ambitious governor of the fact. It is still however a Mu-ung Ek or Province of the first class. The Provinces of Siam are chiefly classed into three, the terms being derived from India, Mù-ùng Ek the 1st; Tho (or Do) the 2nd and Tri (or Teen) the 3rd. The late Rajah or governor of Ligor in his public correspondence with me styled himself, P,hra-na-ho-a Chau T,han *Chau Phriya* Nakhān Si (Sri) *Thammaraat* P,ho prasùt) The illustrious head or chief Lord of exalted degree, princely Lord of Nakhán (Ligor) the noble D,hammasoka Rajah a mighty personage.) But His Highness, bursting into a fit of laughter one day when he was giving audience in durbar in Keddah to Mr Ibbetson, the governor of the Straits, where I was present, said: this ceremonial and all these titles are very fine things here, but when I visit the Chaú

Chiuvit (*Lord of Life*), the Emperor in his Court at Bankok, I must elbow down like that Secretary of mine—pointing to a Siamese who was squatted with his feet under him and his elbows resting on the floor, his body being inclined at a very acute angle with it.

Amongst the divisions formerly annexed and still appertaining to the government of that province, Dalung or Thalung Chaiya, the northern frontier province, was and is now the key from the gulf of Siam to Junk-ceylon.

According to the Malayan annals the Siamese race had penetrated to the extremity of the Malayan Peninsula before the first Malayan colony from Menangkabow in Sumatra settled and built the city of Singhapura on that continent. It may have been about 150 years before the arrival of that colony, but we have no fixed data to go upon.

Now the Siamese, we may readily suppose, would not advance so far and yet leave unsubdued, countries in their rear. Ligor it would hence appear was a Siamese province in A. D. 1010 at the least, a date certainly anterior by 174 years to the colonizing of Keddah by Marong Mahawangsa.

The Siamese affirm that a large portion of the coast of Tennasserim was once subject to Ligor while the last was still independent, which is rendered probable by the Ligorians and Peguers being of the same race and country.

Whatever were the original relations which existed betwixt Siam and Keddah, it has been sufficiently proved by our author that from the period at the least of Rajah Bersiyang's disappearance, or perhaps rather from the date of his consort and Mantri's letters to the king of Siam, the chiefs or Rajahs of Keddah fell under the sway of that empire, and I find it ordained in the Undang Undang or written laws of Keddah, purporting to be merely an adaptation of the ancient laws of the Malays to that country, as follows:—

سورة فرهمبا افيارتي سڠكرم رام نقدي هري سلطان محمد رتن راج بودين ترسورين ترويروڠس فياچريي يودچريڠ داتڠ كفد فنهوا جوتان جوفيا سريڠ تمرات دتچل جاد مات ترياحت رتن راج كوس تبدي امفي فيريڠ براكرام فاهو جوفيا فكلڠ مگ اداله فرهمب مرفقت دڠن الوڠ ويسة فقدي فادق سريڠ مهاراج الوڠ بلت دان الوڠ فيفت سمبدي سريڠ ستي مكوة الوڠ بوكيت لڠكافي اوريڠ كايڠ انو٢ باوق بوڠا امس فيرق دان فركاسنن ماسق فرڠي جنجڠ فرسمه كباوه لوڠ تولي فربت سمدة برم بوفت فرا فوتي چويروهوا يڠ ممفياي مهليڠي امس دان ممفياي ڬاجه فوتيه دان ڬاجه فنيم ايكت عادت نڬريڠ جادي همب كاكنسيما.

"This is the address of the letter which the Keddah Rajah is to use

" when he sends the golden and silver flowers to the *Benua Siam.*"

"This letter in all humility from Apiarati Songhram Ram-
" pakdi Sri Sultan Mahomed Rana (or Ratan), Raja Budin
" Tersurin Tirwirwangsa Piya (Phriya or P,hraya) Chrai Buri.

To

" Pinahoa Chau Tan Chau P,hiya Sri Tamrat Dechak Jadi-
" amat Tiryahat Ruttun Rajah Kos-tabadi Ampi Piri Berakurm-
" nahoa Chau Piya Paklang."

The Siamese or rather Bali words here are mostly so corrupted that I shall not try to translate the whole. "I have submissively agreed with Aloang Wisat Pakdi Paduka Sri Maha-rajah Alo-ang Blat and Aloang Pipet Sumbadi Sri-sittiya Makota Aloang Yokkabat Lankapi and fixed on an Orang Kaya to convey the gold and silver flowers to Siam and their accompaniments to be submitted humbly below (the feet of) Long Tuli Parbat Somdet Barom bopat Pra-puti Chau-yo-hoa who owns the golden palace and the white elephant, and the Nim elephant, according to the insuetude of the slaves of the King Kakanta Sema &c."

The Keddah Rajah is writing it is supposed to the P,hra Khlang who is one of the chief ministers at Bankok. He styles himself Piya (or Phraya) of Chrai Buri, " the country of Chrai or Trai, while he calls the P,hra K,hlang a Chau P,hraya.

The Chau P,hraya take precedence at court, of those of the same rank or title who reside at a distance. But the title of Chau must be distinguished from *Chaau* which appertains to royalty, and its ramifications, although it is used also when describing a people collectively—thus Chau Thai the Siamese, Chau Phama the Burmans. The governors of the Mùang Ek or first class have the rank of a Chau P,hraya, of which there were at least eleven. I believe that although Ligor is a Mùang Ek, the present Rajah who succeeded to his father will not obtain the rank until his probation has ended favorably.

P,hraya is a title bestowed on governors of the *Múang Tho* (dò) or second class of provinces; and it is also given to first class envoys to foreign courts and to various other public officers.*

In this letter the customary gold and silver flowers, which may have ranged in value from one to ten thousand dollars, are requested to be humbly laid at the feet of Lo-ang tuli perbat somdet barom bopit Pra-puti chau yo hoa, the emperor of Siam.

The gold and silver flowers were only the fixed and periodical marks of provincial subjection. Keddah was at all times liable to much more grievous acts of servitude. She was always liable to be called upon for a quota of troops to assist the Siamese court in its wars with its neighbours and to keep up granaries and give grain, and other supplies, boats and other articles to Siamese armies acting to the southward, and its Rajahs were liable to be

* I beg to refer the reader to my paper on " the government of Siam" published in the T. R. A. S. No. VII 1831-1836.

called to court at a moment's warning as might suit the caprice or avarice of the court.

"The following is the style in which the Rajah of Keddah will "address the Rajah of Ligor:

سورت افيارتي سڠكرم رام فقدي سريسلطان محمد رتن راج
بودين ترسورين ترووير وڠس فياچري بوريء داتڠ سمفي فد تان
چوفيا سريء تمسكرة جاد دچوچي گمهي سوريا تبدي امفي
فيريء براكرم فاهق چوفيا لڬور سريء دهر موات.

"This letter is from Upiya Rati Songkram Ram Pak di sri Sul-"tan Mahomed Rutan Raja Budin Tirsurin Tirwir Wangsa *Piya* "*Chrai Buri*. (The *Piya* of Keddah.)

To

"Tan *Chau Piya* sri Tomsakrat Jadi dechochaikamhi Surya "tubdi ampi piri brakram, Paho *Chau Piya Ligor*. (The Rajah of Ligor) Sri Dharmoat &c. The remainder consists of a request that the gold and silver flowers &c may be transmitted to Siam.

But I think that if it be taken into consideration that the compiler of the Marong Mahawangsa was a Mussulman, and therefore interested in concealing any facts proving the vassalage of Keddah to Siam, it may be reasonably concluded that the son of Rajah Photisat went to the Eastern coast of the Peninsula on the invitation or with the connivance of the Siamese, and immediately became more directly subject to the court of Ayudia, than Keddah had already been, this last being held by its governors or Rajahs under a feudatory tenure. That they possessed now but a delegated power is sufficiently evident from the acknowledged fact that each successive Rajah could only exercise legitimate authority after he had been formally installed by a direct precept and proclamation by the Siamese court.

The border of Keddah alluded to was the north one and probably at near Purlis when the present route approaches the sea.

Sala means in Siamese, as derived from the Bali, a hall. From the place so called, came the name of the present stream called Sungei Sala, which winds through the grassy plains of Keddah. I penetrated in my boat near to the alleged site and reached it by a circuitous path through high grass with the thermometer at 90°. There was no vestige here of any buildings, but on returning I found on the top of Bukit Choras, a hill of moderate elevation, which almost overhangs the stream, the ruins of several square buildings which I believe to have been temples. They had been excavated by the Malays, and probably so to obtain the large bricks and blocks of lateritic rock of which they have been built. Sala or Mangwé Sala lay at some distance from the shore but appears to be much farther inland than at the period we are describing. This Sala was not quite upon the sea beach for Kalakom, varied his entertainment of the Keddah Rajah by "taking him to the sea shore."

The river which now goes by the name of Qualla Muda* is stated to have flowed into the sea for several miles at right angles nearly to its present course. The account is quite correct, for the old not altogether empty channel still remains. I will allude hereafter to the facts here related. There is yet left a passage wide and deep enough for boats The positive dependence of the Keddah Rajahs on the kingdom of Siam is here clearly displayed in the relative conduct of the Siamese general Kalakom and the Rajah Phra Ong Maha Photisat.

* It is a curious coincidence that Qualla is an African appellation for the embouchoure of a river.

THE ISLAND OF LOMBOK.*

By H. ZOLLINGER, Esq.

VI. RELIGION, MANNERS, LANGUAGES, LITERATURE &c.

Sec. 1. *Of the Religion.*

WE should perhaps say the "religions" of the inhabitants of Lombok, seeing that the rulers are Hindus and their subjects the Sassaks are none of them Mahomedans.

The Sassaks are not very zealous Mahomedans, and at all events are much less fanatical than their neighbours on the island of Sumbawa. This arises perhaps from Mahomedanism not having struck its root deeply, from the small number of priests, particularly hadjis, who are found on the island, and lastly from the Balinese being very tolerant, and never obstructing their subjects in their religion.

Very far from Mahomedanism making any progress on Lombok, it is on the contrary the religion of the Balinese which gains proselytes, and that for two reasons.

A Sassak who becomes a Hindu enjoys the same privileges as the Balinese. His possessions are free from taxation. Again, all Sassak girls who have been seized and purchased by Balinese become with their children Balinese, as we have mentioned in the preceding chapter. Hence it often happens that the whole family embraces the Balinese religion, and so it is constantly gaining some believers. Mr K. says that the contrary never occurs, that is, he does not know an instance of a Balinese having become a Mahomedan.

The Sassaks no longer know when and in what manner their forefathers became Mahomedans. It appears to me probable that the first Mahomedans of Lombok came from Sumbawa and gradually converted the inhabitants of Lombok, or that this was effected by Bugis who resorted directly from Celebes as commercial apostles. In any event the conversion appears to have taken place in a peaceable manner, and not by arms.

The religion of the Balinese on Lombok is entirely the same as that of the inhabitants of Bali. The worship, the temples, the calendar, the year, the months and their names, are all the same as on Bali. I have thus little to tell that has not already been said by Crawfurd, or in my article on Bali in the T. voor N. I., or in that of Melvill in the Moniteur des Indes. And as Mr Frederich has been for some time on Bali with the special object of studying the political and religious institutions of that island, we may expect much more careful and complete information than all that I could give here. I shall therefore only speak of some matters which relate in a peculiar manner to the institutions of the Balinese on Lombok.

* Continued from p. 344.

Four castes are known on Lombok, Brahmans, Shatrias, Wasiyas and Sudras. The first are divided into *Idas* or priests, who perform the religious services, and *Dewas* or descendants of priests, who do not perform any service. The first idá on Lombok is called *Pedanda*. The *gustis* are of the Shatria caste. To the third caste, that of the Wasiyas, belong the traders, the makers of weapons, and the goldsmiths (or *tukâng pândi.*) These two castes (shatrias and wasiyas) begin to mingle so much on Lombok that scarcely any distinction is now made between them. This perhaps arises in part from the Rajas being, like those of Karang Assem and Baleling (in Bali), derived from the Wasiyas caste. The cultivators, slaves &c. form the caste of Sudras. This caste is less numerous on Lombok than elsewhere, a circumstance which the history of the government of Lombok readily explains.

The castes may not intermix, with the above mentioned exception. The young Raja of Mataram, for example, wished to marry a daughter of the first dewa, Dewa Anum. To enable this marriage to be effected, it was necessary for the Dewa Anum to renounce his daughter, and drive her from his house, proclaiming that she was a wicked daughter. Not till then could the Raja unite himself with her. In consequence she now enjoys all the honours due to the wife of a king, but she has lost all the rights and honours of a dewa's daughter.

The Balinese of Lombok burn their dead. This is accompanied by very many ceremonies, which cost incredible sums of money. The poor, for this reason, often bury their dead, but always so that they can recover the bones should it ever happen that they can gather together enough of money to meet the expences of a cremation. The rich after death are embalmed, because months and even years often elapse before they are burned.

On Lombok wives may suffer themselves to be burned after the death of their husbands. They are not compelled to do so. Such an event very seldom occurs, and during my stay there was only a single widow who allowed herself to be krised. They have the choice of allowing themselves to be burned, or krised. The first is the more rare. The wives of the Rajas however must suffer themselves to be burned. When a Raja dies some women are always burned, even should they be but slaves. The wives of the priests never kill themselves. Having been present at one of these horrid spectacles I shall relate how it was conducted.

The gusti who died at Ampanan, left three wives. One of them resolved to let herself be krised in honor of him, and that against the will of all on both sides of her family. The woman was still young and beautiful; she had no children. They told me that a woman who, under such circumstances, suffered herself to be killed, had indeed loved her husband. She intended to accompany him on his long journey to the gods, and she hoped to be his favorite in the other world.

The day after the death of the gusti his wife took many baths; she was clothed in the richest manner; she passed the day with relatives and friends, drinking, chewing sirih and praying. About the middle of the space before the house they had erected two scaffoldings or platforms of bambu of the length of a man, and three feet above the ground. Under these they had dug a small pit to receive the water and the blood that should flow. In a small house at one side and opposite these frame works were two others entirely similar. This house was immediately behind the *bali-bali*.

At four o'clock in the afternoon men brought out the body of the gusti wrapped in fine linen, and placed it on the left of the two central platforms. A priest of Mataram removed the cloth from the body while young persons hastened to cover the private parts of the dead with their hands. They threw much water over the corpse, washed it, combed the hair, and covered the whole body with chàmpàkà and kànàngà flowers. They then brought a white net. The priest took a silver cup filled with holy water (called *chor*) on which he strewed flowers. He first sprinkled the deceased with this water, and then poured it through the net on the body, which he blessed, praying, singing, and making various mystical and symbolical motions. He afterwards powdered the body with flour of coloured rice and chopped flowers, and placed it on dry mats.

Women brought out the wife of the gusti on their crossed arms. She was clothed with a piece of white linen only. Her hair was crowned with flowers of the Chrysanthenium Indicum. She was quiet, and betrayed neither fear nor regret. She placed herself standing before the body of her husband, raised her arms on high, and made a prayer in silence. Women approached her and presented to her small bouquets of kembang spatu, and other flowers. She took them one by one and placed them between the fingers of her hands raised above her head. On this the women took them away and dried them. On receiving and giving back each bouquet the wife of the gusti turned a little to the right, so that when she had received the whole she had turned quite round. She prayed anew in silence, went to the corpse of her husband, kissed it on the head, the breast, below the navel, the knees, the feet, and returned to her place. They took off her rings. She crossed her arms on her breast. Two women took her by the arms. Her brother (this time a brother by adoption) placed himself before her, and asked her with a soft voice if she was determined to die, and when she gave a sign of assent with her head, he asked her forgiveness for being obliged to kill her. At once he seized his kris and stabbed her on the left side of the breast, but not very deeply, so that she remained standing. He then threw his kris down and ran off. A man of consideration approached her, and buried his kris to the hilt in the breast of the

unfortunate woman, who sunk down at once without a cry. The women placed her on a mat, and sought, by rolling and pressure, to cause the blood to flow as quickly as possible. The victim being not yet dead, she was stabbed again with a kris between the shoulders. They then laid her on the second platform near her husband. The same ceremonies that had taken place for him now began for the wife. When all was ended, both bodies were covered with resin and cosmetic stuffs, enveloped in white linen, and placed in the small side house on the platforms. There they remain until the time arrives for their being burned together.

It is always a near relation who gives the first wound with the kris, but never father or son. Sometimes dreadful spectacles occur; such was one at which Mr K. was present. The woman had received eight kris stabs, and was yet quite sensible. At last she screamed out, impelled by the dreadful pain, "Cruel wretches, are you not able to give me a stab that will kill me!" A gusti, who stood behind her, on this pierced her through and through with his kris.

The native spectators, whom I had around me, saw in this slaughter which took place before our eyes, nothing shocking. They laughed and talked as if it was nothing. The man who had given the three last stabs wiped his kris, and restored it to its place, in as cold blooded a manner as a butcher would have done after slaughtering an animal.

Only the wives of the more considerable personages of the land allow themselves to be burned, because this is attended with much more expence than krising. They then make a very high platform of bambu. The woman ascends after many ceremonies, and when the fire is at its greatest heat. She then springs from above into the middle of the flames. Mr K. thinks that they do not suffer much because during the leap they are stifled; and at all events the fire, strengthened by fragrant resins, is so fierce that death must speedily ensue.

I have already said that the Balinese are very tolerant. They hinder neither Mahomedans, nor Chinese, nor Europeans in the full exercise of their respective religions. The Raja of Mataram, however, has sent away the English Missionaries, who wished to establish themselves on the island. This he has probably done at the instigation of Christians themselves, as I have been told.

While I was on Lombok they were making every preparation for a great feast. This feast, called "Karia Dewa Yagna," is given in honour of all the gods of the Balinese, at very irregular intervals,—for example, once in 20, or 50, or 80 years. The Idas determine the period of the feast. The preparations were indeed extraordinary for such a small country as Lombok. The feast must last 49 days, of which the last 15 are the great feast-days. Unfortunately I was not able to remain, but was obliged to depart two days before the festival properly so called. They built an

entirely new town where the great ceremonies were to be performed. The rajas, gustis, idas &c, had each their house there. They made images of all kinds and sizes, in pasteboard and wood. On the last day of the feast they bring them in grand procession to the sea shore, and cast them into the sea under a salute of cannons and muskets and the noise of an infernal music. Every one receives and bestows presents, and above all the priests. They do nothing but dance, eat, drink and look at the *wayangs*. Every one speeds to the town of festivity and its environs. The Rajas had beforehand forbidden any cattle, poultry or other animals to be sold to the shipping from fear that during the feast want might be felt. Mr K. told me that the feast would cost the Rajas more than 150,000 florins, and that they would consume more than 30 piculs of gunpowder for the salutes during the processions. The number of animals that would require to be slaughtered to serve as offerings, and afterwards as food for the priests and the assistants, is almost incredible. The first offering of all is the rhinoceros which the Raja had received from the Government. This animal was killed the day after its arrival. They may not at these celebrations make any use of offerings of the flesh of an animal that has died a natural death. And because the first rhinoceros which was sent died soon after his arrival, the second one was killed immediately, lest the same event should recur. When the feast is ended they burn the town, which is only built for it.

Sect. 2. *Languages and Literature.*

There are two languages on Lombok, that of the Sassaks and that of the Balinese. They have almost nothing in common. A Balinese cannot understand a Sassak, and vice versa. There are however many persons who speak both tongues, and the Sassak chiefs in particular, almost all speak Balinese. Little Malay is spoken on Lombok. It is principally the Europeans, Chinese and Bugis who use this language. Amongst the Balinese and Sassaks there are few persons who can speak good Malay. The rajahs speak and understand it a little, and so do some other nobles of the country, such as *gusti gede* Raji, the *padenda* and his son, the *pembakkel* Nursiman, and the *pembakkel* Wierak at Ampanan.

The Sassak language has many words which are to be found in the Malay and Javanese, but it is probable that it has most agreement with the languages of Bima and Sumbawa. I shall annex a list of Sassak words to this article, which will be sufficient to show with which of the languages of the Archipelago it has the most relations.* When the Sassaks write they use Javanese characters, modified like those which are used for the Balinese. The Sassak chiefs only can read and write. The great mass of the population can do neither.

The Sassak language has also some peculiar expressions of

* This vocabulary is too long for insertion here, but we shall give an ample view of the Sassak language on a future occasion.—Ed.

respect and submission, which an inferior uses when he addresses a superior, but it does not consist of two or three dialects like the Javanese and Balinese.

The Sassaks have no original or national literature. They possess some works written on lontar leaves, in the *Bali.Jawa* language (see below) and in the character of these languages. They are historical or romantic books, translated from the Malay or Arabic. The *Ringanis* is the largest and most widely circulated. There are also the *Jabalkap* or the history of the *Emir Hamzah*, the *Labankara*, the *Suruti*, the *Tapsir*, the *Jatie Sokara* and the history of *Ratu Moka*. The books are rather scarce, and as difficult to procure as those of the Balinese.

The Balinese on Lombok, speak precisely the same language as that of Bali. On Lombok they call the *high* Bali "Bali Jawa", probably because it has more agreement with the high Javanese, than the common Bali, at least those gentlemen of Java who could speak the Javanese, assert that they could understand more of it when the Balinese spoke the *high* language, than that of the people. A third language, the *Kawi*, the sacred language of the country, is not spoken. The nobles and priests only can read and write it.

I cannot here enter into more particulars. The studies, which are at present being prosecuted on Bali, must lead to a thorough knowledge of the language of Bali and its dialects, as well as that of the Kawi, which undoubtedly is more diffused and better understood amongst the priests of Bali, than amongst the learned Javanese. Nearly all Balinese can read and write their language, even the people of the lowest condition, as well as the greater part of the women. The characters differ little from those of the Javanese. There are some more, which are not known on Java, and which appear originally to belong to the Kawi character.

Books are in great number, but an entire work is seldom to be obtained. It is very difficult for a stranger to procure these books. This arises principally from the belief, that they ought not to be sold, because by doing so people would bring upon themselves sickness and other misfortunes. They are rarely given in a present, because it is difficult and expensive to acquire them. Finally it does not happen frequently that a stranger can remain long enough on the island to procure transcripts to be made during his residence. Besides, the persons who can write best, such as the nobles and priests, are seldom copyists, not even for money.

The literature of the Balinese of Lombok is naturally the same, as on Bali. I may notice regarding this:

1st. The original literature of the country, or that which, although introduced from abroad, is so connected with the religion and the institutions of the country, that it must certainly be considered national. We have here, in the first place, books on the

mythology, the history, and the religious institutions which were probably first written in the Kawi, but of which at present translations exist in the Bali-Jawa. They date from a time, when all the elements of a work, whether it was taken from the mythology and religion, or from the history and ethics, were blended into one, because they had only one source, and one and the same aim.

These works are.—The Ramayana, Bratayudha, Arjuna Sastra or Wiwaha, Semara Dahana, Semara Sentaka, Sastra Manuwa, Agama, Adigama, Purwadigama, Dewagama, Slonkantar agama, Sarasa muschaya, Utara kanda, Wierata, Duita kalabaya.

I have not been able to ascertain, if the Maismarie, Tatua, Satmagama and Gamya gamana, four works of which Raffles speaks in his history of Java, are found on Lombok.

In writing these names I follow the pronunciation of the Balinese on Lombok. We must here mention the numerous Mantras, or more accurately the incantations of the Mantras, that is of conjurors or exorcists of evil spirits in case of sickness, war or other calamaties.

We have further the books of a legal character, such as the Kertas and Bassoaras, of which we have already spoken. Lastly they have books of a purely poetical nature. They are, like the foregoing, in common Bali. They are chiefly collections of Pantons, called *gaguritan* on Bali.

I have made enquiry if there are books on the history of Bali, of Lombok, or of the conquest of the last named island. They have always answered me in the negative. We now know however, that such works exist, at least on Bali.

2nd. The literature of foreign origin. It is very recent, compared with that which derives its origin from the Kawi; the books which belong to this literature are translations of Malay, Arabic or Javanese works, and mostly written in the common language or *low-Bali*. Their character is either historical, as in the *Cheritera deri pada Achmad, deri raja Mengatahan, deri Yussop*, and the *Malat Kediri* &c; or it is poetical, under three different forms, that is under the dramatic form for the Wayang, as the *Uchapan Putri*, the *Uchapan Malat* &c; that of the Kaurtan, that is to say, under the form of an epic or of a romance, as the *Kawitan Medain*, the *Ringanis* &c; and that of the *Gaguritan*, the pantons mentioned above. The original literature undoubtedly possesses dramatic sketches, of which the subjects have been drawn from the great epic of the Kawi. We must place in this division of the Bali literature the Warigé and the Tokuïm, calenders, which doubtless consist of the specification of lucky and unlucky days, the months, and years, and other similar subjects.

Sec. 3. *Some remarks on the usages and manners of the country.*

In the introduction to my sketch I have remarked that the houses on Lombok are built in the same manner as on Bali. The

Sassaks at present build like the Balinese, and they also divide their kampongs into square compartments, surrounded by a high wall of clay dried in the sun. There are not so many houses of clay to be seen in Sassak kampongs as in those of Balinese. The Sassaks build almost wholly with bambu. I have not seen a single missigit (mosque) on Lombok. This further shows, that the Mahomedans of Lombok are not very ardent students of their creed. Whether the Sassaks have always built their kampongs as at present, or whether they have learned that from the Balinese, will be difficult to determine.

The Balinese dress on Lombok in the same manner as on Bali, and the Sassaks nearly in the same way. For example, although Mahomedans, they have uncovered heads. The Sassak women differ a little in their dress from the Balinese. In the first place they do not bind up their hair with a piece of white cloth, like the Balinese, but go bareheaded like the men. Some wear a short *baju* like the women of Sambawa and Makassar, others have the bosom naked, or covered with a *sledang* of a coarse stuff, striped red and black in the length. The *sarong* is almost always of blue or black cloth.

The food of the people of Lombok differs in nothing from that of the people of Java. The Balinese, who may not eat beef, substitute for it pork. Both races eat buffalo flesh, goat's flesh, fish and poultry.

What immediately strikes an European, on his arrival at Bali or Lombok, is the considerable use of liquors by the inhabitants of these islands and especially by the nobles and chiefs. Above all they use brandy in great quantity, besides beer, all kinds of wine, especially sweet wines and liqueurs. I have never seen one of the nobles of the country refuse any kind of liquor. All who declined it, were people of the lowest order, for instance the coolies of Loyok. Even when they had burning thirst, they would neither take wine nor brandy. The gentlemen of Bali and Lombok seldom become intoxicated, while they are much accustomed to use a great quantity. I have never seen a single person of these islands dead-drunk. European liquors are naturally too expensive to allow the great mass of the population to purchase often or in great quantity. Only the principal chiefs and rich people buy them from time to time and frequently even in very considerable quantities. However they would rather ask them from the Europeans, and use that which in this way costs them nothing. Whenever it is possible, they always carry away some bottles with them; and you cannot do them a greater favor than to give them from time to time some stores of liquor as a present. Opium is forbidden to them by the rajahs, as I have noticed.

The public entertainments during the feast days are the same as those which take place on Java and Bali; wayangs and dances accompanied with music, which we all so well know.

The *angklung* is played there as on Bali and the western parts of Java. We find many male and female dancers by profession, for the most part slaves. But the dance is more national there than on Java. Every one can dance, and even men of the highest rank do not fear to amuse themselves with dancing. The son of the chief priest or *pendada* of the island is at present the best dancer in the country. The manners are very loose, especially amongst the Balinese. A woman who is not married, can without any disgrace being attached to it, sleep with a man. But if she becomes pregnant, the man must take her for his wife or concubine. Syphilitic diseases exist in direct relation with the number of public women on Lombok. The number of these last is very large. They are almost all slaves, and their masters are gustis or idas, and send them from time to time to Ampanan, to exercise their calling. They must pay half of their gains to their masters who frequently derive a very large income from this source, and at all events more large than honorable.

It must be evident that there is no limit to the festivities and ceremonies on the occasion of a birth, marriage or death. But every one knows, that even on Java it is difficult, to ascertain all the usages and practices in fashion on such occasions. There are such superstitious or ridiculous ceremonies, that the natives themselves are ashamed that a stranger should see them. It is still more difficult to obtain a correct description of what takes place here, and to know in what such usages consist, and what they mean. Mr K. himself, who has been so many years upon the island, and who speaks their language so well, knows very little about this subject. It is apparent therefore that I could gain very little information regarding the usages, feasts and ceremonies, during a two months' residence and when I was obliged to communicate with the natives by means of interpreters. The people of Lombok are neither more nor less superstitious, than all the other people of the Archipelago. It is the Rinjani especially, which makes an impression on the people, on account of the bad spirits which reside upon it. My travelling companions for example told me not to shout upon the mountain, because the bad spirits would become irritated, and not to take any stones from the ground, because they would resent it and play us some bad trick. Whoever wishes to approach the Segara Anak must be blessed, fasting and have said his prayers, and be clothed in white. As they approach it, they must notice what appearance it presents to them. The more lengthened it appears to them, the longer time will they live. If it looms broad, they will quickly die. All these ideas are found however over all the Archipelago, round the great volcanoes, and in spite of all modifications which they have undergone, through time or local circumstances, they are all based upon the belief of a supernatural and malevolent power which

causes and regulates the working of the subterranean fire. No religion, not even the Christian, will root out these fixed ideas from this people. Impressive phenomena, like volcanic, sound louder than all reasonings in the ears of uncivilized and timid men.

SOME ACCOUNT OF THE TRAI PHUM.

By the Revd. J. TAYLOR JONES.

ON previous occasions I have intimated an intention of giving you some account of the Budhist work, much venerated in Siam, called *Trai Phum*. It is not an original work, received among the immense collection of canonical Budhist books called *Trai Bidoh*, (in Burman *Bedegat*), but a compilation made under the following circumstances, as we learn from the introduction to it.

In the Budhist era 2326, (A. D. 1784, 67 years ago), His Majesty, the grand-father of the present king of Siam, in the presence of his nobles and retinue proposed a series of questions to the Chief Hierarch, priests and learned men, some of which they were able to answer, and some they could not answer. Whereupon His Majesty gave directions to the chief priest and his associates and to the scribes of the kingdom, to make examination of the sacred Pali records and the commentaries that had been written upon them, and compile a work upon the topics brought forward, making the treatise conform to the authorities consulted. Hence a convention was held by *Phyá Phot Chana thi bodi, Luang Siri wora wôhan, Luang Wichian barichá, Luang Methá thi bodi, Nai-Somanat, Nai-Sombún Nai-Ratana, Nai-Mahán, Nai-At*, 9 persons who had studied under the most eminent teachers, (whose names are given), and they devoted themselves to the examination of the various sacred books, among which were the following, viz:—

Sárátthipani dika
Winai, with its commentaries,
Chatmak' omanikai
Loka pant'án
Chakrawala thipani
Panchatidiká
Panchak'ati
Lokaya thipakasán
Sára sangkaha sòthaka kú
Sombin tha mahá nithán ni bátr
Atha sálini
Sa mòha wi nòta ni
Loka sant'án banyati.

from which they extracted and disentangled the various topics and reduced them into this treatise, called *Lokâ winichaiya katha*, or *Trai Phum*, i. e. account of the 3 Worlds. This has been done to awaken a deeper interest in the minds of all who may listen and cherish a reverent regard for the Budhist faith.

So far the introduction; it bears on the face of it the *profession* of being a correct representation of Budhist views.

The king by whom it was authorized was a zealous Budhist;

the persons selected to accomplish the work were chosen because of their supposed familiarity with Budhist records and were specially directed to examine those Records in the Bali or Budhist sacred language;—all of which circumstances cannot but be looked upon as *prima facie* evidence that the work will treat of Budhism as it is and is found to be in its own Records—and, therefore, reliable as a testimony in regard to the general sentiments of Budhists. Attention is called to these facts, because, to avoid the charges which are hence made against Budhism, the authority (not the authenticity) of this work is frequently denied by many of the shrewder Budhists in Siam.

The work itself is then commenced by a formula of worship in the Bali language—the expression of a desire that the authors may be preserved from all harm while prosecuting their work. There is noticeable in it a peculiarity which characterizes all Budhist services, viz, the *want* of invocation or prayer, inasmuch as Budhists recognize no Being to whom such might be addressed with any hope of effect. This formula expresses an act of deference to Budh, his Law, (dherma) and the priesthood or confraternity (Sangka.) This act of deference is three-fold.—1st with prostration of body, till the 5 members (head, 2 elbows and 2 knees) touch the ground—2nd with utterance of language—3rd with consent of the mind. All are meritorious, but the second more so than both the others combined. The *merit* that emanates from such services is uniformly and necessarily followed by good fortune. Hence religious merit and good luck are essentially synonymous.

In the utterance of language, the praises of the favor of Budh is made a prominent part. *Budh* is not a name given by parents &c., but one of condition. Any person or animal whose efforts are continuously directed to the accumulation of religious merit will be successful in those efforts, and that success will be manifest by a gradual rising in condition and knowledge through successive transmigrations, till the knowledge become universal—*Sappanyu Yán*, then the aspirant becomes necessarily *Budh* i. e. knowledge, or concretety, the Knowing One. At the same time all impure affections are extinguished, and in this state all things are viewed with utter indifference—there is no love, no hatred, no joy, no grief, &c. Those who have reached this state, are in it now, or will attain it hereafter, are stated to be more numerous than the sands of the mighty ocean.

If any person will meditate upon and recount the *favor* of any such Budh, the *merit* of the act will preserve him from each of the 4 Great Hells for 100,000 *Kalpas*.

Here a Bali quotation is introduced—"Let some mighty man live a Kalpa—have a thousand heads—each head a hundred mouths—

each mouth a hundred tongues—all employed through life in recounting and praising the favor of a Budh—still his work could never be completed."

To attain the state in which one may properly be called a Budh, one must cherish aspirations and make endeavors to lay up religious merit during 20 *Asangkhaya* and 100,000 Mahá Kalpa, then placing himself upon the sacred Banyan-tree, he there attains the state of a complete Budh. The meaning of *Asangkhaya* and Maha Kalpa are to be explained in the sequel. When the last Budh reached this state he proclaimed that he would leave his Institutes, amounting to 84,000 sections, for the instruction of his followers—and it would be as though they had 84,000 Budhs to teach them. These should exceed all the teaching as the footprints of the elephant exceed the footprints of all other animals. All things sublunary were subject to *change, suffering,* and *incapable of appropriation.* Utter extinction, *Nipphan,* was the *chief good*; by meditating upon and following Budh's teaching that *chief good* would be attained.

Considering these facts, the compilers of this work have brought forward and explained a portion of Budh's teaching, let no one venture to reject or censure it. This portion relates to the 3 worlds comprehended in a *Chakrawala.* A *Chakrawala* embraces—1st Mount Meru—2nd, 4 Continents—3rd, 2,000 islands—4th, the mount which surrounds the whole as a wall.

Such Chakrawala are subject to periodical destruction by *fire,* by *water* and by *wind.* In a series of 64 regular destructions, the order is as follows, viz. seven times by fire and once by *water*; this order is repeated seven times, and then follows seven more destructions by fire and one by *wind.*

Such Chakrawala, or systems, are regarded as innumerable; a celestial being is supposed desirous of ascertaining their limits; he starts with the velocity of an arrow projected by the mightiest archer and reaches system after system every step for a thousand years, ten thousand, a hundred thousand times 10 millions of years, but finds no limit. When the above destructions take place the effect is limited to a hundred thousand times 10 million of systems—and the restoration which follows is to the same extent. But, as in the burning of a great city, where the conflagration rages for many days, some habitations burn first, others at various intervals in succession, or simultaneously, so here, there may be intervals of a year, 10 years, 100 years, or 10,000 years between the burning of the first and the last *Chakrawála.*

The process of this destruction by *fire* is thus narrated; all rains and dews cease, as a consequence vegetation withers; this withering process continues 100, 1,000, 10,000 or 100,000 years;—then a second sun appears, day and night cannot be reckoned, for when one sun sets, another rises—there is no cessation of the sun's blazing beams, with no cloud or mist to moderate their glare.

After a long but indefinite period, all the rivers large and small, are dried up, except the 5 pre-eminent ones, Ganges, Yamuna, Irrawaddy &c. After another long interval of years, a third sun bursts forth and these 5 great rivers are evaporated. This 3rd sun neither rises nor sets, but remains permanently fixed in the sky with all its splendors. This continues for innumerable years till a fourth sun appears, when the seven great Lakes are dried up, and then the waters of the ocean, whose depth is 84,000 *Yochana* (in Siam, a yochana is reckoned as little less than 10 English miles) is evaporated till it can be fathomed by seven lengths of a palm tree, then one length of a tree &c. till it is only ancle deep—and when a fifth sun appears the whole ocean dries, not an inch depth of water is left. On the appearance of a sixth sun, a dense smoke spreads over the whole 100,000 times 10,000,000 of *Chakrawala* like the smoke prevading a brick kiln, and the outburst of the 7th sun enwraps the whole in an "ocean of flame."

The manner in which this is effected is more particularly described thus; the sea contains 7 classes of fish, 800, 900, and 1,000 *Yochana* (or 8,000, 9,000 and 10,000 miles in length.) When the waters of the ocean are exhausted, these fish die, their oil penetrates the whole dry mass of the world and facilitates the consuming process, till nothing is left on which the element of fire can operate, and vacuity and darkness reign through the immense ruin. From the time rain and dew ceased to fall till this ruin is complete is one *Asangkai. Asangkai* is also defined as a period of years represented by a unit to which are added 168 cyphers!! The destruction of worlds by *water* and *wind* are similar, with the necessary modifications on account of the different elements.

It will be perceived that all reference to any personal or divine agency in these transactions is carefully and wholly excluded. So in the reproduction of the systems destroyed, the account of which is as follows: There falls a rain which is to re-establish the systems destroyed. At first it is exceedingly fine like finest drops of dew. These drops increase to the size of a mustard seed, a coriander seed, a pea, a fathom, a palm tree, a yochana, 10 Yochana, 100 Yochana, 1,000, 10,000, 100,000 Yochana, until the space of the 100,000 times 10 millions of Chakrawala is filled;—then the wind from beneath and around combines the water into masses, like the water in the leaves of a lotus plant. A substance is gradually formed in this water, as a sediment is found in a glass in which pure water has stood for a season. The *cause* of the destruction of the world was the *demerit* of living beings, and the *cause* of their restoration was the *merit* (religious) of living beings.

[In Budhism religious *merit* and *demerit*, or guilt, are predicated of all that have life, celestial genii, men, elephants, down to gnats and worms.]

The first inhabitants of earth are beings descended from higher regions to which the destructive fires had not extended. They

were not distinguished into sexes, as male and female; luminous in themselves, they needed no sun or moon, and had the power of traversing the aerial regions unimpeded, and were happy for a long period, till one of the number became enamoured of the *relish* of earth, of which he partook and its flavor penetrated his whole system; and at his recommendation, all followed his example, became perverted, lost their luminous dress, and impure passions developed themselves. In these circumstances darkness supervened and they were filled with fear. But soon a sun 50 yochana in circumference arose and diffused his rays upon them, and their alarm ceased. When the sun disappeared, the moon, 45 yochana in circumference, arose as if aware of their desire and come to fulfil it. Then also appeared the stars; on the same day on which the sun and moon appeared, there appeared also the great central mount Meru, the mount of the Chakrawala &c.

An account of these, and the celestial and infernal regions connected with them, must be deferred to a subsequent communication.

ABSTRACT OF THE SIJARA MALAYU OR MALAYAN ANNALS WITH NOTES.*

By T. BRADDELL, Esqre.

14*th Annal.*

It is related that the King of Majapahit died without male issue, and his daughter Radin Gala Wi Casoma was raised to the throne by Pati Gaja Mada. A toddy maker one day amusing himself on the sea found a child afloat on a plank. The boy was not yet dead and on being taken home soon recovered, and informed his preserver that he was the son of the Rajah of Tanjong-pura, the great great grandson of Sang Mutiaga, who was the son of the king who descended from the Bukit Sagantang Maha Miru and that his name was Radin Krana Langu. He further informed the toddy maker that he had two brothers and a sister, that one day he went out with his father and mother in a boat, that the boat was capsized and he got hold of a plank by which he was enabled to preserve his life.

The Queen of Majapahit remained long unmarried, till at last people said that the prime minister wished himself to marry her. It was however at last arranged that she should choose a husband from among the young men of Majapahit. Accordingly on an appointed day all the young men were assembled. Radin Krana Sangu was chosen by the queen for her husband, and was in consequence appointed Bitara of Majapahit, under the title of Sang-aji, Jai Naarat. When it became known that the new Bitara was a son of the King of Tanjong-pura, ambassadors were sent from all parts of Java to congratulate him on his succession. In due time the Bitara was presented with a daughter Radin Gala Chandra Kirana, whose beauty was afterwards celebrated far and wide. Then many Rajahs sought her in marriage, but her father refused her hand to all, till at last on the fame of her beauty reaching Malacca, Sultan Mansur himself, attended by his most celebrated nobles and champions, came to Majapahit to see the beautiful princess. Among the attendants of the Malacca King were the Kings of Indraghiri[1], Palembang[2], Jambi, Linga[3], Tungal, and Mengajuk[4] with the Lacksamana,[5] Hong-tuah and 8 other celebrated champions. On his arrival at Majapahit, Sultan Mansur was received with great distinction by the Bitara and placed above that sovereign's own brothers, the Kings of Tanjong-pura and Daha, and on becoming better acquainted it was determined that he should receive the princess in marriage. Mansur Shah remained some time at Majapahit after the celebration of his nuptials and then set out to return home. Before starting, Tun Bija Sura had been sent to beg Indraghiri[6] from the Bitara, and his request was so readily granted that the king advised Hang Tuah, who

* Continued from p. 458.

had greatly distinguished himself at Majapahit, and had gained the Bitara's favour, to go and ask for Siantan[7]. Hang Tuah accordingly addressed his request to the Bitara and it was granted; for this reason it is that the rulers of Siantan till this day are the descendants of the Lacksamana.

On his return to Malacca the king gave his daughter, Putri Bacal, in marriage to Rajah Merlang of Indraghiri, and of this marriage Rajah Nerasinga, called Sultan Abdul Jalil was born, but Rajah Merlang was not permitted to return to Indraghiri.

Sultan Mansur Shah had by the Princess Radin Gala a son named Radin Galang, and how many sons had he by his first wife the daughter of Sri Nara de Rajah, and besides these he had two daughters Rajah Maha Devi and Rajah Chandra. He had also offspring by his concubines, and by his wife, the sister of Pasuka Rajah, he had a son Rajah Houssain[8] who afterwards married Tun Nachna the sister of Tun Tabin. Hang Tuah had been wrongfully accused of seducing one of the female of the palace, and the king ordered Sri Nara de Rajah to put him to death. The Bandahara, not thinking the Lacksamana guilty, considering that he was not a common man whose loss would be easily replaced, neglected to put his orders into execution, but had Hang Tuah concealed in a distant village and reported to the King that he was dead.

NOTES TO 14TH ANNAL.

1. *Pati Gaja Mada.*—Pati is a Javanese term which means prime minister. Judging by Sir Stamford Raffles's history of Java, the chief events described in which, he says, are derived from 3 distinct authorities, and therefore the more likely to be correct, the names used by the annalist are taken at random, as the Pati Gaja Mada was minister to the king who attacked Singapore under Vicrama Vira 150 years before the date here assigned; the other names appear in like manner in the different Javanese kingdoms from 200 to 1,000 years previous to the dates referred to by the Malayan writer.

2. *Indraghiri.*—To the North of Jambi;—Jambi to the North of Palembang, which is opposite the island of Banka.

3. *Linga,*—is almost a perfect trinacria,—it is volcanic, conical and cleft and thus combines 4 Hindoo mysticisms, the explanation of which in addition to its Hindoo name, will form a long chapter for any one willing and able to undertake that work. An additional feature is that the line passes almost through the centre of the island.

4. *Tungul Mengajuk.* I cannot state what country is referred to under this name, which appears to be descriptive:—Tungul has several meanings as sole, single, the stump of a tree, to draw off, to remain, dwell &c, and again a banner or flag, Mengujuk means to excite, challenge &c.

5. The celebrated champion Hang Tuah called "the Laksamana," must not be confounded with the Laksamana of the Portuguese writers, as the latter lived several generations after the first who accompanied king Mansur Shah to Majapahit.

6. This appears singular as we are told above that the Rajah of Indraghiri attended Mansur Shah with other tributary Rajahs, when he went to Java.

7. *Siantan.*—The northern group of the Anambas islands.

8. *Houssain*—Hasan, Hossein, are all derived from Haasn, good, beautiful.

15*th Annal.*

Now the King of China hearing of the greatness of the kingdom of Malacca, sent an embassy conveying a pilu (prahu) deeply laden with needles, silks, cloth of gold, with other remarkable

and curious articles, to be presented to Sultan Mansur Shah, together with a letter, in which that prince was informed that his Chinese Majesty had heard of the greatness of the Malacca king and on that account, and as being also a descendent of Secunder Zulkarneine, he desired to cultivate his friendship and attachment; —that the King of China was the greatest king on earth, that his subjects were innumerable, that there was a house and family in China for each needle sent in the pilu's cargo &c. &c. The letter was addressed "from the sandals of the feet of the King of Heaven to be placed above the diadem of the King of Malacca."[1]

When the King of Malacca heard the letter read he smiled and ordered the Chinese pilu to be unladed of the needles &c. &c. and loading it afresh with sago grains, sent back to China a son of the Bandahara Peduka Rajah, bearing a letter in which the number of the Malacca subjects was compared to the number of grains of sago in the pilu. The Chinese King received the ambassador very graciously and was much pleased with his letter. On the ambassador preparing to return home he was asked if the Malacca King could not come to China in order that he might receive the Princess Hong-li-po in marriage, but was informed that the King of Malacca could not leave his kingdom, as it was surrounded by enemies who might taken advantage of his absence. This being the case the ambassador suggested that the princess should be sent to Malacca to be there married to his master. The king agreed and ordered a fleet to be prepared, which was placed under the command of a high Mantri Di Po, and on which the Princess Hong Li Po attended by 500 of the most beautiful daughters of the Chinese nobility embarked and set sail for Malacca.

On the arrival of the princess near Malacca, Sultan Mansur advanced to Pulo Sabat[2] to receive her and was agreeably astonished at beholding the transcendant beauty of his Chinese bride. After being converted to Islamism, the nuptials of Hong Li Po were celebrated with great grandeur and in due time a son named Peduka Meimat[3] was born, followed at a later period by another who was named Peduka Sri China who begot Peduka Ahmed and he Peduka Yusuf.[4] The 500 Chinese ladies who attended the princess, were, after being converted to Islamism by order of the king, located on a mount in Malacca where they continued with their descendants to reside, so that the mount from this circumstance was called Bukit China.[5]

When the proper season arrived for sailing to China, Tun Talani and Jana Petra were sent to accompany the Chinese ambassador on his return home. On their passage a violent storm arose and they were driven on the Coast of Bruni.[6] When the Sang Aji ot Burné heard of their arrival in his dominions, he sent to invite them to court, where they were entertained and shortly after sent home to Malacca, bearing a letter from the Rajah of Bruni ad-

dressed "the observance of his Majesty the younger brother, to the footstool of his majesty the elder brother" Tun Talani and Jana Petra bearing this letter were rewarded on their arrival at Malacca.

Di Po and the other Chinese on their arrival in China presented the letter of the king of Malacca, which gave great pleasure to His Chinese Majesty, but 2 days afterwards he was seized with a complaint[7] which none of his physicians could cure, till at last an old Doctor recommended the water in which the King of Malacca had washed his feet and hands to be used internally and externally, and on this being procured by means of a new embassy to Malacca, the king quite recovered, his disease having been a punishment for receiving an obeisance from the King of Malacca as from an inferior. It became the custom from that time forward for the Chinese kings to carry on their communication with Malacca on a footing of equality.

NOTES TO 15TH ANNAL.

1. It is evident from this address that Malacca, even by the annalist's own showing, was inferior to China, not to speak of the Menangkabow division of the empire of the world into Rome, China and Menangkabow, 3 equal empires, and it was never pretended that Malacca was equal to Menangkabow. It is deserving of remark that Menangkabow is not once mentioned in these annals after the settlement there of Sangsapurba, except as giving origin to the kings of Siak and Campar.

2. *Bukit China.*—Chinese Mount. This is said to be the origin of the Chinese population at Malacca, but it is probable that Chinese visited Malacca from the time of its foundation, for purposes of trade, and as we find in all the countries in the Archipelago, immigrants of different nations established themselves in one spot to which their name was attached, as the Campong Kling, Campong Jawa, C. Ache, C. Awa, C. Siam &c. &c. It likely that the locality fixed on by or for, the Chinese, derived its name in the same manner and not as related by the annalist, as it may reasonably be doubted whether the 500 Chinese arrived in the formal manner related by him. Malacca has for many generations been a favorite spot with Chinese. We find them at Singapore and Pinang solely occupied in the pursuit of wealth and without any ties binding them to these places, where they go and come, as suits their fancy or convenience, but to Malacca they are bound by local ties of long standing.

There is a large population of Chinese who have made that place their home and have ceased to retain any connexion with their fatherland; at Malacca they are born and to Malacca they look with longing eyes as a home to which, after the active portion of life is spent in mercantile or other pursuits, chiefly at Singapore, they hope to return, to spend the remainder of their lives in the enjoyment of the fruit of their labours. I have been informed that the style of living among the Chinese of Malacca is totally different from that seen at the other two Straits Settlements, that they inhabit palaces and enjoy luxuries unthought of by them while engaged in the pursuit of wealth at Singapore and Pinang.

3. *Meimat.*—Probably a contraction of Mehomet, or perhaps Méimánát, fortune, prosperity.

4. *Yusuf.*—Joseph, Hebrew, increase, 30, Genesis 24 "and she called his name Joseph, and said the Lord shall add to me another son."

5. *Brunéi.*—This is the first notice of Borneo, and we find the ruler of the country a Sangaji, most probably subject to Java, at any rate by the style of his letter—"The *sambah* of the younger brother to be laid below the feet of the elder brother" he did not consider himself as the equal of the Malacca king.

6. This complaint is said to be a very common one in China, the name is unfit for ears polite in English. I think it is known to the faculty as *Scabies.*

16*th Annal.*

It happened that Hang Casturi formed a connexion with one of the ladies of the court, and one day on being observed going to

visit her, the king and all the rest of the inmates left the palace, which was instantly surrounded by the guards. When Hang Casturi found he was discovered and surrounded without hope of escape, he shut all the doors and windows, murdered his paramour, and prepared to sell his life dearly. The king ordered the palace to be attacked, but as Hang Casturi was a man of great strength and courage no one was willing to risk the first encounter. Seeing this the king regretted the absence of Hang Tuah and was soon informed that that champion was alive and would appear if promised a pardon (see end of 14th annal.) The king said he would pardon him although his faults were greater than Mount Kaf.[1] Hang Tuah soon appeared, but was weak from long confinement. After receiving a creese from the king he advanced to meet Hang Casturi; the combat lasted long and appeared of doubtful issue. Hang Casturi, several times, on being appealed to, allowed Hang Tuah to recover his weapon, which had been disabled by sticking in the walls and doors of the room, but at last Hang Casturi's weapon stuck in the wall and Hang Tuah stabbed him through the back, paying no attention to his appeals for equal indulgence to that granted to himself. Hang Tuah presented himself before the king and was rewarded with the title of Lacksamana, and to him was intrusted the charge of bearing the sword of authority in place of Sri Bija de Raja. The body of Hang Casturi was thrown into the sea, and his children and wives put to death &c. To Sri Nara de Rajah was at this time given Semang Ujong and the rulers of that place are descended from him. The king did not wish to enter his old palace after the transactions connected with the death of Hang Casturi and ordered another to be built, which orders were carried into effect by the Bandahara and a most splendid palace &c. &c. was built, but before being inhabited many days, it was burned to the ground and part of the valuable royal property, including the lion throne of Sang Nila Utama[2] was destroyed. Another palace of still greater grandeur was in consequence ordered to be built and completed in a month. Sri Nara de Rajah now fell sick and summoned the Bandahara Peduka Rajah in order to place his children under his charge. He informed the Bandahara that he had 5 chests of gold in his possession, each of which required two men to lift[3] and that he had five children among whom he wished his property to be divided. After Sri Nara's death his children resided with the Bandahara, and one night, as that chief was going out, on passing the verandah where Tun Mutahair one of the children slept, he observed his head to be encircled with a halo of light which extended towards the heaven and soon disappeared. On seen this the Bandahara was instantly struck with the idea that this boy would be a greater man than himself, but that he would have an unfortunate end. The Bandahara continued to provide necessaries for the children of his departed friend, but that no one might open or abstract

from the 5 chests of gold, he had them covered up with tin.[4] In addition to Tun Tahair and Tun Mutahair, Sri Nara had another son Tun Abdallah who was exceedingly vain. It is related that he would occupy three days in paring his nails and if riding in a sunny day, he would be engaged in adjusting his dress by his shadow cast on the ground. Tun Mutahair and Tun Tahair at last grew up and were capable of managing their own affairs. Accordingly one day they went to their guardian and represented to him the propriety of their being now intrusted with the property left by their father, that is a chest of gold for each of the five children. The Bandahara refused to surrender the gold to them at present, saying "it is true your father left each of you a chest of gold, but it is in my possession now, and I will not give it to you, but if you wish, I will lend each of you 10 taels, in order that you may commence to trade and gain experience", the two brothers agreed to this and taking their 10 taels departed. About a year afterwards they returned with the 10 taels in order to repay their debt. The Bandahara asked them what profit they had made, and they said in addition to paying their expences they had each been able to buy a slave. On these slaves being brought to be inspected by the Bandahara he expressed his satisfaction, and advised his two wards to treat their slaves well, and further not to return the 10 taels as it was their own, and now (being assured of their prudence and ability to manage their own affairs) he delivered to each his inheritance, a chest of gold. Tun Tahair was appointed Panghulu Banderi with the title of Sri Nara de Rajah and Tun Mutahair was made Tumongong [5] with the title of Sri Maharajah and Tun Abdallah received the title of Sri Narawangsa.

NOTES TO 16TH ANNAL.

1. *Mount Kaf.*—Is the fabulous mountain which according to oriental cosmographers surrounded the world (apparently to prevent those at the extremities from falling off,) but since the science of geography has made some progress in the East the name has been confined to Mount Imaus to the East, and Mount Atlas to the West. The Genii, a race intermediate between angels and men, produced of fire, are supposed to have inhabited the earth for several ages before the birth of Adam, and to have been governed by kings, all of whom were called Soleiman (Solomon.) They fell into a general state of depravity and were driven into remote places by Eblis (the fallen angel) and such as remained in the time of Caiumeras, the first of the Peisdadian dynasty of Persia, were by him driven to Mount Kaf.

2. This lion throne, if such existed, must have been made by Sang Nila himself, as all the Royal Paraphernalia, which his father Sangsaburba had given him, was thrown overboard on the passage from Bantan to Singapore.

3. *Two men.*—Allowing 100 lbs, in an unweildy box, as a weight for two men, we have 500 lbs at $15 an ounce or 120,000 dollars, which is not by any means such a large sum as many Arabs and Chinese have accumulated in latter times under British rule.

4. In the original "detuáng inia timah," poured out melted tin, as if the boxes were laid in pits and melted tin poured in till they were surrounded and completely imbedded in that metal.

5. *Tumongong.*—A high officer of state to whom the superintendence of internal police matters is intrusted.

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AND

EASTERN ASIA.

ETHNOLOGY OF THE INDO-PACIFIC ISLANDS.

By J. R. LOGAN.

LANGUAGE*.

Chap. III.

Sec. 1*st.* COMPARATIVE CHARACTERISTICS OF EACH GROUP.

VI. WEST INDONESIAN.

OUR preceding remarks have anticipated all the leading characteristics of the W. Indonesian languages as a whole. Their chief peculiarity consists more in what they want than in what they possess, for they have few traits that are not found in the more eastern languages, while the latter have many striking features, both in structure and ideology, that are unknown in the West. All the formatives that distinguish the W. Indonesian from still cruder systems appear to have been derived from a language the structure of which is best preserved in N. Indonesian. Of all the Oceanic groups it has the least pretension to represent an original and distinct system of development. It has every appearance of being the result of the blending of a formative system like that of N. Indonesian and a phonology like that of E. Indonesian, with a predominating and comparatively conso-

* Continued from p. 243. Absence from Singapore and sickness have prevented the earlier continuation of this paper.—J.R.L.

nantal one, the crude ideology of which could only be impressed with the simplest forms of N. Indonesian. It is probable that languages in which the latter element was much stronger once existed in W. Indonesia, for the Javan in some respects approximates more to the Philipine ideology than the Sumatran languages, while the latter are less remote from it than the proper Peninsular. But it is not conceivable that the simpler Peninsular and Sumatran languages, or even the Malay, ever thoroughly possessed the elaborate Philipine system of composite formatives with its time flexions. The Malay may have been preceded in Sumatra by languages more Philipine in their ideologies and may have derived much from them, but it belongs fundamentally to a far lower development.

The W. Indonesian languages are much more consonantal than the Polynesian or E. Indonesian, and although some are more vocalic than others, none exhibit any tendency to the purely vocalic syllabification or the elision of the consonant between two vowels, which frequently occur in the former and in some members of the latter.* As in Polynesian and the least cohesive languages of E. Indonesia, words, when joined in sentences, maintain their phonetic integrity and independence, and are not subjected to contractions and permutations. Almost the only structural changes that take place are those that attend the prefixing or postfixing of the inseparable particles, which sometimes displace or change the initials of the word, and almost invariably cause the accent to shift forward, in obedience to the law which places it on the penultimate.

The phonetic elements are nearly the same in all the W. Indonesian dialects, but there is considerable diversity in the force and tone of enunciation and in the vowels that are most affected. With the exception of the cultivated Malay the W. Indonesian languages possess, in different degrees, a strongly articulated and aspirate phonology, the majority being also guttural and nasal. The Javan retains much of this, and the Bawian, Maduran and many of the languages of Borneo closely resemble it. The inland languages of the Malay Peninsula, and the ruder Malay both in the Peninsula and Sumatra, all approximate to the same character. It is evident from this that the primitive phonology of the present W. Indonesian languages greatly differed from that of the E. Indonesian. It has in many localities and dialects been much softened, chiefly through the influence of the more ancient Indonesian phonology, now preserved in its purity in the East only. The tendency of the cultivated Malay to soft and smooth sounds has been progressive, for in modern times we can trace the rejection or softening of the strong initial aspirate and the final *k*, while

* In these remarks we leave out of view the E. Indonesian languages of some of the islands west of Sumatra. The vocalic and contractive tendencies observable in them slightly affect many W. Indonesian languages, and some more than others.

other final consonants, such as *s*, are also sometimes rejected or transmuted into vowels.*

The stronger phonologies are chiefly distinguished from the weaker by nasal, aspirate and guttural sounds, and combinations of consonants and vowels. To these the Simang and Javan add strongly palatal or cerebral forms of the dentals *t*, *d*, and lighter palatals occur in some of the other languages.

The vocalic finals are frequently *o*, *e*, and compounds, *-ai*, *oi*, *ui*, *ae*, *oe*, *eu* &c. The softer phonology transmutes the latter into pure vowels, and replaces *o* and *e* by *a*. The initials are aspirated and nasalised in some of the ruder languages, and the more refined shew evidences of having, in earlier stages, possessed a similar tendency. Initial *ñg* is rare in the Peninsular and Sumatran, but frequent in the Javan and Borneon groups.

The labial aspirates *f*, *v*, are wanting in all save Nicobari, the E. Indonesian languages of the W. Sumatra islands, and one or two Borneon languages. As the languages in which these sounds occur have other peculiar affinities to E. Indonesian and Polynesian, we cannot consider their presence in them as a proof that they were a general characteristic of the primary W. Indonesian phonologies.

The sonant sibilant *z* only occurs in Silong in which it is obviously an Ultra-indian trait while in Malay it is an exotic sound preserved in a few words of Arabic derivation. Consonantal combinations are chiefly with the liquids *l*, *r*, and *s*, but the stronger phonologies possess several others, some being abrupt or produced by forcibly joining sounds which are phonotically uncombinable, as *mn*, *lm*, *th*, *gn*, *kn*, *dn*, *kb*. Compounds of this kind occur in Silongi, Nicobari, in Javan and Kawi, and in several of the Borneon languages.

The guttural tendency of the older W. Indonesian phonology shews itself in the frequent occurrence of terminal *k* and in its substitution for *t*, in aspirate and guttural forms of *r* as *h*, *rh*, (Malay of Kidah and Pera, *rh*, *gh* Lampong,) in combinations of the gutturals with other sounds as *kn*, *km*, *gm*, *gn*, &c, in the gutturalising of nasals, as in the change of final *ñg* into *gn* and of initial and final *n* into *kn*.

The aspirate tendency leads to the frequent aspirating of initial vowels in the ruder dialects of all the groups, Peninsular, Sumatran, Javan and Borneon, in the aspiration of terminals in all the lang-

† The change of *s* into *i* (as in tiku*i* for tiku*s*) is an interesting illustration of the affinities between particular consonants and vowels. So initial *s* is sometimes changed into *i* by the transitive prefix, e. g. surat, meni*u*rat. The vocal chamber is of the same shape and volume for both sounds, the vowel being changed into the consonant by the approximation of the tongue to the palate. *S* in fact is *i* with the maximum of aspiration produced by nearly closing the linguo-palatal valve. Some Chinese, whose tongues are not sufficiently flexile or practised in foreign sounds, cannot leave the slight opening required, but produce actual contact of the organs, thereby closing the valve and changing the aspirate *s* into the explosive *t* [e. g. tiku*t* for tiku*s*, bagu*t* for bagu*s*.]

uages rude and polished, in the strong and abrupt aspiration of consonants in a few languages possessed of the most vigorous and primitive phonologies (*nh* Sil. *hn*, *ph*, *phr*, *gh* Nicobar, *hm*, *hp* *nhl* &c., Simang, *hn* Kawi, Jav.,) in the change of *r* and *k* into the aspirate. In the more liquid languages the sibilant is the most frequent form of the aspirate, *s* being very common; *ch* and *j* also occur, but *sh* is very rare.

Euphonic adaptations occur in most of the Western languages, but they are far less frequent than in the E. Indonesian and Australian. They partake more of the character of the N. Indonesian, and many are indeed the same as in it.

Ideologically the W. Indonesian languages are crude, like those of all the other Oceanic groups. They possess substantival, attributival, transitive and passive prefixes and postfixes, which are much used in the cultivated languages especially in writings. But in the ruder languages and in the colloquial style of the cultivated, they are far more sparingly introduced, and the simpler Peninsular languages are almost destitute of them.

The aformative tendency is much more decided than the formative in the W. Indonesian ideology. In a few languages only, culture preserves the system in a condition of comparative completeness, but even in these it has obviously degenerated, while in the great mass of the languages the formatives are not only little used, but are losing their phonetic integrity and dwindling away into mere initials, which have already in some cases lost their formative force and become concreted. Whether this tendency has been occasioned by an internal principle of decay, or by the intrusion of a crude foreign ideology, it is manifest that it predominates in W. Indonesia at present.

In the following remarks I speak chiefly with reference to the better preserved systems. Some of the forms, substantival as well as verbal, require both a prefix and postfix, and two prefixes are occasionally combined in verbal and adverbial forms. The transitive postfixes are also used intensively, and hence causatively, imperatively, &c. A reciprocal form is given by reduplication, and an adverbial by attributival, substantival and independent particles, generally accompanied by reduplication. By different substantival particles, either used singly or together, the abstract action, the place, the actor or the instrument, and the patient or thing acted on, may be signified. None of the languages have flexion, or even particles prefixed or affixed, to indicate sex, number,* case, degree† or time,† for all which separate words are employed. The pronouns are simple, but they possess some postfixual contracted forms, and the first person plural has exclusive

* The passive and abstract postfix *-an* forms abstract plurals and collectives.

† The completive prefix *ter-* is used as a superlative in Malay and for the past passive. The post fixual expletive *-lah* has also a completive sense and like *ter-* is sometimes used intensively and also to indicate the past tense.

and inclusive forms. Neither a generic definite nor an agentive article is known, but the demonstrative is much used and generally postplaced. Segregative or generic words are numerous in some of the languages, particularly the Malay. The collocation is simple and direct, like that of the other Indonesian groups. The agent precedes the action; the action the object; the adverb (generally) the verb or adjective; the substantive its qualitive or possessive; the directive the noun. Most of the inseparable particles are prefixual as in the other Oceanic groups, but some are postfixual.

It will appear from the above that numerous interesting ideologic traits found in the more eastern languages, are wanting in W. Indonesian. The definitive article, the dual, the plural definitive, the agentive, the direction particles, the double possessive, the quasi flexional particles of time &c. of Polynesian are absent. It wants the strong definitive tendency of that language and the use of some particles which are now only recognizable as dead elements in compounds, while in Polynesian they preserve an independent significance. To the original deficiency of particles, and their incorporation with words, may, in a considerable measure, be attributed the greater rarity of monosyllables. Next to the comparative paucity of separate definitive and other particles, the principal distinction of W. Indonesian consists in the greater number and more constant use of formative prefixes and postfixes, frequently double and sometimes more complex. This however is closely connected with the deficiency previously adverted to, and Polynesian, as we have seen, possesses several formatives of a similar kind, such as intensitive, passive and substantival postfixes and participial and causative prefixes.

When we compare W. with E. Indonesian we still remark the comparative crudeness and poverty of the former. It not only wants the distinctive phonology, with the quasi flexion of E. Indonesian, but also some striking Polynesian and N. Indonesian traits preserved by some members of that group, such as the indication of the direction of action. At the same time the essential ideologic habits of the two groups are so closely assimilated that, in general, a sentence can be translated from an eastern into a western language of the Archipelago without displacing or omitting a single word. This ideomatic accordance is most marked in those E. Indonesian languages that have been mast subjected to western influence, such as Bugis, but all have been deeply penetrated by the languages of the civilised Malays and Javans, and have cast off many of those peculiarities which they probably possessed, in common with Polynesian, before the trading stations and colonies of Java began to be spread over the eastern portion of the Archipelago. Of the facility with which the more complex of two kindred languages parts with many of its forms, when the more simple acquires a predominating influence from the relative

position of the people who speak it, numerous illustrations may be found in the history of European languages.

While the want of phonetic flexion places the W. below the E. Indonesian languages, the former are in one respect richer. The number and combinations of the formatives in the principal languages are greater, and this forms a bond of alliance with the N. Indonesian group, although the complex combinations of the latter are totally opposed to the genius of the western languages. But the W. and N. groups will be more advantageously compared when we have described the latter.

Ideologically the simplest of all the W. Indonesian languages are those of the northern extremity, where the group meets the monosyllabic one of Ultraindia. Here the Simang dialects represent W. Indonesian in its purest and crudest form, divested of the phonetic and ideologic traits which it has acquired in its insular progress. Most of the Peninsular and Sumatran languages shew but a slight advance, using formatives sparingly. In the cultivated Malay, formatives are far more frequent, and in Javan they are still more numerous and complex. The Borneon languages are not sufficiently known to enable us to determine their position with accuracy. My present information leads to the conclusion that they are essentially Peninsular and Sumatran in their ideologies, but with Javan, Philipine and E. Indonesian traits not posssessed by the Sumatra-Peninsular languages.

As the ideologic basis of all the W. Indonesian languages is the same, and they only differ in the extent to which they have borrowed from a common system of formatives, found in greater fullness and vitality in Malay and Javan than in the others, I shall mention the principal prefixes and postfixes of the group viewed as a whole before proceeding to ascertain those of individual languages.

Ka– substantival, also in Javan, Sund. (*ha,*) Maduran (*he, he,*) and Ngaju (*ta*) passive; in Tilanjangi, Maduran *ka–, ta–,* attributival. In Andamani *ko–, go–* is active.

—An subs. generally passive or *quasi* passive and hence abstract, sometimes collective or pluralisive.

Pa–, pan–, pang–, pam–, subs. generally personative, agentive or instrumental. In Battan, Niasi, Sundan (*pa, pe, pi*) Javan, Maduran (*pa, pe*) Bali (*pa, pe,*) Ngaju and Kayan it is active; in Tilanjangi instrumental; in Niasi, Ngaju causative; in Kayan transative, adverbial.

Pi– ib. but generally passive. In Sundan participial.

Par– (also *pra–* Jav.) *pae–,* subst., generally *quasi* passive or intransitive, abstract, locative (sometimes used instead of *bar–* in Mal.)

Pun, personative, intensitive, occurs separately and as a prefix in Jav. and as a postfix in Malay.

Si def. personative, still used separately with proper names, and as a personative of qualitives.

I– (a contraction of *si*?) difinitive (concrete).

Wa– personative, Tilanjangi.

Ta–, tam– occurring separately as the relative-def. of Ngaju and in the relative of Sundan *eta*, and preserved as a concrete pref. in local, botanical and tribal names. In Tilanjangi it is attributival add identical with *ka–*.

Sa–, sang–, sam– preserved as the numeral *one* and the indefinite article and used as a def. and attributival prefix in Malay, Maduran, &c.

In– apparently subst. in Nicobari (the numeral *one* like *sa*.)

Se, sa– is still applied as a def. formative in Malay, to give qualitives a def. or assertive, i. e. *quasi* adverbial, form when used with words of action, in the same manner as the common def. *–an* is used to give an adverbial application. It may be recognised in the *s* of *sini* here, *situ* there, where it restores to the primary and absolute elements *ni, tu*, in the compounds *ini* (the thing &c here) *itu* (the thing &c there) the adverbial meaning of which the def. *i* had deprived them. In like manner it converts *mana* where, into *sana* yonder. In Javan it is used as a postfiix.

*Ba–, ma–, bar– mar–** attributival (qualitive, intransitive). Ngaju, Binua, Battan, Achean, use the vocalic forms *ba, ma, mi* &c. The common or full Malay form *bar–* occurs also in several of the languages which give a preference to the vocalic form as in Binua dialects, Battan, Javan, Bali, Sassaki and Sambawan. In these languages it often assumes the form of *mar–* I have not the *r* form in any Borneon languages.

Ma– qualitive, Nias, Batta (also subs.), Lampongi (also *ba– be–, m–*), Javan (sometimes *a–*), Maduran (sometimes also *a, ha, e, he, ba, be, pa*), Bali *mu–* qualitive Nias, subst. Tilanjangi.

Na–, la– a– qualitive, Nias; *na–* ib. and subs. Battan, Achean; *nang–, nan– la–, ha–, a–* Sundan. In some languages it occurs in the forms *lam–, ram–* but very rarely.

Di– (*dhi*, Jav; *di–, ti–* Landak) passive (present) radically denoting action in progress or being; the same element occurs in ja*di* Mal. to become. The preposition *di* appears to be the same passive particle, the two applications resting on a similar ideologic basis with the locative and temporal uses of our word *present*. The speaker transports himself ideally to the place and time of the being or action of which he speaks and so they become *present* to him. The preposition *di* denotes presence of the thing or act in relation to a substantive. The prefix *di–* is the same particle limited to action or being in relation to time. So that the varia-

* None of these forms are peculiar save the Malay *bar-* to which the Javan *mar–, mer-* is probably related although it appears to have acquired a transitive application. But this peculiarity is apparent only. That *bar* is the common attributival *ma–*, with the liquid *r* euphonically added, cannot be doubted when we find a Sumatra-Polynesian formative, the passive particle, *ta–* (Nias, Lampong, Viti) converted by the same augment into the Malayan *tar*. So *pa*, par.

tion is not in the particle itself but in the subject to which it is applied.*

Di– is used actively in Binua, and sometimes in Malay.

I– occurs as a contraction of *di–* in some languages.

Ta– ta–, tar– passive (past) radically denoting action finished or completed, and hence in Malay used with qualitives to denote fullness or perfection of the attribute. In Lampongi the vocalic form only is used.

–I–, –in–, passive, Jav.

–Um– participial, sometimes purely active, Jav. (traces of *um* are found in Mal.)

Man–, mang– mam–, ma–†) by contraction *m–, ng–, n–*) transitive. The contracted forms occur in nearly all the languages, in Javan much more frequently than in Malay, and in many languages in preference to the full forms, as in Lampongi, Landaki &c. As they occur in Kawi they must be ancient.

Han–, hang– ham–, ha– active transitive, Jav. The aspirate is omitted or softened in the modern pronunciation of Javan, but retained in other languages as the Maduran, Bali, Ngaju of Borneo, Landaki *(eng–, an–).* It is probably derived from *man–.* The Andamani active prefix *ing–, in–* may be the same particle. In Ngaju *ham–* appears to be sometimes used as an attributive.

—I, transitive, causative.

—Kan– –ken, –aken –ake transitive causative, the same element is found in *akan* and *ka,* transitive prepositions. The formatives of higher power have an intensitive effect. Thus *–kan* renders intransitives emphatic, imperative &c.

–Lah, completive, intensitive or emphatic but often merely euphonic.

–Kah, –tah, interrogative.

Some of the formatives take the place of others in several languages, and in some cases the same languages give different applications to one formative. Thus, as we have seen, the substantival particles are also used actively. *Ka–* is a passive prefix in Javan. The passives are sometimes used as actives. The qualitive

* The active *ada* like the passive *jadi* appears to have its prepositional counterpart in *pada,* the *p* or *pa* of which is evidently a difinitive prefix. In *suda* (the past form of *ada*) the active root takes another prefix. As the transitive-causative particle (*kan, akan* &c) has also its verbal and substantival applications, it is evident that the notion and expression of relations of *time* were derived by the proto-Malayu-Polynesians from those of *place.* The latter in their turn appear to rest partly on pronouns and partly on definitives, which are the ultimate foundation and source of all these particles, including pronouns themselves. I shall advert to this subject in another place.

† These variations are euphonic like those of *ta, sa, ka, ha'* &c and depend on a general phonetic law of the Malayu-Polynesian languages, of which illustrations may be found in most vocabularies. Thus in Malay the first syllable of a word sometimes adds *m* when the initial of the second syllable is a labial, and *n* when it is a dental. This is to obtain a fuller and more rythmic or less short and abrupt phonetic movement. Thus we have lapis, la*m*pis ; gabala go*m*bala; kutum, ku*n*tum; so in other dialects sapulo sa*m*pulo; duapulo dua*m*pulo; sabua, sa*m*bua, duabua, du*m*bua &c.

ma- and even the passive substantival *-an* are used transitively in Sundan, and the latter occasionally in Bali. *Pa-* occurs in several languages with an active force and in some it is even causative. *Ha-*, *a-* &c. is used as a simple attributive or qualitive in Sundan, Maduran &c.

Some of the formatives are used both separately and with others. Thus in Malay, words with *-an* can prefix *ka-*, *bar-*, *par-*; *-i* and *-kan* are used with *ma-* and occasionally with *bar-*; *-kan* may take *di-*. Double postfixes do not occur, unless when the possessive pronoun *-nia* is added to *-an*. Double prefixes are sometimes used as *barka*, *bapar*, *sabar*.

I will now add some remarks on the different W. Indonesian groups in geograpical order, beginning with the Peninsular; and as the languages of the islands facing the Peninsula from Pegu to Sumatra are Indonesian and not Ultraindian, I shall notice them also.

The language of the Silong of the MERGUI ARCHIPELAGO is mainly dissyllabic, but with a strong monosyllabic tendency. Its phonology, like that of the Simang, is a compound of earlier W. Indonesia and Ultraindian. It possesses several non-Indonesian combinations of consonants, such as *nh*, *mn*, *pn*, *dn*, *kn*, *km*, *gm*, *lm*, *pl*, *kb*, *tg*, *tk*. Some of these however are found in the more consonantal of the W. Indonesian dialects, particularly in some Malayan and Borneon ones. Like these too it affects long and compound vowels *ui*, *ai*, *ae* &c. Its finals are W. Indonesian and with a higher proportion of consonants or about 70 per cent, which is the same as in the most primitive and consonantal of the N. Indonesian, Micronesian and Melanesian languages (Formosan, Mille Torres St.) 100 words give the following terminals *cons.* 69, i. e. *t* 16, *k* 12; *n* 18, *ñg* 12, *m* 6, *r* 2, *dn* 11; *vowels*, 31 i. e. *a* 8, *i* 2, *ai* 8, *ui* 1, *oi* 1, *u* 3, *oe* 2, *ao* 6. The most frequent consonantal terminal is the abrupt nasal, and the most frequent vocalic one, *i*. From the few examples of sentences which I possess its structure appears to be similar to that of the Simang.

The ANDAMAN language is more purely Indonesian. It is dissyllabic, Lieut. Colebrooke's vocabulary of 115 words containing only two monosyllables and the terminals, with few exceptions, being vowels, amongst which *i* and *ie* are very common. The consonantal terminals are *ñg* 2, *n* 1, *l* 1, *p* 2, being about 5 per cent. Consonants combine (*st*, *sm nk*) and meet (*rk*, *rg*, *nk*, *lb*, *ñgt*, *mj*) but the syllables have generally vocalic finals. As we possess no information respecting the structure, and no sentences are given, we can only draw a few meagre conclusions from an examination of the vocabulary. Many of the words are evidently compound. Thus *cochengohee*, blood, contains two words, the second again occuring in *meengohee* to drink, where the first element, *meen*, is a prevalent Indonesian word. Most of the verbs have a common prefix which appears to be euphonically variable,

as in *ko*moha to sleep, *ko*toha to take up, *go*habela to run, *gong*tohue to sit down, *ingel*bohee to eat, *ingo*taheya to beat, *ingo*tahe to cough, *onke*smai to laugh, *ingee*genecha to pinch, *inhake*yoha to scratch, *inga*doha to wash, *inka*haongy to spit. This prefix has a close resemblance to the W. Indonesian verbal prefixes *in, ing, ang, ka* &c. If it is not a formative it is probable a pronoun.

The NICOBAR dialects have a phonology allied to that of the Silong and Simang. It is dissyllabic with a considerable proportion of monosyllables; it is consonantal, aspirate, guttural, and nasal; and it has compound, chiefly aspirated, consonants (e. g. *hn, gn, gnh, kh, th, ph, phr, dr, tr,*) and vowels (*oi, ai, ei*). Mr Barbe's list of 49 Nancowry words gives the following terminals—cons. 26 or about 55 per cent, the nasals being nearly one half, *n* 11, *ñg* 1; *t* 4, *k* 2; *l* 1, *s* 1; *m* 3, *p* 1. Vowels 23 or about 47 per cent, the simple and compound ones being in about equal proportions, *a* 10, (*a* 7, *ah* 3;) *i* 7, (*ai* 1, *aï* 2, *oi* 3, *ei* 1;) *o* 3 *ō* 2, *o* 1;) *e* 3 (*é* 1, *ae* 1,) *a* and *i* thus predominating. In a longer M. S. vocabulary of the Car-Nicobar dialect, which I owe to my friend Mr Windsor Earl, the same terminals occur, with the addition of *gh, gn,* and *ph*. The phonetic elements of Nicobari are complete, with the exception of *z*. It possesses *w, f,* and *v* as well as *b, p*. I have no data for the ideology. *In* occurs so frequently as the first syllable in substantives that there can be little doubt it is the numeral *one* (*hing*, softened into *in* in *in*fuan 4, *in*hatta 9) used as an indefinite or definite (Pol.) article (*in*konhay man, *in*kam wife, *in*koi hair, *in*knau chin, *Nancowry*; *hin*yus vest, *in*tul gun, *in*roui fly *C. Nico.* (in which the numeral is varied to *eng.*)

The most northern of the old Indonesian languages of the MALAY PENINSULA are those of the Simang tribes of Kidah and Pera'. They are mainly dissyllabic like other Asianesian ones, but they have more monosyllables, and a dissyllabic tendency may still be detected in the contraction of some Malay words. It may be remarked that the Malay of Kidah exhibits a similar tendency, as well as other marks of proximity to the monosyllabic region. The phonology of the Simang has some strong peculiarities. The voice is low and soft compared with that of the Binua and Malay tribes. The pronunciation is palatal. *D, t* are generally palatals. There is a considerable degree of intonation, and the rising tone is a phonetic element as in the word *tê'* (husband), where the vowel is at once abrupt and ascending. It has consonantal combinations which are not known in Asianesian languages, such as *hm, hp, nhl,* as well as several of those which are common to the Malay and most of the W. Indonesian languages. It wants the guttural *r* of the adjacent Malay of Pera'. In common with the Binua and several other of these languages it has a tendency to long and compound vowels *ai, au, oi, oa, ue, ui* &c. *E* occurs frequently as in some Binua and other W. Indonesian languages. In other respects its phonology is similar to that of the Binua. Ideologi-

cally it has the same basis as the other W. Indonesian languages, but it wants most of the structural particles which they have superadded, such as the prefixes and postfixes which only occur as integral parts of words derived from the Malay. It makes a very sparing use of directives and conjunctives, and its structure is almost purely positional like that of the monosyllabic languages. From the total absence of culture, a long speech or narrative is only a string of short and simple affirmations, the connection being indicated by frequent repetitions.

The ruder *Binua* dialects of the Peninsula when compared with Malay present the same aspect as the uncultivated Sumatran. From the sparseness and rudeness of the people who speak them, they have been more completely subjected to Malayan influence than the comparatively civilised and powerful Battan and Achin races, and the consequence is that the indigenous Peninsular vocabularies are rapidly disappearing. The language of most of the Binua tribes is now a rude Malay with a few vestiges of the ancient glossaries. Some however still preserve a considerable proportion of Peninsular words. The phonetic elements and combinations are the same as the Malay, but the pronunciation retains much more of the primitive W. Indonesian character. The languages of the *Binua or Sakai of Pera'* appears, from the few examples given by Colonel Low, to resemble in its phonetic character the ruder dialects of the *Bármun* group, which is the next to the southward. This character is intermediate between that of the Simang on the one side and that of the rude Sumatran, Javan and Borneon on the other. Its chief ingredient is a less soft and pure, or a stronger, broader, more nasal, guttural and aspirate pronunciation than that of the polished Malay. Its affects weak, long and double vowels, *e* occuring very frequently in place of the Malayan *a* and *ă*. The initial aspirate *h*, and final guttural, *h*, are generally preserved where the Malay has lost or softened them. The Pera' dialects appear to be still more consonantal and monosyllabic than those of the Barmun group, as might have been anticipated from their proximity to the Simang. They are very dental and the Ultraindian nasal *u* occurs frequently as a medial and final * The use of this *u* has extended to the Malay of Pera' and it is also found in some of the insular dialects of Malay to the south of the Peninsula. The *Bármun* pronunciation is nasal, slow and drawling, but not harsh and guttural. *E* occurs frequently in place of *a* (as *enek* for ànàk *jehet* for jahat, *ape* for apa, bap*ei* for bap*a*, baw*ei* for bawa, the expletive *le* for la.) The Malay of the river Muar preserves the Binua *e* in many words. The *Besisi* dialect, which is less Malayanised than the others, has some combinations not found in the Mintira, such as *gn*. The *Johor Binua* is more guttural, aspirate and harsh, remarkably broad and slow, and with a strong tendency to *e*.

* Low.

The Malay of the southern Binua tribes is in general the ruder Sumatran and not the polished Peninsular, which may in some degree be owing to the modern influx of Sumatran highlanders into the interior of that portion of the Peninsula.

But the more striking and ancient Sumatran affinities, the phonetic and formative, are with non-Malayan languages. The older coast Malay of the Peninsula has the same formatives and the same aversion to compound vowels as the Sumatran, while it substitutes final *a* for *o*. The more recent inland Malay is pure Sumatran, the *o* and other peculiarities being retained. The Bermun dialects, on the other hand, have the *e* and the double vowels of the older Sumatran and Sundan languages, while the formatives have generaly the original or vocalic forms of these languages where the Malay has added *r*. In the Binua dialects we find *ma–* *ba–*, *be–* used for *bar–*, and the prefix *di–* occurring frequently as an active sign, *man* being very little used. *–Kan* is often used causatively or transitively with *di–*. The relative has the Sumatran forms *nan*, *nang*, *nen* and not the Peninsular *iang*.

The rude maritime nomades who frequent the coasts and islands of the Peninsula, and amongst whom several distinct tribes are distinguishable by their physical characters, retain very scanty traces of their original vocabularies, the language of all being mainly Malayan, variously pronounced, but in general in a very harsh, guttural, nasal and uncouth manner, so as to be often unintelligible to persons who are not accustomed to these dialects although familiar with the Malacca Malay. A nasal *a* or *u* is common in several and it takes the place of the final *a*, *o* and *e* of other Malay dialects.

The influence of the ancient Peninsular languages on the Malay has not been great. A few Peninsular words are found in most of the dialects, and some phonetic corruptions have been produced in a few.

The prevalent SUMATRAN phonology is somewhat softer than that of the other portions of W. Indonesian, but all the languages have some of the primary western characteristics; they become more decided in the ruder dialects, and it is evident that W. Indonesian phonology when introduced into this island had essentially the same character as in the Peninsula, Java and Borneo. Most of the languages have final *o* where the more refined Peninsular Malay has *a*? In several dialects *e* occurs frequently, and in the Serawi it and a nasal *u* take the place of *o* as finals. A guttural or aspirated *r*, probably analagous to that of Kedah or Pera', is found in most of the dialects, even the Battan, Mantawai, and Lampong languages, otherwise comparatively soft, possessing it. In Battan it is very rare. Compound vocalic finals occur in all the languages and dialects save the Menangkabau Malay, but in Battan they are infrequent. In chap. I. (*ante* p. 214) the ratio of final consonants to vowels finals is given as 65: 35 for Malay and 57: 43

for Battan, while inthe other W. Indonesian languages the consonants and vowels are nearly equal. The higher consonantalism of Malay and Battan is caused by their affecting final aspirates, *s* and hard *h*, more than the other languages. Malay has 13 (*s* $5\frac{1}{3}$ *h* $\frac{2}{3}$) and Battan $9\frac{1}{3}$ (*s* 7, *h* $2\frac{1}{3}$) while the other adjacent W. Indonesian languages have only 4 to 6.

The uncultivated languages of Sumatra like those of the Peninsula use the formatives much less frequently than the Malay, but they have all been deeply influenced by that language, while they have also derived much from a common source, for it must be borne in mind that both of these causes have operated in producing the great amount of affinity which now prevails.

All the phonologies have much in common, the Malay itself departing less from the primitive W. Indonesian character than it has done as a Peninsular language. The most northern Sumatran language, that of the Orang Ache, has some peculiarities. The Battan dialects are tinged with the eastern character of the adjacent Niasi. The dialects to the south of the Malay are closely allied in phonology to the Sundan, S. Peninsular and W. Borneon.

Before proceeding to the proper Sumatran languages I will notice those of the western chain of islands.

The *Maruwi* language, which is spoken by the natives of the Baniak and Si Malu islands, is said by Marsden to have much radical affinity to the Batta and Nias and less to the Pagai. From his list of 24 words and the numerals it appears to be vocalic with a small proportion of consonantal terminals.

The sounds of the language of *Pulo Nias* and *P. Batu* are in general pure and clear, but like most E. Indonesian phonologies it is softly aspirate. *V*, *f* and *w* occur frequently, and *ch* and *j* are common, *ch* sometimes representing *t* and *h* of Battan and Malay, (e. g. *chunu*, Bat. *tungi* Mal. *tunu*; *buchi*, B. *bahi*; *chuka*, M. *tuha*; *fichu*, Bat. *pitu*; *bachu*, B. M. *batu*.) The aspirate tendency occasionally leads to a preference of *h* to *h*, as in one of these examples. Although the pure *a*, *i* and *u* are preferred, broad *o* and *e* are also used and the two latter occur as finals. It has a softly guttural *eu*. *R* replaces *d* in some of the words common to it and Battan. The strong vocalicism is accompanied by elisions similar to those of E. Indonesian but less common (e. g. *ip'*, B. *nipi*, M. *nipis*; *uri* B. *urat*; *ama* B. *amang*, M. *abang*; *puda*, B. *pudang*; *bakha*, B. *bakhas*) In some respects Niasi may be considered as a link between W. and E. Indonesian, for although its vocalic phonology and its glossary are decidedly eastern, it wants some of the peculiar characters both of the typical E. Indonesian and Polynesian. It is rythmic, adhesive and euphonically flexile like the Celebesian languages, and although phonetically it approximates more to some of the southern languages, it wants the union of the pronoun and verb. In collocation it is purely Sumatran or W. Indonesian, but the E.

Indonesian languages in general have this collocation also, although some possess slight peculiarities, such as the constant placing of numerals and numeric adjectives after the substantive. *Mu--*, *ma -*, *ba--* are used both attributively and intransitively. *Pa--*, *fa--*, *fan--* is active as in Sumban; *ha--*, *la*, attributive as in Timori, Rotian and some other eastern dialects. *A--* probably a contraction of *ma* or *na*, is also used frequently as a qualitive prefix. *I--* appears to be also an active prefix, but it is probably a contraction of *di--*. *Ta--* as in Vitian, is the formative of the passive participle, corresponding with the Malay *tar--*. The basis of Niasi, as preserved in the general character of the phonology, in the formatives, and in much of the vocabulary, is E. Indonesian, but it has been much influenced by the W. Indonesian of Sumatra.

The *Mantawai* race who inhabit the Pera and Pagai groups probably speak more than one dialect, but we possess only a short vocabulary by Mr Crisp of that of the Pagais, which is said to be spoken in the other group also. Its phonology is considerably more Battan than that of Nias, as it appears to have about 27 per cent of consonantal finals (70 words give *ñg* 4, *n* 2, *r* 1, *k* 4, *t* 3, *b* 2, *p* 3) and although it possesses the Niasi *v* it does not displace *b*, which, on the contrary is the most common labial. The phonology is purer than the ruder Malay, and is apparently free from the Sumatran aspirates. But as *r* and *g* are permutable in *lorau, logau,* blood, and there are a few compound vocalic finals, *ui, ai, au, ue,* it is probable that a larger vocabulary would shew a greater phonetic affinity with Battan. As in Battan and Nias the *d* of Malay is replaced by a liquid* *(lilah lorow, M. dara.)* Final consonants are sometimes wanting in words which have them in Sumatran languages. The few words that agree with Niasi and Battan exhibit considerable modification, e. g. M. *mareb,* N. *mar;* M. *matau* N. *machua;* M. *senanalip* N. *sialapi;* M. *utay* N. *hukau;* M. *root, Bat, raut;* M, *ovange* B. Mal. *panas.* Some are Battan where the Niasi is Malayan e. g. *lila.* Its proper phonetic position appears to be intermediate between Niasi and Battan. Of its ideologic characteristics it can only be gathered that qualitives take the prefix *ma-* like those of Niasi. Of the two verbs given, one *manibu* to speak, has probably the same prefix but it may be *man.*

The language of *Tilanjang* or Engano is equally vocalic with the Niasi and more pure. It agrees more with some Indonesian than with any Sumatran languages. *Mu--* is substantival, *ka'—ta—* qualitive or attributival, *pa*—instrumental and *wa*—personative.

From the highly vocalic character of the Nias and Tilanjang languages, it may be inferred that the more consonantal phonology of the Mantawai has been induced by Sumatran influences, and

* *L* and *r* appear to be interchangeable, *Makala* hard and *mokara,* rough, (Malay *kras*) must be the same word.

that the original languages of all the western islands were purely E. Indonesian. The circumstance of the Mantawai language being more closely connected with the comparatively remote Battan than with the adjacent Malay, indicates a great retrogression of the former race to the northward, and an occupation of their southern lands by the latter, a fact probable in itself on other grounds, and important as offering some clue to guide us in our search for the seat of the Malays, before they had risen above the level of the other numerous petty tribes by which Sumatra must have been peopled in the barbarous ages of its history.

Proceeding to the languages of Sumatra, we begin with that spoken by a peculiar people who occupy the territory which receives its name from its principal port Ache, called by Europeans Achin. The *Achean* language is distinguished from all others in Asianesia by having the accent on the terminal instead of the penultimate syllable. In other respects its phonology has the prevailing Sumatran character. The influence of Malay has been great, but the native portion of the vocabulary shews that originally it must have differed from Battan and Malay in some decided traits. Many of the native words are consonantal monosyllables, and it preserves compound vocalic terminals *oi, io, ui, u?*. Like the other Sumatran languages it prefers *o* and *e* to the purer vowels. Its native affinities are thus with the ruder Peninsular and Sumatran languages and not with the Battan and Malay, while the number of abrupt monosyllables strongly allies it to the Simang. This affinity between the most northern languages on the opposite sides of the Malacca sea, or those nearest to the monosyllabic region, has an interesting ethnic bearing, and gives additional import to its accentuation,—anomalous as an Asianesian trait but natural in a language in which the Ultraindian element is strong. Although there is much that is peculiar in the vocabulary, it is in composition so largely intermixed with Malay idioms and phrases as to appear like a dialect of Malay. It sometimes however uses the *na--* of Battan, and like it substitutes *ma, mi--* for the Malay *bar*.

The principal languages of Sumatra or those that are spoken by the largest populations and over the widest extent of territory, are the Battan dialects and the Malayu. Both are distinguished from the other languages of Sumatra by a purer and more refined phonology and a higher culture. The influences that have produced this result are two-fold. The earliest and most important was the greater persistance of a phonology and vocabulary of an E. Indonesian character in the middle regions of Sumatra, and particularly in the northern or Batta portion than in the northern and the greater part of the southern. From whatever causes this happened it is certain that the E. Indonesian languages still preserved in the western chain of islands, have left stronger traces of their former presence in the Batta and Malayan lands than in

most other parts of Sumatra. The second refining influence was that of Indian literature or Indonesian literature of Indian origin, aided probably by a gradual accomodation of the Malayan phonology to the articulative habits of the Kalinga or Telugu traders and settlers, who appear at one period to have formed a large and important element in the mixed population of the chief Indonesian ports. But when we compare Battan and Malayu with those languages and dialects of the Archipelago which have been most Indianised, such as the Javan, we perceive at once that their greater smoothness and purity, when compared with that of all the other W. Indonesian languges, is chiefly attributable to the earlier or native vocalic influence.

In the *Battan* dialects the W. Indonesian element predominates, and they have the closest affinity with Malay. But although essentially similar to Malayan in their phonology, structure and formatives, they are more vocalic and have many eastern words that are not found in Malay, while their direct affinities with Niasi, phonetic, formative and glossarial, are so considerable as to show that the basis of Battan was similar to that of Niasi, or that the latter language spread into Sumatra and modified the W. Indonesian character of Battan. Which conclusion is the more probable will be shewn further on. The only peculiar native traits are a considerable tendency to aspirates; the possession of the sibilo-aspirate sound *sh* which I have noticed in the dialect of Ulu Pane; a frequent preference of *h* to *k* as in Niasi (e. g. *horobau horbau* Mal. *harbau; hutu* Mal. *kutu; lahi* M. *laki; ehan* M. *ihan*); *m* or *w* to *b*, *p*; and an occasional one of *h* to *t*; *d* to *j*; *k* or *g* to *r*; *h*, *d*, or *j*; to *t*. Compound consonants and vowels are very rare. Final *ue* is found in some words. The Battan like the Javan has *ma*,-- *mar*-- in place of the Malay *bar*-- in accordance with its general preference of *m* to *b*. It has the eastern *na*-- and *ma*-- as substantive prefixes and occasionally uses *pa* as an active and causative prefix; *ma*-- is also used attributively. The active prefix is generally a contracted form of *man*--. I have found traces of the transitive *ham*-- but it appears to be obsolute or concreted.

The *Malayan* language, in its more ancient form, partook, in a considerable measure, of the general character of the W. Indonesian of Sumatra, as is evident from the phonology of its ruder dialects.

The initial aspirate and final *k* were common, and the enunciation was somewhat slow, broad and guttural. In a word, with the purer phonology of E. Indonesian it combined the consonantal, aspirate, and guttural tendencies of the other languages of the Malacca basin. Traces of this earlier character are still found in the centre of Malayan civilization—Menangkabau, where the language received its greatest culture, and attained the form which, with some phonetic improvements and a few glossarial changes, it has preserved in its dissemination throughout the Archipelago. The Menangkabau dialect retains final *o* and gives *r* an aspirate

guttural sound. The initial aspirate is still retained in some words that have lost it in the polished Peninsular dialects, and *e* keeps its place in a few words which have replaced it by *a* in the latter. In the other dialects the earlier phonology has been less refined. It is remarkable that the E. Indonesian tendency to cut off final and initial consonants shews itself in the curtailment of some Menangkabau words that remain intact in the Malacca Malay (e. g. *agi* for *bhagi, enge* for *tenge*; *aŋke, aŋkat*; *luwe, luwas; sayu, sayap*). As such elisions are common in Rejangi, Mantawai and Niasi, it might be thought that the examples we have cited are inconsistent with the derivation of the polished Peninsular from the Sumatran Malay, but the fact is that the same tendency is found in the latter language also and operates on different words at different places. The strong and consonantal phonology appears to have predominated for a time in W. Indonesia, but the soft and vocalic, never completely overpowered, slowly undermined it and has gone on increasing in influence until the present time. With the above slight qualifications, it may be pronounced that the Malayu of Menangkabau is distinguished from all the other Sumatran languages by its higher culture, purer phonology, wider prevalence and greater influence on other languages. It uses formatives more frequently and regularly. Its main phonetic peculiarity is the rejection of all the harsher traits of W. Indonesian phonology while preserving its consonantalism. It has transmuted the compound into final vowels, discarded final *e* for *o* and *e*, rejected all the harsher consonantal compounds, in general replaced the more by the less aspirated consonants, and all but freed itself from aspirate initial and guttural finals. In the Peninsula it has received a still higher culture, and by clearing itself from nearly all the strongly aspirated sounds retained in Menangkabau, substituting the liquid *a, u* for *o*; *i* or *a* for *e, r* for *rh* or *gh* and dismissing the remnants of aspirate initials and guttural finals, it has acquired a completely open and pure phonology, at once smooth, masculine and harmonic. In its most modern or improved form it presents a somewhat similar phonetic contrast to the harsher dialects that Latin does to Dutch and German. Its strength is shewn in its preservation of a large proportion of final consonants and in the absence of the tendency to vocalise or attenuate consonants which destroys the natural beauty of so many E. Indonesian phonologies. Its refinement is shewn in its preference of a clear, smooth and easy articulation with non-aspirate, pure and open sounds, to the laboured and obstructed articulation and aspirated, guttural, nasal, cerebral and hollow sounds, which characterise not only the ruder phonologies of the Peninsula and Sumatra but also, to a large extent, Javan. The formatives of Malayu are the subst. *kan--, --an; pan--, ping-- pam, pa--;* attributive *bir bar, bal- ba--;* transitive *ma, mang--, man-- mam-- m--* and *--i;* transitive and causative *--kan;* passive (sometimes active)

di--; pass. part *tĕr--*; adv. *se-- sang--, sam--, sa--*; *ta, tam*; *kam--*; *--um--* are preserved glossarially in a few words, but they are not now used as formatives.

The other Malayan dialects are less improved in their phonologies. The *Korinchi* dialect has a few non-Malayan words, and some phonetic peculiarities, such as the substitution of *h* for *r*, and *e* for *a* (e. g. lu*h*us, M. *lurus*: *dilueh*, M. *diluar*).

The *Rejang* is somewhat vocalic, frequently eliding or vocalising consonants (e. g. *luus*, M. *lurus*; *biko*, M. *beñgko*; *pukua*, M. *pukul*; *lam*, M. *dalam*.) Its phonology has been closely assimilated to Malayan, but compound finals, *oi, ue, ei*, occur.

The next people to the south, the Pasumahs, speak a dialect, the *Sirawi*, in which final *e* replaces *o* and *a*. A nasal *u* (like the *eu* in *dieu*) is a common final, as in the Malay of the Johore Archipelago.

In the dialect of *Palembang* a few Javanese words very slightly affect the phonetic character of the vocabulary. Final *o* prevails.* In different parts of Palembang some rude communities are found of a people so much resembling the Rejangs in character, as to suggest the latter having preceded the present Malayu-Javan race in Palembang. This is probable on other grounds, for the invariable result of settlements by the civilised races on navigable rivers or coasts is to confine the native tribes to the interior.

The *Komring* language like the Rejang and Serawi has final *ue, ei* &c and it is distinguished from them by the greater prevalence of the initial aspirate.

The *Lampong* dialects prefer the pure vowels of E. Indonesian and Malay, *a, i, u* to the Sumatran *e* and *o*, although the latter occur, while compound vowels are frequent. It also possesses the nasal vowels, and the aspirate or guttural *r*, which in many words replaces the pure *r* of allied languages. Like the Rejangi, Niasi and most of the vocalic languages, it often contracts and softens words of foreign origin. Its prefixes have the vocalic forms. *Ba--, ma--, m--, ba--* attributive; *ñga, ñg* (chiefly) transitive; *di--* present passive (also used actively); *ta--* past passive. The causative has the Besisi and Sundan form *--ken*. The substantive are the common *ka--an, pu--, pen--*, &c. Besides *a* and *o* it has the intermediate *o* of the Javan alphabet.

The Sumatran languages as a group present some interesting features when compared with those of the Peninsula. In the latter we observe only two native systems, a consonantal, aformative and partially monosyllabic one in a comparatively pure state, and a mixed system produced by the blending of this with a vocalic one, more decidedly dissyllabic and possessed of formatives. None of the native languages is predominant, diffusive or even

* Marsden attributes this to "the political influence of the Javanese" overlooking the fact that the proper Sumatran Malay itself prefers final *o* to *a*. We have seen that this preference is not confined to Malay.

stable. All, on the contrary, are broken and scattered, and are either rapidly passing away or maintain a precarious existence by retiring from contact with the Malay, the position of which in the Peninsula, where it environs all the other languages and spreads up the rivers amongst them, strikingly contrasts with that which it holds in Sumatra, where it covers a large and compact region of its own, beyond which its influence is slight compared with that of the Peninsular Malay on the Binua dialects which it invests.

In Sumatra we find at least three well marked languages each occupying its own area, and a fourth still preserving its peculiar character and location although much affected by foreign influence. In addition the western islands contain at least three other distinct and stable languages. Sumatra thus combines a greater expansion of individual languages with a greater number. The variety is also greater, for in addition to languages which closely resemble the Binua and approximate to the Simang, it presents a new system, or rather reveals in its purity that system which in the Peninsula is only recognisable as an element blending with the consonantal. While the Sumatran group is thus at once more varied and more stable, it exhibits the phenomenon of having only one diffusive language, the Malay. The character of some of the southern dialects within the Malay area would alone suffice to establish its progressive tendency, while the presence of a more or less considerable element of modern Malayan in all the other languages proves that they are at present stationary and recipient. The fact of the purely Malayan area being nearly equal to that of all the other Sumatran languages collectively, shews that its dominant and aggressive character was acquired in its native seat, and that it had conquered a wide space for itself at the expence of earlier Sumatran dialects, before it overflowed and spread to other regions. At present the proper Sumatran Malay appears to be stationary, like the Battan and Achean. Its expansive energy and power has been paralysed, and it must now be extremely difficult to ascertain where its Sumatran centre was, and in what directions it chiefly advanced. But from its great relative extension, the petty populations who use the southern dialects, its manifest interpenetration of the more important Battan and its continuity on the east and west from the Indian Ocean to the Malacca strait, it is evident that in the era of its predominance it expanded on all sides. If it was not poured in at several points from a foreign source but grew up in Sumatra, it is probable that its location, at the beginning of this era, was much to the south of the present Batta land, and that a large portion of Sumatra was occupied by languages akin to the Battan in their earlier or non-Malayan form.

That this form was vocalic and E. Indonesian cannot be doubted, when we find strong traces of the same element in the language to

the south of the Malayan, and in the western chain of islands a purely E. Indonesian form, which through Nias identifies itself with the primary Battan. We are thus led to the conclusion that the consonantal phonologies of Achean and Malay, and of the allied languages which may have been incorporated in these or diffused in the Battan and Lampongi, are of later origin in Sumatra than the vocalic; and the position of the Achean and Malay in relation to the Battan and the other languages having an E. Indonesian basis, leads to the further inference that the consonantal system was introduced from without. Our examination of the Peninsula languages leaves no doubt that this system was an extension of that which previously prevailed on the opposite side of the Malacca basin, and there also came in contact with vocalic languages which it absorbed.

The fact that the long sequestered and very ancient and peculiar language of the Andamans, is vocalic, dissyllabic and formative, now acquires a new character. The adjacent languages belong either to the monosyllabic and consonantal system, to an allied dissyllabic one, or to the mixed system of the Malayan type. The Andaman phonology therefore connects itself with the Niasi and earlier Sumatran system, and indicates the prevalence of that system in a continuous band, from the Strait of Sunda to the gulf of Martaban. Thus in that portion of Asianesia which faces Africa, Ceylon and S. India and runs northward towards Bengal, joining and slightly overlapping the Ultraindian region, we can still distinguish two parallel phonetic bands, which are of characters so distinct and even opposite, that they must necessarily have been of distinct, and one at least of foreign origin. In phonology Andamani is fundamentally opposed to Silongi, Nicobari and Semangi; Niasi to Achean; and Tilanjangi to the rude Malayan dialects which appear to have prevailed and are partially preserved in the adjacent portion of Sumatra. The fact that in most languages of the region the influence of both phonologies may be traced does not weaken the force of these contrasts, because the very circumstances of parallelism and proximity throughout an ethnic region so long and narrow, necessarily lead to interpenetration.

It is remarkable that the existing vocalic languages have been less influenced by the consonantal, than the latter by the former, if we except the Mantawai. The vocalic element is found in all the Sumatran and Peninsular languages, strong in Battan and Lampongi, less so in the Malayan dialects, and comparatively weak in the Achean and Simangi. In the Andamani, Niasi and Tilanjangi the consonantal element is very slight, and this can only be explained by the consonantal stream having been mainly a continental one, flowing down the coasts of the Malay Peninsula and into the Malacca sea, and not along the outer islands and west coast of Sumatra. The consequence has been that these

islands appear to have long been left in possession of their native phonology while the consonantal phonology was spreading over the Peninsula and Sumatra. These views render it in the highest degree probable that the vocalic system occupied this insular and Peninsular area and even extended up the Peninsula into the proper Ultraindian region, before the consonantal one began its advance along it.

The consonantal element, it will appear hereafter, has been derived from the southern progress of the Ultraindian system, and the character of the W. Indonesian languages proves that they were formed by the engraftment of this system on a vocalic, dissyllabic and formative one. The preceding remarks leave no doubt that the latter was the same that is now represented by Andamani, Niasi, Tilanjangi and E. Indonesian.

The preceding considerations tend to the following view of the later era of the linguistic history of the Malacca basin. At the dawn of our present ethnic light, vocalic languages occupied it, and the fragments of a Negro population preserved in the Andamans and the Malay Peninsula, the fact that the language of the most sequestered of these remnants is vocalic, the evident priority of the spiral haired Negro race and the vocalic system to the lank haired brown race and the consonantal system, and the immediate derivation of both the latter from the adjacent region of Ultraindia,* leave no room for doubt that the vocalic system was the native one of the Negroes of the Malacca basin. It is needless to pause here to point out the abundant confirmation which this view receives from following the two races and systems of language into the more eastern parts of Asianesia. The advance of the lank haired race into the Peninsula necessarily led to the formation of numerous dialects in which the proportion of the vocalic and consonantal elements must have gradually changed, until the latter from being the less become the greater. Each dialect caused by the rise of new settlements and tribes at the expence of old ones, must have had a less vocalic basis than those that preceded it. The Peninsular dialects were thus gradually revolutionised by the continued influx of Ultraindian, those in direct contact with Ultraindian necessarily undergoing the earliest and greatest metamorphosis. It is hence not surprising that while an isolated Negro language like the Andamani should be little affected, others adjacent to the Ultraindian tribes, like the Simang, should be all but converted into Ultraindian.

The extension of the same view to the Sumatran languages clears up their chief anomalies and obscurities. The Johor Archipelago, which connects the southern extremity of the Peninsula with Sumatra, must have been the great highway by

* Whether Negro tribes and dialects did not in a still more ancient era, occupy Ultraindia and India before any of the present non-Negro races moved into these regions, is a further question awaiting investigation.

which the earlier Ultraindian tribes of the Peninsula passed in a constant stream into the basins of the Indragiri, Jambi and Palembang, first gaining a predominant or exclusive footing there, and then spreading into the interior. Here the same process would be repeated, with this difference that the intruding phonology was already a mixed one. Successive dialects would be formed in Sumatra, the vocalic element long predominating. The Battan, deprived of its Malay ingredients, is an example of one of the later stages of the slow metamorphic process. The constant intercourse between the Johor islands and the S. E. Sumatran basins produced a complete assimilation of the phonology of the latter to that of the former. This phonology carried inland and northward by the Malay tribes, as they gradually advanced into the land of the Battas, communicated much of its own consonantalism to the dialects of the latter, and received from them in return a more vocalic character than it possessed in the southern river basins and islands. The circumstance of the southern Malay dialects having continued to be more consonantal than the northern, and the Battan affinities of the Mantawai, strongly corroborate the opinion that the main direction of Malayan progress in Sumatra was from south to north. The Achean language, separated from the Malay by the wide area of the Batta dialects, and in phonology far more closely connected with the Simang than with them or the adjacent W. Sumatran insular languages, indicates a distinct and direct maritime migration from the Peninsula or Ultraindia.

Reserving the prosecution of the general enquiry into the connection between the Ultraindian and Asianesian languages till we have adverted to the other elements that enter into it, I will, before passing on to the Javan group, make a few remarks on a question that has been much discussed by writers on Malayan ethnology,—the origin of the polished dialects used by the more civilised Malayan communities of the Peninsula and of most parts of the Archipelago, or what we may term the Malay, distinguishing the other dialects by the names of the places where they are spoken.

It is difficult to ascertain how much of the superior refinement of Malay compared with most other W. Indonesian languages is due to the culture of Menangkabau and how much to that of Palembang or Malacca. Whatever improvement it received in the Peninsula is undoubtedly due to its culture in Malacca, when that country was the seat of the greatest commercial nation, and at the same time the most polished and literary, that the Malayan race has produced. We know too little of the earlier commerical settlements of the Malays on the eastern rivers of Sumatra and the islands opposite them, to judge whether they were favourable to the improvement of the language, but as the proper or non-Malacca Malay of this region, from Banka to Singapore and Johor, retains more of the earlier harshness than that of Menangkabau itself, it is not probable that the Malay even of the kingdoms

of Bentan and Singapura made any close approach to the refinement which the language attained in Malacca, although it must be borne in mind that a general rudeness in the dialects beyond Menangkabau is not inconsistent with the existence of a more polished mode of speech in populous maritime towns such as Palembang and Singapura where the intercourse with Indian navigators and residents must have been great.

The circumstance to which we have adverted of the proper southern Malay of the Peninsula being more primitive than that of Menangkabau, admits of two explanations. It is evidently a continuation of the ruder Sumatran Malay represented by the dialects prevailing in the upper Palembang basins, and its connection with the Menangkabau Malay thus goes back to a period when the latter was at a much greater distance than it now is from that of Malacca. Either therefore the latter was derived from Menangkabau long after the more primitive Sumatran Malay had spread over the Johor Archipelago into the Peninsula, or this primitive Malay of the Peninsula was the immediate stock of the refined Malacca dialect, while that of Menangkabau received its culture from Malacca. The ethnic flux and reflux between the southern part of the Peninsula and the middle and southern regions of Sumatra must have been uninterrupted from the present day to the remote period when the land on either side of the Strait was first inhabited. Long anterior to the expansion of the Malay beyond its cradle, wherever that was, the languages of the opposite coasts and the islands connecting them, must have had strong affinities. The spread of the Malay language over the wide space it now occupies in Sumatra must have been the work of many ages, and if in its ruder state it embraced within its limits these coasts and islands, it is not probable that in later times, when the sway of Menangkabau extended over the greater part of Sumatra, its language would neither be cultivated nor carried in its improved state to the seats of foreign commerce on the Malacca Strait. That both happened can hardly be doubted, even if we discard Malayan history and tradition. There is no reason however to question the modern derivation of the Malacca Malays from Singapore and Bentan as related in the Malayan Annals, and although the basin of the Kuantan or Indragiri, from its directly connecting the Johor Archipelago with Menangkabau, is the country from which we might have expected traders or adventurers to emigrate to Linga or Bentan, there are not wanting strong probabilities and facts to corroborate the native history when it asserts that it was not from the river of Menangkabau itself, but from its most southern dependency, Palembang, that the Malacca Malays were derived. The Palembang river is much more accessible to vessels than any of the northern ones, and it is probable, both from this cause and from its proximity to the great trading port of western Java, Kalabar, that it early became the

chief place of resort, on this side of Sumatra, for Indian and other foreign traders. If it was the principal port of the kingdom of Menangkabau, or of the east coast it would be natural to ascribe to its chiefs the planting of a maritime colony on an island more in the general track of Indonesian and Indo-Chinese commerce.

The annals of several ancient Malay states, including Menangkabau itself, point to Palembang as the original land of the Malays. They afford various indications of a close connection between it and Java, and mention Javan invasions and settlements long anterior to the modern conquest of Palembang by Majapahit. From their concurrent tenor it appears that the royal dynasties of Menangkabau, Malacca and other states traced their descent from Palembang. It may be inferred that it was in Palembang that the Malay race and language received their earliest and deepest impressions from Hindu and Javan influences, and that the Indian monarchical form of government was first engrafted on the native Sumatran institutions, which are of a mixed patriarchal and oligarchical form. It is even probable that Palembang was closely connected with the southern extremity of the Peninsula long before the foundation of the modern colony of Singapura. The remnant of the ancient vocabulary of Johor, small as it is, contains some words only found elsewhere in Upper Palembang and others of Sundan and Javan affinity which may also have been immediately obtained through Palembang. For Marsden's notion of the descent of Menangkabau highlanders to the Johor islands by the Indragiri or any other route, and their sudden metamorphosis into a maritime community at Bentan and Singapura, there is no foundation whatever. The people who established a maritime and commercial town on Singapore so late as the twelfth century must have been an offset from an older port.

It appears most consistent with our present knowledge to believe that the purest of the Malacca Malay was a dialect of the cultivated Menangkabau Malay spoken at Palembang when the colonists of Bentan and Singapura left it.* While it is clear that the transplanted dialect derived every thing which it now possesses save a few words, some phonetic refinement, and a more artificial and laboured literary style, from Sumatra, it is also probable that the influence of the Malacca dialect on the Malay of all the maritime districts of the ancient kingdom of Menagkabau has not been unfelt around lake Sinkara itself, and that the present Menangkabau Malay is considerably more polished than it was in the 11th and 12th centuries. When or how the modern Malay of Menangkabau was imported into lower Palembang, where it probably displaced ruder and more ancient dialects akin to those of which vestiges remain in Upper Palembang we know not, although it is probable

* If any conclusion may be drawn from Marco Polo's orthography, the Malacca Malay of the 13th century had not yet replaced the strong naso-guttural terminals by pure vowels. He writes Malayu Malaiecur.

all the populous Malayan dependencies, such as Priaman, Indrapura and Sungibagu on the west coast, and Siak, Indragiri, Jambi and Palembang on the east. Of the earlier history of the Malay nothing is known. We are ignorant in what part of middle Sumatra or of the Peninsula the Malayan tribe was first located, and of the ethnic history of the Malacca basin during the long era between the first civilisation of that tribe and the foundation of the Singapura of the 12th century,—the migrations and conquests that took place, the towns that flourished and decayed, the foreign trade and maritime enterprise,—no authentic record exists, and our knowledge of it must be limited to those broad inferences to which we may be conducted by a careful comparison of languages and other ethnic data, followed by a critical examination of the native histories and traditions when our ethnology is sufficiently advanced to enable us to break up and clear away the matrix in which the few remains of fact have been imbedded and preserved. The Malacca sea, the strait of Singapore, and the eastern navigable rivers of the Menangkabau empire must have been frequented by Hindu and other foreigners for more than a thousand years before the Malay Singapura arose, and when we consider that the Malay language was already that of Johor, that settlements of Hinduised Malays existed in the northern parts of the Peninsula, and that the Malayan language and civilisation of the 12th century were the same as at present, we cannot avoid the conclusion that the Malay annals relate only one of the latest migrations of that people, and that their silence as to the dominion and history of Menangkabau arose partly from their having already become dim and partly from a desire to exalt the Malacca dynasty by assigning to it an independent and fabulous origin. At the time when the emigrants from Bentan settled on Singapore, it is probable that the power of Menangkabau was on the wane, and it is certain that when the works which furnished the materials for the Malay annals were composed, its fame was eclipsed by that of Malacca and the northern Sumatran ports. Whether the Malays first became a great maritime people at Palembang, Bentan, Singapura or Malacca, and about the time assigned or in an earlier century, it is certain that this maritime civilisation, the loss of some of the Menangkabau institutions and the slight changes in the language, must have had their origin in one port, and that the dialect and customs of this port were those of trading communities in the most remote parts of the Indian Archipelago when European vessels first entered it in the beginning of the 16th century.

With reference to the Javan element in the language and civilization of the Johor basin, I may advert to a curious fact which came to my knowledge when exploring Johor a few years ago. The Malays of Johor, at least of the southern basins, when employed in gathering camphor use a factitious vocabulary constructed in a similar manner to the deferential dialect of Javan,

by substituting for the common Malayan words others in the same language descriptive of some characteristic of the object, and by borrowing from the remnants of the Binua vocabularies.* As this language is also deferential, being used to propitiate the spirit of the camphor tree, it appears to indicate the former prevalence of a high dialect in Johor, derived in all probability from Java, for there are other traces of the ancient residence of Javans at the southern extremity of the Peninsula and along the east coast. Indeed the histories of the Malayan dynasties themselves afford strong evidence that at one period the Javans extended their sway over the islands and coasts of the sea of Johor, and the suggestion may be thrown out that the numerous Hindu geographical names found on the western side of this sea, including Singapura itself, are indications of Javan trading settlements that flourished for centuries before the Malays rose into note as a civilised maritime people and displaced the Javans in this quarter. Should further research establish this, the successive ethnic revolutions in this region during its recent era will be, 1st the growth of one or more populous and powerful communities in the fertile plains of the Sumatran highlands and the extension of that which ultimately predominated, the Malayan, over a large portion of Sumatra and the islands, coasts and rivers of the Malay sea; 2nd the advance into this region of Javan maritime people civilised by Hindu culture, the establishment of Javan maritime settlements from which Hindu culture spread up the rivers amongst the native communities of the interior;† 3rd the recovery of the native race from their political or ethnic subjection to the Javans, followed by the overthrow of the Javan governments and the retirement of Javans from the region; 4th the spread of the now cultured Malays into the maritime seats vacated by the Javans and their gradual rise into the predominating maritime race of the Archipelago,—the Javan for a time, as strong governments were formed in Java, seeking to regain a footing in the Johor sea but only partially and transiently succeeding, their conquest of Singapura leading to no permanent dominion, and their settlements on the Sumatran coast soon relapsing to Malayan rule with the exception of those nearest Sunda. These conquests of the expiring Javan power are quite distinct from the ancient colonisations and conquests in the era of Javan supremacy,—or that of Hinduism, the Kawi and a flourishing Indian trade. The 4th of the above eras extends back from the 16th century, when European domination commenced, probably

* A small vocabulary of this dialect will be found in my account of the Binua of Johor (Jour. Ind. Archp. vol. I. p. 263.)

† On historical and ethnic probabilities, I here provisionally adopt Mr Crawfurd's view of the relation between Sanskrit elements in Malay and Javan, but without excluding the direct influence of Hindus. It is probable that the Hindu culture of middle and south Sumatra came first through Java, but improbable that it continued to be received exclusively by this indirect course. It appears to be clear from ancient Arabic and European accounts that Sumatran ports were early frequented by Indian vessels.

to the 10th or even earlier. The 2nd and 3rd probably extended over a large portion of the preceding ten centuries, for the Sumatran trade with its gold, camphor and other valuable productions, would necessarily draw the Javans to its coasts as soon as they became a commercial people, just as the spices and other produce of the east attracted them to Celebes and the Moluccas. The demands of the Indian trade which centered in Java, if it was not long confined to it, must have greatly stimulated the maritime enterprise of the Javans, and made its two ports the emporia of the whole Archipelago.

The phonology of the JAVAN group closely resembles that of the ruder Sumatra-Peninsular and is chiefly distinguished from it by being more hollow, palatal, aspirate and distinct and less nasal, guttural and smothered, while equally slow and broad. Sundan, however, amongst other striking affinities with the southern Sumatra-Peninsular Malay has a decided nasal vowel. As Javan has given its high and priestly dialects to the other peoples of the group and has greatly influenced their common languages, I will notice it first, although Sundan is closer, both in character and geographical position, to the S. Sumatran languages.

Javan, as we remarked above, has a much broader, more forcible, aspirate and primitive phonology than Malay. Its syllables do not flow into each other with that uniform smoothness which characterises Malay. Each is uttered with force and abruptness, the voice as it were grasping the initial and throwing itself on the terminal sound of each syllable, instead of euphonically blending them with those that follow by a light and rapid touch as in the purer Malay articulation. Malay consonants that meet are generally euphonically combined, and when uncombinable or inharmonious consonants meet, the phonetic genius of the language changes one or both or has recourse to elision or attenuation to produce euphony. In Javan not only is the initial of one syllable frequently uncombinable with the final of the preceding one, the surd and sonant of the same sound being even thus brought in contact, but similar junctions take place in the same syllable. Consonants that terminate a syllable are frequently repeated at the commencement of the succeeding one, producing an abrupt and inharmonious effect. The Javans vary the character of the vowels more than the Malays from their greater articulative power and energy or command over the form of the vocal chamber and over the breathing. Hollow cerebral sounds are often heard which never occur in Malay. Like most of the Sumatran languages Javan affects *o* where the Malacca Malay has *a*. Frequently also Javan has *o* for *u*, *e* for *i*, *d*, *t*, for *k*; *w* for *b*; *ñy* for *m* of Malay. It is far more aspirate in its general phonology and frequently has *h* for *k*, *j* and *r* of Malay. Ideologically the two languages have the closest resemblance. They have nearly the same number and

kinds of inseparable formative particles and use them in the same way, although Javan possesses some which Malay wants. Most of the principal formatives are identical. Javan is richer in formatives than Malay and it exhibits more freedom and power in their application. They hang somewhat loosely on the latter, are more often dispensed with, and have therefore a more artificial character. In Javan they appear as a more essential and integral element of the language. In this respect, and in their greater number, Javan is at a less distance from the N. Indonesian. The attributive *ma--* of that group, of E. Indonesian and Polynesian is preserved in Javan but is wanting in Malay, which as we have seen, has substituted the peculiar *ber--*. The possession of the infixed participial (sometimes purely active) *-um-* and passive *--i-* *--in--*, of N. Indonesian distinguishes Javan not only from the Sumatran but from the E. Indonesian languages. The position of the possessive particle before the possessor and the pluralising of substantives by reduplication of a connected adjective, are N. Indonesian and Polynesian traits which the Sumatran languages do not share with it. The Javan imperative and subjunctive postfixes are absent in Malay. Although it possesses the transitive *man,*-as well as *i-* its common prefix is *an-* which is probably a contraction of *man-*, as the attributive *ma-* is sometimes by a similar elision converted into *a-*. It uses *kha-* as well as *dhi,- dhipun-* passively. The causative *ake, aken* corresponds with the Malay *kan*. Of the imperatives *-o, ho-; -en, -hen; -ono, -hono, -henno, -no; -to,* the second appears to be also the same as the Malay *kan* which is sometimes used in the same way. The imperative use of the expletive *-to* is analogous to the similar use which Malay makes of its expletive *-lah,* the latter however generally softening the mandate. *Kawi* has the same collocation and formatives as Javan, but it is more consonantal in the initials of its syllables and more vocalic in its finals. As it treats the sibilant and liquids as vowels, combinations of these with the other consonants are exceedingly common e. g. *sh, st, sd, sn, sm, sr, gr, kr, dr, tr, br, mr, nr, ñgr, pr, jr, vr,* &c. Uncombinable consonants are also sometimes brought together in the same syllable e. g. *tk, hn, tñg, nd.* The abundance of these combinations, the vibratory sound of the language from the constant recurrence of *r* by itself and combined with other consonants, the absence of compound vowels and the predominance of *a,* distinguish it from the more prevalent Javan phonologies. At the same time it must be remarked that the Javan participates to a certain extent in the peculiar consonantalism of the Kawi and that *e* is a frequent sound in both. From this account of the Kawi it appears that most of the peculiarities of the Javan, or those phonetic traits which distinguish it from the general W. Indonesian phonology on the one side and from E. Indonesian on the other, may be referred to the influence of Kawi.

The Kawi itself preserves some evidence that, at the era of its formation, the Javan language was less removed from the adjacent languages than it afterwards became through the continued development and influence of Kawi, and a disposition to a factitious and pedantic culture. But it must be remarked that if the Kawi introduced some Indian phonetic traits, it has been instrumental in preserving the ancient native phonology of the Javan from the emasculating and refining influences of the Malay and E. Indonesian, and hence it is that Javan continues to present us with a much larger amount of the characteristics of the earlier W. Indonesian phonologies than Malay or even the majority of the ruder W. Indonesian languages, although, under modern Malayan influence probably, it has thrown off some of the harsher peculiarities of that phonology which are still found in the adjacent languages of the same island. It is quite consistent with this, and indeed a necessary concomitant, that it also preserves in greater purity and integrity some of the earlier E. Indonesian traits, which it acquired prior to the arrest, by Indo-Javan literature and culture, of that ideologic transformation which, if not thus interrupted, would have gradually assimilated it to the cruder W. Indonesian languages.

The other western languages of the Javan group,—Sundan, Maduran, (with its dialect Bawian) and Bali, have phonologies in most respects similar to Javan, but preserving still more of the primitive W. Indonesian character.* Those of Sassak and Sambawan are softer than Javan. All possess initial *ñg* and *h*, the latter occurring most frequently in Maduran. It is remarkable that final *o* common to the Javan and Sumatran languages, is in general replaced by *a* in Sundan, Maduran and Bali, a circumstance which is possibly connected with the great influence of the modern Malay on these languages.

Sundan has some peculiarities which separate it from the other languages of the group and ally it to some of the W. Borneon and S. Peninsular dialects. The most striking is the extensive use of the peculiar nasal *u* which, in imitation of the French orthography, has been written *eu* as in *hileut* (for *ulat* or *hulat*) *beusi* (*besi*) *geuleung* (*gelang*). The same vowel occurs as frequently in the Serawi of S. Sumatra and in one of the dialects of the river Landa in W. Borneo, as in *aseupm* (for *asam*) *duweu* (*duwa*), *bateuneuh* (*batanah*) *eumeu* (*umu* or *uma*) *anghkeureupm* (*kirim*). It is also preserved in the Malay of the Johor Archipelago which also, in its ruder dialects, makes a frequent use of initial *h* and a broad and full final *k* as in Sundan. Formatively Sundan is more simple than the Javan or even the Malayan, and approximates to the ruder Peninsular, Sumatran and Borneon languages. It possesses the subst, *ka-- --an* or *en* and *pa*, *pang*, *pam*, with and without art. *--an* (generally pers. loc. or instr.); simply attributive or

* The Javan of the inhabitants of the Teng'ger mountains is much more guttural than that of the polished Javans.

qualitive and intransitive *nga--, ha-- a--, nang--, nan--, ma--, la--; ti--* is sometimes used intransitively; participial *pi --en*; passive *di--* (sometimes with *--en*), and *ka--, ha--*; trans. *m--, ma-- man--* with or without *--an*. *Pa--* is sometimes used actively. It thus differs from Javan not only in the more sparing and less regular use of formatives but in the want of the passive *--in--*; participial *--um--*; the transitives *an--* and *--aken* (unless the transitive postfix *--an* be a contraction of *--kan* and the intransitive *a--* &c be the Jav. *an--, a--*); and the imperative and subjunctive particles. Like the Javan it sometimes denotes the plural by a reduplication of the first syllable of a connected qualitive. From all the known W. Indonesian languages it is distinguished by the use of the definitive *eta before* the substantive or as an article, a N. Indonesian and Polynesian trait of great interest.

Maduran and *Bavian* have the substantive *ka--, pa----, pang* &c, *--an*; attributival *ha--, ah -, a--, he--, e--* (*ka--*, in Sumenap *ta--*, rare) *ma--, ba--, be-- pa--, sang--*; passive *he--, hi--* [Jav. *ka--* Sund. *ha--*]; transitive *ñga--, ñg--, n--, e--*.

Javan and Malayan have deeply influenced the western languages of the trans-Javan chain. The phonology of the high or deferential *Bali* like its glossary and ideology is nearly the same as that of the deferential language of Java. It has *a* for the Javan *o* and with most of the other trans-Javan languages it possesses *v*. The common or native tongue has a closer affinity with the Sundan and Malayan than with the Javan,* and the remark may be extended to the other W. Indonesian languages of the trans-Javan chain,—the Sassaki and Sambawan. The following formatives used in written composition have been ascertained from an examination of large vocabularies of Balian and of the *Usana Bali* and other Balian compositions that have been published by Mr Freidrich. Subst. *ka--, pa--, pang, --an, --ing* &c attrib. intrans. *ma-- ñge--, ñg--, ñga-- pe-- pa--*, (sometimes with *--an*; *--an, --in*) *he--, ha--, hang--, hamar--* trans. *ma-- mem-- mang-- n--, ha--, han--, hen--, ham--*; *--an, --in* is sometimes used transitively.

Sassaki and *Sambawan* are softer than the Javan languages, owing to the greater influence of Malayan and Mangkasari, and probably to the ancient E. Indonesian phonology of the trans-Javan islands never having been displaced by the Javan. Sassaki has subs. *peng-- pen*, attributive *be--, ber--* tran. *me--, ñg--* and probably some others. The *Bali-Jawa* or high language is that of Bali, which is originally from Java, as the name implies. Sambawan agrees more with the Sassaki and other western languages than with the other languages of Sambawa which belong to the E. Indonesian group. It possesses sub. *ka-- pa, pan, pe-- pen* &c, intrans. *ber be-- ba-- mer--*, trans. *m--, ñg-- n* and possibly some others.

The principal distinction of the Javan group is its possession of

* Freidrich.

a sacred or poetical and a deferential dialect, and the Hindu origin of the former.* The history of the formation of the Kawi and the infusion of Sanskrit words into Javan, Malay, Ngaju, Wugi &c is a subject too wide and complex to be entered on here, nor does it properly belong to the present enquiry. We have remarked that Javan preserves more formatives than Malay, and Malay more than the ruder languages. This must be attributed to the culture which they received at a remote period in consequence of large and civilised communities having arisen earlier amongst the Javan and Malay than amongst other races. It is probable that the acquisition of the art of writing, and the formation of Kawi and a native literature, fixed the formatives of Javan in the state in which they were when these events took place.† In the other W. Indonesian languages they probably continued to decay under the formative tendency, and the fixation of the Malayan by a sacred literature was not in all likelihood effected until a considerable period subsequent to that of the Javan. The preservation of the system even in the deteriorated condition in which we now find it in most of the uncultivated languages of W. Indonesia, appears to be owing to the influence which the Javan and Malayan languages have exerted on them for many ages.

The BORNEON languages have phonologies similar to the stronger Peninsular and Sassa'-Sundan with some still stronger or more primitive traits. The aspiration is very strong and broad and the initial aspirate is common. They have been much influenced by Javan and Malayan and many of the coast dialects are greatly assimilated in phonology and glossology to the latter. The less refined affect *e* like the Peninsular and Sassa'-Sundan languages, one at least, the Landaki, has the *eu* of Sundan,‡ most delight in compound vowels, *ui, oi, ei* &c, and many have compound consonants more harsh than those of any Indonesian language save Simang. Amongst these compounds are final *gn, kn, tn, pm,* in the S. W. and W. languages. Initial *kn* occurs in Lundu, Kayan, and *sm, sn* in Sin-

* Remnants of deferential or of sacred words are found in most of the languages of the Archipelago, as of the Malay, of Sumatra and the Peninsula, the Ngaju of Borneo, and the Wugi of Celebes. Their antiquity in Asianesia is vouched by Polynesian. Wherever Hinduism was established it has left traces of a sacred or sacerdotal language.

† The art of writing was acquired in Sumatra, Java, Sambawa and the Phillipines at a much earlier period, the distance between it and the formation of the Kawi being marked by the simplicity of the continental characters which formed the basis of the Indonesian alphabets compared with the elaborate architecture of the later Indian letters in which the Sanskrit was conveyed to the Java. The possession by rude races of an alphabet without a sacred literature can have little effect in obstructing the progress of an ideologic change in the language. The earliest alphabet of the Archipelago was probably derived by the leading maritime tribe from continental traders and used for trading purposes which led to its being carried in the course of time to the more powerful and civilised of the tribes who took a part in the insular commerce or, like the Battans, fed it by the productions of their land. It is possible however, that their introduction and wide dissemination were connected with the spread of a religion that did not maintain a permament footing.

‡ This compound vowel occurs in Ngaju but rarely compared with Landaki.

ding. The less Malayanised are strongly nasal and aspirate. The guttural tendency is also in general strong, final *g*, *gn* &c being frequent in some dialects. The strong aspiration does not appear to produce the more aspirated labials save in the dialects of Meri (*f*, *v*) and Santan (*v*) and in the Kayan language (*v*) but the number of words for most of the known Borneon languages is too small to enable us to draw any general conclusion. In one of the few inland dialects for which I have any data, that of *Sandol* in the Pembuang basin on the western part of the S. coast, the guttural character is very decided, final *ng* becomes *g* which occurs much more frequently than in the Javan group and indeed is as common as in N. Indonesian reaching 6 per cent. In one of the less softened Western dialects that of Landak, it is 4 per cent. In In Sandol final *n* becomes *d*. The more easterly of the southern languages have thrown off most of the compound consonantal finals, and differ little in their phonologies from Maduran and Bali, save in being still more broad and aspirate. In *Ngaju* or *Kahayan* final *pm*, *gh* and *hn* occur, *e* and compound vowels are common. Its pronunciation is almost identical with that of the ruder Binua dialects of Johor in the Malay Peninsula, being exceedingly broad, aspirate and slow, the strong aspiration retarding the flow of sound. *R* is remarkably strong, and gives a peculiar character to the language. Final *k* is retained and sounded full, and forcibly. The *Landaki* has final *kn* for *ñg*, *tn* for *n*, *pm* for *m*, and *eu* very commonly for *u* and sometimes for *o*. In some words initial *j* takes the place of *n*, *ñg*, *m* of *n* &c. *Kn*, *pm*, and the compound vowels *ui*, *oi*, *ei* occur in some of the numerous dialects along the N. W. and N. coast, but for all these we have only short lists of words.

The *Kayan* is the only northern language for which we possess considerable glossarial and phonetic data, for ideologic we have none. It is very aspirate, frequently substituting *v* for *b*, *h* for *s* and *h* for *r* in Malay words, as *havo* (for *abu*), *uvi* (*ubi*), *mavok* (*mabok*), *bahat* (*brat*), *hungi* (*sungi*), *hini* (*sini*), *hawa* (*sawa*.) Its guttural tendency is shewn in such permutations as *knipan* for *nipan*, *knoh* for *nio'*, *knipi* for *nipi*, and its tendency to compound vowels in such words as *bavoi*, *apui*, *akui* &c.* If, as stated to Mr Burns, the Kayans have spread from the basin of the Tidung over the watershed into the north-western lands extending from the Bruni to the Rejang, their language must be considered as the most southerly of the N. E. projection of Borneo, a position which brings it into proximity with the Bisayan and E. Indonesian languages. Be this as it may, it certainly combines with the prevalent traits of W. Indonesian, affinities with N. Indonesian, E. Indonesian and Polynesian.

The only Borneon languages of which I have been enabled to

* It has other conversions of Malay sounds, as in *kapal* for *tabal*, *nukol* for *pukol*, *hulam* for *dalam* &c.

examine the structure, are the Ngaju or Kahayan of the S. coast and that of the Landaki of the W. coast inland of Pontianak. Both are entirely Malay in their structure and formatives, although their vocabularies are essentially peculiar. In Ngaju a few *quasi* flexions occur which are not Malayan, e. g. saw*am*, husband—*thy* (Mal.-- *mu*), ana*ke*, child-- his. Analagous forms are found in N.E. Indonesian, Javan, Tarawan and Letti. By the agglutination of *kita due*, we two, a dual is formed, *kue*, analogous to the Polynesian dual. Kahayan uses substantival *ha -an*, personative *pam--*, *pem--*, *peng--*, locative *pa- -an* &c. *pen-- pem--*; intransitive *be--*, *ba--*; passive *im--*, *in--*, *ta--*, transitive *m--*, *me--*, *men--meng--*, *mem--*, *ha--*, *ham--*, The transitive is frequently used in the contracted form (*m*anak *m*ariksa &c.) as in the West Borneon, ruder Javan, Peninsular and Sumatran languages. In the more formative languages, such as the Malay and Javan it is more rarely used. *Men–* is used causatively. *Ham--* appears to be sometimes used intransitively* *Pa--* is used causatively as in Formosan, Ilokon a striking remnant of N. Indonesian affinities As far as can be gathered from the vocabulary *pa* is also the principal formative of the Kayan language. It occurs as a transitive prefix not only to verbs but to adverbs. It sometimes assumes the forms *ba* and *ma*.†

In the Landak dialect the formatives are fewer and less extensively used, subst. *ka--*, *pa--*; intrans. *ba*, *pa*; trans. *meng-- eng–*; *an–*, *n–*, *ng–*, *m–*; passive *ti*, *di* occur.

The preceding data warrant the conclusion that the Borneon dialects in general are less formative than the Javan and Malay, but more so than the simpler Peninsular, and that they approximate to the Sundan. Ngaju alone can be ranked with Malay. Its affinities however are decidedly Javan as it possesses the transitive *ha* (Jav. *a*, *an*) and *in*, *im*, which do not occur in Malay. It wants the transitive *–i* of these languages. The Landaki also uses the trans. *an*. It would be premature to conclude that these non-Peninsular and non-Sumatran traits are solely the result of the great influence that Javan must have exercised on the coast languages of Borneo during the era of Javan predominance in that island. We must take into account the fact that the Borneon languages are placed between the distant Javan and N. Indonesian, and the probability that the ideologic features common to these two groups were also found at one time in the intermediate languages. At present the Javan character of Ngaju and the apparent simplicity of Kayan are in favour of the former being the result of Javan influence. There can be no doubt that the affinities

* Ja *m*ita alo *ham*pahari, he saw men brothers [Mal. dia meliat orang *ber*saudara] see N. INDONESIAN.

† *P*ahawa betroth [marry?] *pa*toyu change, *pa*kalak deceive, *pa*habo meet; *halam*, in, *pa*halam into; *habay* out, *pa*habay without. In the sonant form it occurs in *b*aloung behind; *b*aluson upward; *b*ahida downward, *ma* occurs in *ma*matei to kill, *ma*nino whence, *ma*hapa perhaps, *ma*ringka lately, *ma*haup now, *ma*haup-*ini* just now.

between the Borneon and Javan languages,—like those between every language that has in any of the later eras been diffusive and those languages which it has affected,—are partly archaic and partly modern, and it is very probable that some formatives once common to the whole Sunda-Formosan band of languages may have been lost by Ngaju and the other Borneon tongues and afterwards regained by the former from Javan.*

Recapitulation.

A comparison of the W. Indonesian languages leads to the conclusion that the more complex, strong, intonated and consonantal phonology of which so many examples are still preserved, was associated with the simple structural system which forms the basis of these languages, and which is best represented by the Simang. The basis of the W. Indonesian languages may therefore be described as a system phonetically intonated, guttural, nasal, palatal, consonantal, complex in its vowels and consonants, dissyllabic, but with a decided monosyllabic tendency and hence, in all probability, primarily monosyllabic. Ideologically the system is characterised by a great deficiency of structural particles, an absence of prefixes or affixes and the power of adhesion. It thus stands in many respects in decided opposition to the more advanced systems prevalent in Indonesia, Polynesia and Australia. In most of the W. Indonesian languages we find a purer and more vocalic phonology softening the harshness of the primary one and a system of formatives superimposed but not thoroughly built into the simpler structure unless perhaps in Javan. From the facts that have been adverted to, it may be concluded that the more advanced and vocalic systems preceded the simpler in Indonesia, that the latter has spread over the whole region, blending with the former, in so many different degrees, that it is difficult to decide which is to be considered as forming the basis of many of the existing languages.† We cannot hesitate to pronounce, however,

* We have here blended the inference above arrived at for particular groups, with some considerations arising on a general view of the N. Indonesian languages.

† The theory that particles and words of the first necessity are never displaced by foreign words must, I think, be abandoned. An examination of the African, early Indian, Tibeto-Indian, Ultraindian and Asianesian groups has satisfied me that all kinds of words are displaceable. None are by their nature absolutely immoveable, although they differ greatly in comparative power of persistence. It is only in recent groups, or in groups that from geographical position or ethnic character and circumstances have been little exposed to foreign influence or been able to resist it, that the class of words in question has maintained a striking uniformity throughout numerous languages. In the Malayu-Polynesian languages, pronouns, particles, numerals and words expressive of the most common objects,—in fact the whole class of primary words,—have been subjected, although in a smaller degree, to the same laws of accession and displacement that have modified the rest of the vocabulary. New words are added at each successive contact of languages, one or more of the synonymes ultimately become obsolete, and it sometimes happens that those thus lost are the oldest. Amongst the Malayu-Polynesian languages, some that are closely related by their geographical proximity, phonologies, ideologies and a large glossarial agreement, differ in a considerable proportion of their particles, while others that are far separated, that exhibit a marked difference in phonology and ideology, and have a comparatively insignificant accordance in their vocabularies, agree in several of those very particles.

that the simpler system is well represented by the Simang and is the basis of the Peninsular, the Malayan and all the other less vocalic and less advanced W. Indonesian languages, while in the Javan we recognize the more ancient formative system and in the W. insular dialects of Sumatra, the vocalic system still keeping their ground although much modified.

The extent to which numerous languages in W. Indonesia, possessed of distinct vocabularies and therefore anciently independent, have become assimilated in their structure, habits and even in their formatives, is a very striking phenomenon. It cannot be supposed that so many languages, each having its own magazine of primary words indicating a separate origin, should from the first have fortuitously adopted not merely a common formative system, but formatives glossarially and ideologically identical or only varying in their forms and uses within dialectic limits, and have preserved them during the long period that must have elapsed since these languages came into existence. While the formatives, pronouns and numerals agree, it often happens that the directives, the words used to denote time and mood, the conjunctions, many of the adverbs and the great mass of the vocabulary are peculiar, clearly indicating an archaic independence. The common formatives must have originated in one language, and their diffusion must be attributed to the predominance acquired by one or more languages which possessed them, combined with their great and obvious practical use, and the simplicity of their broader and more fundamental principles. Deprive the Malayu-Polynesian languages of their prefixes and affixes, and they are thrown back to the level of the rude dialects of the aformative family in which the symbols for generic distinctions and relations, and the rich and exhaustless nomenclature for specific objects and actions furnished by the formatives, are replaced by cumbrous and not unfrequently ambiguous circumlocutions, aided by a constant recourse to repetitions and variations of the phrase and to synonymes and analogues. Hence we can easily understand that languages which possess formatives should cling to them while their vocables are gradually displaced, and that aformative languages should readily adopt them, when brought into close contact with formative languages. But the genius of the aformative system cannot readily embrace a complex formative system abounding in minute distinctions, and where it continues to predominate in the mixed system or gains fresh power from languages in which it has its native seat, its tendency must always be to throw off ideologic refinements and retain only the more simple and generic of the formatives and of their uses. Even these may be ultimately lost by a strong infusion of the aformative element or a decay of the formative, and both causes must operate in tongues which happen, in the course of ethnic revolutions, to be withdrawn from an active intercommunion with members of the formative family, and placed under the

exclusive or predominant influence of aformative languages. It is very obvious both when we cast the eye over the map of W. Indonesian languages as a whole, and when we seek the spirit of each language in the common speech of the nation rather than in the factitious and pedantic compositions of scholars, that the aformative element is the prevailing one in W. Indonesia, and since we inferred from the Javan and Malay formative systems that it has been gradually gaining instead of losing ground, it becomes important and interesting to enquire how the numerous rude and illiterate languages have preserved the formatives in so considerable a degree and with so much glossarial uniformity. This I think is explained by the fact that in all eras since the amalgamation of the two systems was brought about by maritime intercourse, there has been a succession of predominating maritime races who have spread as navigators and settlers over large portions of the Archipelago or over the whole of it, as is the case at the present day when European dominion considerably obstructs the ethnic effects. Long after the growth of the W. Indonesian system there were powerful E. Indonesian maritime races, whose modern influence on some of the W. Indonesian languages is still very perceptible. But the prevalence and general uniformity of the formatives throughout Western Indonesia at the present era is mainly attributable to the influence of the languages of the most civilised and enterprising western races, particularly the Malay. If the Malayan race only began to spread itself beyond Sumatra 7 or 8 centuries ago, the rapidity with which its idiom and much of its vocabulary have been interfused amongst the languages not only of the W. Indonesian but of the eastern tribes, is extraordinary, even if we allow for the influence of more ancient assimilations in the Polynesian era before the Malays themselves had received any Indian culture. The facility with which in modern times the simpler tribes of the Archipelago approximate to the linguistic habits of a dominant and kindred race with whom they have constant intercourse, throws much light on the process by which in archaic eras the languages of all Indonesia and Polynesia acquired so many characteristics in common, while retaining decided evidences of distinct origin. Some of the Borneon languages appear to be very illustrative. They have a basis, now chiefly glossarial, of N. Indonesian affinities. Javan traits appear to have supervened, and now these are disappearing and giving place to a purely Malay form. Changes so great and so rapid are only possible in languages that have not departed from, or have been reduced to, a condition of crudeness and simplicity, and are spoken by tribes more imitative than tenacious. European ethnologists must bear in mind not only the great simplicity, docility and impressiveness of the Malayu-Polynesian tribes, but also the mode in which the seas and rivers of this insular region and the habits of the adven-

turous Malays enable them to act on these tribes. The influence of the Malayan language has extended to the remotest parts of Eastern Indonesia, and some of the languages of the Trans-Javan chain exhibit phenomena similar to the Malayanised Borneon dialects although much less marked.

No sweeping assertion can be made as to the precise influence of Malay or any other diffusive languages on the formatives of the remaining languages. How much has been retained from the first era of the blending of the aformative and formative systems, and how much has been successively lost and regained in subsequent eras, are questions that must be discussed separately for each language and group, with such light as a comparison of all our data affords, when we enter on ethnographic details.

When we consider the assimilative power which the Malay exerts at the present day amongst the languages of tribes remote from the great mass of the Malayan nation, we can the more easily appreciate the manner of its operation in Sumatra when the nation was acquiring its predominance in numbers and power. Prior to the civilisation of this race the great middle region of Sumatra must have contained numerous separate tribes, speaking distinct languages, all of which have been obliterated or absorbed by the Malay, for I am not aware that the remnants of these tribes that still exist have preserved any pre-Malayan languages. We have inferred from the character of those Sumatran languages that have been least Malayanised, of the ruder Malayan dialects, and above all of the more sequestered languages of the western islands, that the ancient Sumatran languages were closely allied to the East Indonesian. How a crude, segregative and consonantal phonology, and N. Indonesian formatives, so largely superseded these East Indonesian languages, is an enquiry which cannot be further pursued in this chapter, and we shall only draw attention to the remarkable fact that the most Philipine of all the W. Indonesian languages, and the most influential prior to the rise of the Malays, the Javan,—is interposed between the Sundan and Sumatran languages and the E. Indonesian. This indicates that the N. Indonesian system prevailed at one era in its greatest force from the Philipines through Borneo and eastern Java completely across the Archipelago, while some of the more western languages approximated more nearly to the E. Indonesian.

We have seen that the W. Indonesian group has a less original and homogenous character than the others. Each of its great geographical divisions has some peculiarities. In the most isolated languages of the Malay Peninsula the crude and non-harmonic system is found in its greatest purity. In the most isolated languages of Sumatra the harmonic system of E. Indonesia is well preserved. Javan retains a strong impress of N. Indonesian idealogy, and it is probable that the languages of Borneo that have been least assimilated to Malay will also prove to have retained some peculiar N. Indonesian idealogic traits.

AN ACCOUNT OF THE SICKNESS AND DEATH OF HIS LATE MAJESTY PHRABAT SOMDET PHRA PHUDA CHOW;—THE EXALTATION OF HIS MAJESTY SOMDET PHRA CHOM KLOW TO THE GOVERNMENT OF THE KINGDOM OF SIAM; AND OF HIS SUBSEQUENT CORONATION, TOGETHER WITH THE CORONATION OF HIS YOUNGER BROTHER SOMDET PHRA PIN KLOW; ALSO AN ACCOUNT OF THE ROYAL PROCESSION BY LAND AND BY WATER, OF BOTH THESE MOST EXALTED PERSONAGES, AND SOME DESCRIPTION OF THE FUNERAL SOLEMNITIES AND THE BURNING OF THE REMAINS OF HIS LATE MAJESTY, WHICH ARE YET TO TAKE PLACE.*

At the end of the wet season and the commencement of the cool, (December 1850 and January 1851), His late most righteous and illustrious Majesty Phrabat Somdet Phra Phudha Chow was seized with a sickness which deprived him of ability to sleep, producing much nausea and greatly impaired his appetite, so that he could not by any means adequately nourish himself. He was able to leave his bed-chamber but seldom. On Thursday, the 9th of January 1851, his disease became more aggravated, when all the illustrious princes and nobles, lords and governors, great and small, both those belonging within and without the royal palace, became very anxious for the result of His late Majesty's sickness, and held a council with the royal physicians, and had medicines carefully and faithfuly prepared and administered; but the disease did not yield. It continued to prey upon his system, and his strength gradually diminished. On Sunday, the 9th of March, His Majesty summoned the company of his nobles and lords, in whom he placed perfect confidence, into his presence, at his bedside. Being thus assembled he said to them—"This my present sickness is severe, the symptoms are all bad, it is probable that it will baffle all the skill of the physicians." Whereupon he thought within himself, saying, "This kingdom has become large, its fame has spread abroad to all foreign countries, it would be proper for me to appoint my successor according to my own pleasure; but I fear I shall not be supported in my choice of a successor, that should I attempt it, the unity of the kingdom would be broken, the people and persons of honor who shall fill all the places of trust in the future will not be pleased, and that consequently it would give rise to civil commotion, and bring trouble .to the illustrious princes and royal servants, both great and small, and to the Budhist priesthood and to the people." Having these thoughts and being exercised with a tender regard for the welfare of the people of the kingdom,

* This very curious and interesting paper, drawn up by command of the king of Siam and transmitted to the Honorable Colonel Butterworth, C. B., Governor of the Straits Settlements, has been kindly communicated to us by Colonel Butterworth for publication.—ED.

he was pleased to have his promise written and solemnized by an oath before the idol Bhudh, giving all to see the true altitude of his mind; whereupon he spoke, giving His Excellency Chow Phaya Phraklang, 1st lord in the treasury, and lord of the army, and His Excellency Chow Phaya Si Pho Phat, 2nd in the treasury, and His Excellency Phaya Su Phawadi, lord of the exchequer, together with other officers of government, great and small, saying "Let these persons be united in the choice of my successor, and when they shall be united in any prince of middle age, possessed of wisdom and knowledge touching the duties of a king, having a disposition to sustain the Budhist religion and a heart to protect the people and the kingdom, so that it shall prosper greatly, and one withal who should be the choice of all classes in the kingdom (only let all be united in the choice of him) let such a prince be exalted to govern the kingdom as my successor. Let there be no fear that I shall be displeased, my only desire is that there should be internal peace and happiness to all classes of my subjects,—by no means let there be any civil contention, war and distress in the kingdom."

This written statement of his late Majesty's will and testament was made and presented to the great counsil of the kingdom on the 10th day of February. The fact that His late Majesty Somdet Phra Phudha Chow lost no time in devising this measure, that he consented to have his successor to the throne chosen by others rather than himself, that his successor should be a prince whom all classes, high and low, could heartily choose, that he should surrender his own right to appoint his successor, and would not allow the matter to rest until he should become too much diseased to declare his mind while unimpaired,—is a matter of great wonder. It is exceedingly rare that any king can be found who can do such a magnanimous act, His late Majesty did this because he was a man possessed of extraordinary powers of mind, having great compassion and unbounded regard for the welfare of mankind. His late Majesty having thus shown favor, the great council of illustrious princes and nobles and lords, great and small, conferred together, and were agreed that it would not be proper to proceed immediately to the election of a successor to the throne, because His Majesty Somdet Phra Phudha Chow was still living and that it would be better to postpone it awhile, taking care in the meantime that the nobles and lords and all the royal servants, great and small, assemble continually at the royal palace, and defend it from all harm, and that the city and country be well guarded against insurrection. These purposes of the council were successful because of the power of his late majesty's influence, and the authority of the nobles and lords being united in defending the country. Consequently no disturbance occurred, the citizens of Bangkok and the inhabitants of the country remained peaceful and happy.

On Thursday, the 3rd of April, at 2½ o'clock in the morning, His late Majesty Somdet Phra Phudha Chow departed this

life, whereupon all the illustrious princes and nobles and lords, great and small, on the right and left of the throne mourned greatly for him. In the early dawn of that day His Excellency Chow Phaya Phraklang, of the army, and His Excellency Phaya Su Phawadi, of the exchequer, together with all the nobles, lords, and royal servants, great and small, being united, arose and invited His Royal Highness Prince T. F. Chow Fa Mongkut, the brother of his late majesty, then abiding as chief priest in the temple "Bowavaniwate," to remove to the royal palace. All the people of the city and country were happy in this promotion of His Royal Highness, and unanimously offered their blessing to him as he was escorted thither on that morning. They brought flowers in great profusion and presented them to him by the way. The royal bodyguard, fully equipped, protected His Royal Highness as he passed along. He was escorted to, and seated in the king's barge, called Phra cham thawip, it being 74 cubits in length. This royal barge was followed by another, second only in size and rank. These were preceded and followed by the barges of the nobles and lords of all ranks and orders, guarding the entrance of the canals great and small. The barge in which His Royal Highness was escorted having arrived at the royal landing, the illustrious princes, nobles and lords who had in charge the keeping of the royal palace, all as one, came down to receive His Royal Highness, in front of the royal palace, whereupon he took a seat on the royal palankeen. All the nobles and lords and governors of every order and rank surrounded him. When he entered into the enclosure of the king's palace he halted abreast of the royal seat called Amarinthawinichai, (an apartment in the royal palace where the king gives daily audience to his ministers) when he was met by all the illustrious princes of every rank, who followed him into the *Phra-racha-mon-thian*, to the apartment where the corpse of His late Majesty was placed in a sitting posture in full kingly attire. His Royal Highness there poured water upon the corpse according to custom, after which it was escorted to the golden urn which was engraven, embossed and adorned with 9 kinds of precious stones. There placed, the royal remains were escorted in royal procession to the Dūsidā mahā prasārt, (an inner apartment of the most splendid building of the royal palace), according to royal custom from ancient times. This being done, all the company of the illustrious princes, together with all the nobles and governors, conducted His Royal Highness Prince T. F. Chow Fa Mongkut into the temple called Wat-phra-si-ratana Sātasda dōram. A body of men were placed surrounding the temple outside, and within the temple there were eight companies of the royal body guard. Then His Royal Highness Prince Chow Fa Noi Kromakun Itsarete-rangsan was invited and escorted to a temporary tabernacle in front of the royal Arsenal within the king's palace, and guarded by royal body guards, as was His Royal Highness his elder brother.—In the evening of

of that day, after the ringing of the evening gong, there were assembled a large body of Buddist priests of high rank in the Budhist religion, together with illustrious princes and officers, military and civil, and all the nobles, lords and governors, who constitute the great council of the kingdom. At that time a written invitation was prepared, according to the unanimous voice of all assembled, and being brought forward was read to His Royal Highness T. N. Chow Fa Kromakun Itsraete, the younger brother of His Royal Highness Prince T. F. Chow Fa Mongkut, as he was seated in the temple, Phrasi ratana satsadaram. Phaya Phi Phat Kosa was the reader of the written invitation. He, bowing himself, addressed His Royal Highness saying, "The two classes of chief priests of Budh, viz of the cities and villages and of the woods, the illustrious princes, and the nobles, lords, and governors, and the company of royal teachers, all the royal servants, the wise men, the learned men and the astrologers, the more distant connections of the royal family, together with all who speak at the dust of the royal feet:—All these having consulted together, are agreed in the opinion that His Royal Highness Prince T. N. Chow Fa Kromakun Itsarete, the younger brother of His Royal Highness Prince T. F. Chow Fa Mongkut, is endowed with wisdom and knowledge, understanding well the duties and customs of kings, and that hence they are unanimous in inviting him to rule the illustrious kingdom in conjunction with his elder brother His Royal Highness Prince T.F. Chow Fa Mongkut, henceforth and forever." Then all the illustrious princes and lords, and all the distinguished servants at the dust of the royal feet, who were there assembled, were all cheerful and joyful in submitting themselves one by one to the two new sovereigns and in swearing perpetual and perfect allegiance to them, whereupon they received the honor of becoming the eyes and ears of the two kings, to receive as their substitutes the oath of allegiance from all others below them in rank and office. They then went out a little from the presence of the two sovereigns, and each one by himself administered the oath of allegiance to all who were under the particular jurisdiction of each, to the military and civil departments, to the 1st and 2nd king's subjects, and to Governors of the Siamese provinces of each of the 4 orders belonging to the two grand divisions of the kingdom, south and north, who were present on the occasion. All ranks and orders of rulers and subjects were happy in submitting themselves at the dust of the feet of the two sovereigns. From that day onward, comprising nearly a month, there were more than 15,000 persons who took the oath of allegiance. This administering and taking the oath of allegiance is according to Siamese custom. The object of it is to furnish evidence that the hearts of all are truly and faithfully devoted to the interests of the new sovereigns.

In the progress of these affairs, His Royal Highness Prince T. F. Chow Fa Mongkut thought within himself, that if he do not comply with the election of the great council of the kingdom,

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In the progress of these affairs, His Royal Highness Prince T. F. Chow Fa Mongkut thought within himself, that if he do not comply with the election of the great council of the kingdom,

and ascend the throne, there will surely arise great civil commotions amongst the illustrious princes, nobles, lords and people of the kingdom; and being endowed with compassion for all men, he was induced to comply with his election to the supreme authority of the kingdom, and consequently assumed the reins of government, to nourish and sustain henceforward the most excellent Budhist religion, and the excellent nobles and lords and servants at the dust of the sacred feet and the people of the realm.

On the 4th of April, certain officers, whose business it was, prepared a platform for the ceremony of abducting His Royal Highness Prince T. Y. Chow Fa Mongkut from the Budhist priesthood. There was placed on the platform a square canopy of cloth, a screen of white cloth surrounding the platform. This enclosure was designed for His Royal Highness Prince T. Y. Chow Fa Mongkut to put off his priestly robes, to perform the usual bathing and then clothe himself in white. The excellent nobles and lords in the meantime urged on the work of preparing a temporary residence for His Royal Highness near the audience hall of the royal palace, on the east side, where he could abide and attend to the business of the kingdom until the auspicious day appointed for his coronation. On that favorable day (the 4th of April) His Royal Highness took his leave of the priesthood by laying off his yellow robes, bathing himself in consecrated water, and clothing himself with figured white cloth. He then went into the tabernacle which had been prepared for him and assumed the reins of government. All the subjects of the kingdom both in the capital and in all the provinces became quiet and happy.

On the 15th May, a day believed to be peculiarly auspicious for the ceremonies of the great coronation, all the illustrious Princes, and all the officers great and small, and all the Budhist priesthood, and all the people of the capital, were united and happy in beholding and praising His Royal Highness Prince T. Y. Chow Fa Mongkut who had been exalted to rule the kingdom. Hence they universally raised lanterns on poles, set tables on which they made offerings to His Majesty, and had theatrical performances and amusements of various kinds, in honor of their new sovereign, in all their dwellings throughout the capital daily, until after the ceremonies of the great royal procession.

On the 2nd of May a certain astrologer, having calculated by figures, and ascertained that that day would be an auspicious one for giving a new name to His Majesty, four series of circular shelves of 3 stories each were made, the lowest being about 18 inches in diameter, the 2nd a little less and the 3rd still smaller, the topmost being about 3 feet above the ground. One of the series of shelves was of glass, another of gold, another of silver, and another of plantain leaves. On each of the shelves were placed small plates of cakes, fruits &c. On the top of each was placed a bunch of fragrant flowers. Each of these 4 series were concealed from view

by a small conical screen of plantain leaves and then outside of this another of the richest silk. Then one of the chief of the scribes took a style and wrote a *name* on a sheet of the finest gold, 11½ inches long by 5¾ in width. Then the great Brahmin teacher, taking fragrant water and fragrant flour on the tip of his finger, applied it over the strokes of the letters on the sheet of gold, and then rolled up the sheet and placed it in a gold tube embossed, and this was then placed in a small silver box flowered with gold. The box was put into a sheath of the richest silk, sealed with gamboge and placed upon a gold platter two stories high. The platter and its contents were then covered with a conical screen of Chinese embroidered work and placed in the midst of the ceremonies. All the royal servants, great and small, united in taking candlestands, having 3 burning candles on a stand, being 9 different stands, and waving each stand three times passed them on from one to another in the great circle, each person waving them—going round seven times. The company of Brahmins, whose office it was, then blew the trumpets, and others beat the gongs and the drums according to the royal custom.

On the 12th of May, it being the beginning of the ceremonies of the coronation, a tabernacle was erected for Brahminical ceremonies, and surrounding it were placed circular standards or canopies of seven stories. There were two lantern-posts placed at every gate of the royal palace, lighted. All the illustrious Princes, Nobles and Lords, great and small, belonging both within and without the palace, the Chinese custom officers, and Chinese junk masters, took 100 tables of Siamese and Chinese fashion and set them in the royal palace surrounding the temple Phrasi-ratana-satsadaram, and all along the wall which surrounds the Phramahamon-thian and by the walls of the Mahaprasat. On these tables were placed 7,000 lighted candles. In the afternoon of that day, at 3 o'clock, His Royal Highness T. Y. Chow Fa Mongkut put on a white waist cloth printed with gold, a white coat flowered with gold, a golden girdle decked with diamonds and walked into the royal audience hall, in the palace Amarinthawinichai, where he offered yellow robes and costly satchels for receptacles of fruit and expensive fans to a company of chief priests of Budh, numbering 85 persons. Having put on their new robes, His Royal Highness T. Y. Chow Fa Mongkut then presented a lighted candle to the high priest Krommamun-nu-chhit-chhinnarot-si-sukhot Khatiawong, giving him to light as His Royal Highness' substitute the candle called the Candle of Victory. Then all the chief priests went into the place of the throne in the south part of the hall Amarinthawinichai.

Then His Royal Highness went into an inner apartment called the Phra maha monthian and lighted the consecrated candles, and prostrated himself in religious worship, seeking a royal blessing. After this he listened to the incantations and worship of the chief priests daily till the 3rd day.

On the 15th day of May, the day which 16 signs of the heavens declared to be most auspicious, His Royal Highness went into the Phai san, the southern part of the great hall, and lighted the consecrated candles and bowed himself in worship. At 7½ o'clock A. M., the astrological signs being most favorable for victory, according to ancient royal custom, a royal servant invited His Royal Highness to bathe. Another royal servant then presented him with a white phanung having a gold border. One of the learned men then brought in the idol, called the *Idol of Victory*. Then a Brahmin teacher conducted in one of the Brahmin idols called Phra Phi nete. These idols were to go before His Royal Highness. Parched rice was scattered in the way, the trumpets were sounded. The idols conducted him into the inner apartment of the royal palace to the place called Moradop, the royal seat or throne where the bathing water was placed. He then ascended the place for the consecrating bathing—then turning his face to the N. E. a royal servant, Phusa mala, brought the usual articles of fruit and leaves of trees and presented some to His Royal Highness, and some they put into the consecrated water—and then opened the valve of the shower bath where His Royal Highness bathed himself. This being ended, the illustrious Princes of superior age belonging to the priesthood and to the laity went in and offered to His Royal Highness the sacred water in the 7 kinds of royal jugs, having been previously consecrated by Brahminical ceremonies, and which constituted the water of most illustrious victory. This they sprinkled upon His Royal Highness for the purpose of giving him a long and flourishing life as a sovereign of the kingdom. This having been done, the company of Brahmins entered and offered water from the most excellent shells, one decked with gold, one with pinchbeck, and one with silver, and a horn of the white elephant, all which His Royal Highness received and bathed himself therewith. The Brahmins then blew the shell trumpets, two of them being of the kind whose spiral base turns to the right and 6 whose spiral turns to the left. Then the players on instruments of music of various kinds all played in concert.

After the bathing the Phusa mala brought and presented to His royal highness a yellow phanung flowered with gold, also a golden jacket, which he put on. He then returned into the royal hall Phra Racha-mon-thian and ascended the octagon throne called Sothuma Phara. Over this was the royal circular canopy of seven stories called Sawikrachat. The pillar of this formed the back of the royal seat, which looked toward the 8 points of compass, or in other words it formed the back of 8 different seats looking to the 8 points of the compass. Surrounding this 8 sided throne were 8 seats, on which 8 of the wise men sat facing the throne. His Royal Highness at first sat on the side of the throne facing the east having his face eastward. The wise man seated in that direction then spoke in the Bali language and pronounced a blessing upon him, and delivered

up the kingdom of the Budhist religion to his charge. His Royal Highness then received the charge with a goglet decked with diamonds and other precious stones of great price. Whereupon a Brahmin of high rank presented to him holy water from a shell whose special base turned to the right and poured it into his hand. Of this His Royal Highness drank a little and with the remainder washed his face. He then moved to the south east side of the throne. The wise man seated before him in that direction pronounced a blessing and delivered up the kingdom as the one before had done. The Brahmin presented the holy water and His Royal Highness drank and washed as before. Thus did he seat himself successively on each of the 8 sides of the throne and thus did the ceremonies proceed, until each of the 8 wise men had pronounced a blessing and delivered up the kingdom as before stated. Then His Royal Highness descended from the 8 sided throne and proceeded to another of 4 sides, called Thatapita, having a circular arm or back embracing 3 sides. The seat of the throne was covered with two thicknesses of fine gold—over this was placed a Sawikrachat of 7 stories. His royal highness sat on the plate of gold on which was made the figure of a lion of great power. His Royal Highness sat with his face to the north east, when a Brahmin read to him a song in praise of the mountain Trailat and then offered him a blessing of victory. The Brahmin then prostrating himself, addressed His Royal Highness and delivered up the kingdom to him. Then certain officers whose office it was, prostrating themselves, addressed His Royal Highness and delivered up to him the most precious Sawikrachat, which is the chief insignia of supreme power of the king of Siam from ancient times. This being done, Phra-maha-racha-khru (the highest person in the Judiciary) presented to His Royal Highness the gold sheets on which a new name had been previously written for him. He also presented him with the crown of victory and the royal breast chain made of the purest gold, which his royal highness then put on. Then the Phra-maha-racha-khru presented him with the royal cane, and the royal dagger. The royal cane he placed on his right thigh and the royal dagger on his left.

He then received from the same hand 8 kind of armour, viz. the javelan, the spear, the bow, the Japan dagger, the sword—the cane having a dagger enclosed, the gun and the spear for holding in the mouth when scaling walls, and the same hand presented him with the royal shoes and put them on his feet. Then the 5 inferior insignias of royalty, viz. the crown, the dagger, the cane, the wisp of long white hair and shoes, were consecrated with prayers offered to Phra Insuan, and which consequently communicate to the receiver exalted power. Having received all these, His Majesty issued then a royal mandate to the Phra-maha-khru, giving to the Bhudist priesthood and the common people the privilege of the use ot all kinds of trees, and water and stones, and all other substances in the earth within the boundaries of the kingdom of Siam where no other person has any claim.

Then the Phra-maha-khru, the head of the judiciary, of high birth, had the honor of being the first to receive His Majesty's commands, which he did by saying, "the servant of my lord begs to receive the most excellent mandate of my lord whose voice is majestic, like the roaring of a Lion, and place it on the top of my head." This mode of receiving the King's mandate was offered as a custom which is to be followed by all who receive the King's orders in the presence of His Majesty. His Majesty then scattered gold and silver flowers to all about him. He then poured out consecrated water of universal blessing from the goglets into cups, which were taken by certain officers and poured out upon the earth as a blessing upon all the animated creation. This being done the Brahmins then sounded again their shell trumpets in concert with other instruments of music. When the concert of music ceased to sound, His Majesty went into the royal apartment, called the Phramaha Monthian, and fed a company of the chief priests of Budh. It was then that he invited the illustrious Prince-priest Kromamün nu-chit-norot-si-su-khot to become the chief of all the priesthood. Having finished eating His Majesty then gave them each a full set of priestly raiment, bedding and utensils, whereupon the high priest pronounced a royal blessing, offering it to His Majesty. Each of the other chief priests followed his example, and then they all took their leave.

At that time the Great Teacher, a Brahmin (the one formerly named) ascended the 3 royal beds and sprinkled them all over the with holy water from the Brahmin shells and pronounced at the same time the blessing of universal victory.

Then His Majesty Somdet Phra Chom Klow, bearing the royal dagger decked with diamonds, and wearing royal sandals, came out into the great audience hall, the place of the throne called Ammarinthawinichai, and gave priests clothes to a company of chief priests. After these had taken their leave, His Majesty retired into an inner apartment behind the curtain and changed his raiment of golden figures, and put on another phanung and a shirt having small sleeves, and over this a silk gown flowered with gold. He put on his head the head dress called Maha Chada dien hón, together with all the usual insignias of royalty. All the officers of government belonging to the inside and outside of the royal palace, military and civil, prepared and assembled in the Thong Phra-ong, of all ranks and orders, having each his golden and silver vessels for betel, sirileaf, cigars, notes &c. each according to his rank. Officers of high rank having charge outside of the walls of the palace, on that day prepared a body of soldiers numbering 5,000, having them all uniformed and equipped according to their various companies, standing on either side of the streets. There were also Elephants and horses of the 1st order, elegantly caparisoned, tied by the way side. Three of the royal barges viz: Sisamatchhai, Kraisaramuk and Kraisaramat, having each a towering throne and all fully manned

with rowers in uniform, were in waiting at the royal landing in front of the King's palace, according to the royal custom from olden times.

All the foreigners of the city, viz, Cambodians, the Laos from Lu country, from Luang Phra Bang, and from Nan, (which belong to countries which have become tributary to Siam and bring presents annually) the English, the Americans, the Dutch, the Portuguese, the Musselman merchants, and foreigners from Malay territories,—all these, concerning whom formerly there was no custom for their going into the royal palace on such an occasion, His Majesty was pleased to favor with the privilege of seeing him on that day, that they might gratify themselves by a view of himself arrayed in his kingly glory.

The curtain being drawn, His Majesty came out again into the great audience hall. A Sawekrachat of 9 stories was spread out above him, upon the throne was spread a covering decked with diamonds. Then the trumpets sounded in concert with the other instruments and the great gong of victory sent forth its deafening peals. Then a certain officer, taking a bouquet of golden flowers held them up with both hands, presenting them to His Majesty. Then a signal being given, all present bowed themselves in unison. When the concert of music ceased to sound, two Brahmins took their places, the one on the right of the throne and the other on the left, and read each an incantation to Phra Insuan. Then trumpets were again sounded, offering to His Majesty the blessing of victory. One of the chief of the scribes was the first of the nobles and lords to address His Majesty on that occasion. He, bowing himself before His Majesty, said;—"The life of thy servant is given up to thy Sovereignty. The servant of my lord has received the desires of all, viz: their Excellencies the 1st and 2nd Lords of the Treasury, all other nobles and lords and officers of Government who speak at the dust of thy feet, all who have assembled in thy presence in this place—We all beg to offer our salutations, bowing our heads to the feet of thy Glorious Majesty Somdet Phra Chom Klow, our refuge who has ascended the throne of the kingdom and been inducted into state, and clothed with supreme power, authority and excellency, having honor most glorious, being established under the Sawekrachat upon the illustrious Royal diamond decked throne, having had power over all opposers and enemies, whose name is written and settled in the plate of Gold, the sense of which is, Phra bart Somdet Phra Barament thara maha makut mati thephaya phong wongsa ditsara krasat wara khatiya rachha ni karo dom chalu canta baroma maha chakra phat thi rachha sang-kat baroma thama mika kha maha rachatirrt phra chom klow yu hoah, (which being interpreted is—A king exceedingly great, whom call the race of angels. The royal race of kings most exalted, a king more exalted than all previous kings, having power as the being who stands in the centre of the 4 continents, a king of most

exalted righteousness, being at the head of the illustrious, the angelic kingdom of Siam.) Committing our lives to thee, we the 1st Lord of the Treasury, filling also the office of the secretary of the forces—The Chancellor of the Exchequer and the lord of the Commerce, being also lord of all the 12 departments of the royal treasury, the lord of the palace, the lord of the agricultural departments, the lord of the judiciary;—We all beg His Majesty to grant us a little space to address his Royal compassion, and deliver up to him all things in our possession that shall contribute to exalt his glory, together with all the treasures of the kingdom which remain in the care of the different officers of Government, according to custom from olden times, we beg to come and offer them all at the dust of the soles of the sacred feet of His Most Excellent Majesty Somdet Phra Chom Klow; be our conduct at the present time suitable or otherwise we submit ourselves to the sovereignty of thy will." This being done, His Majesty then addressed the assembly saying, "All the nobles and officers of Government of high rank shall be permitted henceforward to come into my presence according as they shall desire, for the purpose of addressing me on business and other matters suited to their station and at proper hours, let there be no time lost in seeking other persons to approach me in your stead, but let each one come himself with ease and without fear, presenting his own business." Then the chief scribe, in the name of all the nobles and officers assembled responded to the Royal speech, saying, "We the servants of our lord beg to receive His Majesty's message of power with the highest possible respect* as we now do" whereupon the chief of His Majesty's personal servants then gave a signal to have all the officers of Government bow themselves again before His Majesty in unison, which was promptly done.

Then His Excellency Chow Phaya Phra Klang, minister of Foreign Affairs and lord of the forces, bowed himself and addressed his Majesty saying, "I the servant of my Lord beg the favor of offering to His Majesty Somdet Phra Chom Klow, (on the top of my head) the Chariot of Victory, the Royal barge named Si Pra Phat Sarachhai, the barge Krai Saramuk, the Royal barges of various names, the Royal procession boats, including all war-boats and junks great and small, all the royal armour, together with all the men of war, in all the provinces of the 4 different orders and ranks in the kingdom."

Then the lord of the Exchequer bowed himself and addressing His Majetsy, said, "I the servant of my lord would beg the favor of offering to His Majesty Somdet Phra Chōm Klow, the 1st Royal elephant for His Majesty's seat, the 1st Royal Horse for his Majesty's seat, all the four orders of the head provinces, with all the people of the same not included among the men of war." Then the 2nd lord of the palace bowed himself and said,

* Literally—"on the tufts of our heads.

"The servant of my lord would beg the favor of offering to His Majesty Somdet Phra Chom Klow, the royal beds, all the building comprising the royal palace, all the furniture of the same, the royal palankeen, together with all the goods which are designed for the glory of the kingdom of Siam." Then the 2nd lord of Judiciary bowed himself and said, "The servant of my lord would beg the favor of offering to His Majesty Somdet Phra Chom Klow, the city of Bangkok, the angelic capital of the kingdom."

Then the 2nd lord of agriculture bowed himself and said, "The servant of my lord would beg the favor of offering to His Majesty Somdet Phra Chom Klow, all the products of the fields throughout all those dominions." Then the 2nd lord of the treasury bowed himself and said" The servant of my lord would beg the favor of offering to His Majesty Somdet Phra Chom Klow, all the 12 departments of the royal treasury with all their contents."

This being done, His Majesty addressed all the nobles and lords, saying, "Let all these things now presented to me be well protected for the use of the kingdom and for the support of the Budhist religion in the future."

Then one of the highest nobles bowed himself and responded to the speech of His Majesty, saying, "We all beg to receive the commands of His Majesty with the highest possible respect." Whereupon His Majesty responded with great grace to all the nobles and lords, saying, "What has now been done in delivering up these things to me has been done in faithfulness and righteousness and in accordance with the customs of the kingdom." Immediately upon this His Majesty very graciously addressed the foreigners before him, through an interpreter, giving each class to understand in some small measure his kind feelings towards them. Then he commanded the interpreter to conduct each class of them to places where repasts had been prepared for them. He then had one of his officers take gold and silver flowers which remained after the Royal distribution from the inner throne, together with new gold and silver coin of all kinds stamped with the figure of the Royal crown, and distribute to the foreigners. To each man he gave a red purse of new coin, and a gold and a silver flower. The value of each present was about 8 ticals. Then one of the officers raised a bouquet of gold flowers in the midst of the assembly as a signal for the Brahmins to sound their trumpets in concert with the Royal band. While this was in progress His Majesty Somdet Phra Chom Klow descended from the throne Amarin-tha-winichai, and retired within to the throne Phai San tai-sin, and ascended the throne Phathabet and ordered a chief of the female apartment of the Royal palace to conduct all the female officers of the palace to bow before him, for the purpose of offering each her offering of flowers, incense sticks, candles &c, according to custom. When the auspicious moment arrived, His Majesty proceeded to one of the three Royal beds Phra-maha-monthian,

where his feet was washed by two females. Then a company of 8 females brought and delivered to His Majesty various articles, as the Royal betel tray, goglet &c; articles suitable for the king. At that time there were 6 females of Royal birth, who brought and delivered him various kinds of articles, such as are regarded as emblems of kingly blessings and then followed him into the Phra-maha-monthian. When His Majesty came to the place for lighting the candles and worshipping, he bowed down and worshipped. After this he ascended the Royal bed, when the illustrious princes belonging within the Royal palace came before him and made offering of gold representations of the flowers of the betel tree, which was valued at 20 ticals of gold, equal to 320 ticals of silver. They also presented him the tail of a white elephant. These things His Majesty received with his own hands, and there laid them down in their place. Then one of the chief female officers of the Royal palace came and offered to His Majesty a chest lock made of fine gold. Immediately he leaned himself down upon the Royal bed upon his right side for a little time sufficient to conform to the Reik viz: the requisitions of the astrological omens. Then one of the most aged of the female princesses came before His Majesty Somdet Phra Chom Klow and pronounced a blessing upon him. Then a company of the younger Princesses together with female officers not of royal birth, offered a blessing in unison. This done the royal band of musicians played in concert. After this His Majesty rose from the royal bed, and the females whose office it was brought and presented to His Majesty various dishes of food of which he eat sufficient for the astrological Reik. His Majesty then ascended and seated himself on the royal palankeen made of fine plated gold and richly decked with diamonds of 9 different kinds. Being attended by all the royal body-guard, going before and following after, he passed along the covered street. While passing through this street he strewed silver salungs, (a salung being 15 cents) by handfuls. At that time Phaya-veset was ordered to conduct the company of the Europeans and Americans to a gate-way of the street, when they had another interview with His Majesty, who threw to them many handfuls of salungs. This being done His Majesty went into the temple of the Emerald idol, and lighted the incense sticks and candles, and offered flowers and other things to the idol. Then he had the bones of both his father and grand-father, brought each in its golden urn, and made offerings of incense sticks, candles and flowers to them. Then he invited a company of chief priests to pronounce a series of solemn reflections on the uncertainty of human life, suitable to the occasion of making offerings to those sacred relics. This being done, he passed out of the temple by another gate than that in which he entered and strewed silver all along the way as he went, until by a circuitous passage he came to the Dudsitda Mahaprasat (the most splendid building of the royal palace) and made offerings to the

corpse of his elder brother, His late Majesty Somdet Phra Buda Chow, which was sitting in state in a golden urn in that place. He then invited a company of the chief priests to pronounce solemn reflections suitable to the occasion as before. After this he passed by an inner passage, (to wit, the passage for the females of the palace) and strewed silver every where as he went, and then returned to the Maha-monthian.

Then the 4 kinds of circular shelves, viz, glass, gold, silver and plantain leaf in pyramidical form having been prepared, (see before) about 3 o'clock P. M, the illustrious princes, male and female, and all the noble officers of government, Military and Civil, belonging both to the 1st and 2nd kings, all united in having the Brahmin teacher take the 4 kinds of candelabra-glass, gold, silver and pinchbeck, holding each 3 candles, and lighting them passed them to the princes, nobles and lords who were seated in a circle, each one took a candelabrum, waved it three times and passed it to his right hand fellow. Thus did they pass the candles 7 times round the circle.

On the afternoon of the 16th of May, there were assembled in the temple of the Emerald idol 500 Budhist priests of the various orders and worshipped in concert.

On the 17th of May, in the morning, His Majesty had all these priests assembled again at the temple and gave them a repast from the royal stores. The priests having eaten retired. On that day all the princes and nobles and officers of government from the highest to the lowest were assembled at the royal palace, and took again the oath of allegiance. On the same day all the princes and nobles whose rank and office made it suitable, offered each his quota of incense sticks, candles and flowers to His Majesty, and then, by proxy united in one person, they all begged the powerful aid of His Majesty to protect them henceforth, that they may be preserved to serve His Majesty even unto death. Upon this His Majesty was very gracious and merciful unto them all, and commanded his servants who had served him while in the priesthood to prepare presents for each of those persons according to their rank and office. The value of the highest present to a single individual was not less than 80 ticals, the persons of less rank received less, the least of which was in value 4 ticals. His Majesty at that time gave gifts to his nobles and lords according to their rank, both male and female, to more than a thousaud persons.

Henceforward some account shall be given of the royal procession called *Seiup Müang*, which took place on the 20th of May. The meaning of the phrase *Seup Müang* is to parade around the walls of the king's palace. The grand object of it is to give all the people an opportunity to see their new king in his glory and prostrate themselves before him. The streets were all prepared and thickly studded with the royal chats or ensigns.

These consisted of poles 10 or 12 feet high, having each a series of 7 canopies or umbrellas. The lower one was 4 to 5 feet in diameter, the next above was smaller, the next still more so and thus to the top one which was not more than 18 inches in diameter. On the very top of the pole was a small flag. Their colour was variegated. In connection with these were placed along on both sides of the way screens of lattice work neatly ornamented, called Rachawat. In the rear of these screens were arranged men to blow the bugle and beat the drums. The people on the part of the Siamese and Chinese prepared tables on either side of the streets, and placed on them their various tokens of respect and love, such as flowers, pictures, mirrors, &c., and reared each his own peculiar colours on a short flag-staff near the tables. On that day the officers of the military prepared and brought out an army of 10,000 to receive and escort His Majesty. They were arranged in battallions of 8 men abreast. A regiment of cavalry on ponies, holding swords and spears and various ensigns, led the way. Next to the cavalry was arranged a company of artillery men, uniformed in imitation of the English sepoys, drawing their cannon. Next in order was a company of infantry in English uniform equipped with muskets. Then came next in order several companies of soldiers in Siamese uniform, the chief officers of which viz. the Colonel and Majors, were attired each with a splendid robe and a gilded hat of four crowns and a sword suspended on the left hip, sheathed some in gold and some in silver and some in pinchbeck. Their men wore short pantaloons and jackets of woollen fabric embroidered with images of lions and fabulous creatures. Their hats were of leather with round tops, small brims and painted a bright red. They carried various kinds of arms, some swords and shields, some spears, helmets and bucklers, some bows and arrows, &c., all that carried arms alike were arranged in companies by themselves. Next in order to these came companies carrying drums of victory, some being decked with gold and some with silver. One of the companies carried the instruments of the royal band, consisting of a large drum, numerous shell trumpets, Chinese bugles, short and long. They also carried a tall dart shaped standard, designed for shielding from the sun—others carried another tall standard called the Aphirum Chumsai which was a kind of umbrella of three stories, the lower being a good deal larger than the top one. From the top one went up a small rod of 18 or 20 inches having on its top an oval tuft of checkered work. One of these last named standards was carried in each of the several divisions of the king's body guard, each one of whom bore a sword or a dagger. A part of this company of royal guards went before His Majesty and a part in the rear. Thus were all the companies arranged in waiting attitude to escort the king. At the moment ascertained by the Brahmin Astrologer to be the most auspicious, viz, about 9

o'clock A. M., His Majesty Somdet Phra Chom Klow, arrayed himself in his most splendid habiliments, put on the crown of victory, and ascended the royal seat called Rachen, it being a golden palankeen with a tall body and a towering spire covered with fine gold. This palankeen was tastefully and elegantly adorned with embossed golden figures and most richly decorated with diamonds of all kinds. As soon as His Majesty had taken his seat in this palankeen, the Portuguese artillery men fired a royal salute of 21 guns. This being done the royal procession began to move, whereupon His Majesty scattered new silver coin with his own hands in great profusion, at every step of his progress giving them to the people, both male and female, who prostrated themselves before him and were delighted with his presence, and who had assembled to offer him their blessings, thickly crowded on both sides of the streets. Immediately following His Majesty came the Royal Princes two by two, according to their rank, the highest being foremost. Each couple had their own personal attendants bearing for them their insignias of royalty. They were elegantly attired, each wearing a splendid hat of large brim richly decorated with fine gold, each wore a long gown of costly fabric and splendid appearance, which was girded about the loins with a golden girdle and each rode a large, fat and prancing pony elegantly caparisoned.

The nobles and lords and other officers of government of various ranks who did not take any place in the royal procession, were carried on palankeens costly according to their rank, being attended by great numbers of servants under them. Some went before His Majesty to prepare his way and some followed after, to see that all was going on in due form and that no person of malicious intent should have a hiding place amidst the vast crowds. When His Majesty had arrived in front of the temple *Phra chhe tu phon*, he halted at a platform which had been prepared for his dismounting, when he dismounted from the palankeen Rachen and entered into a tabernacle erected for him. Here he put off some of his royal attire and went into the temple and worshipped the idol. He then made offerings to the priests of yellow robes, incense sticks, and candles in large quantities. Having returned to the tabernacles, he attired himself in the Royal Habiliments such as the kings wear when they go out to war. He wore a hat of high crown and large brim most richly set with diamonds. He ascended and seated himself in a royal seat called Phrayanumat, in which he was borne and escorted by the royal procession and passed around the temple Phra-chhetuphon. At that time His Majesty shewed peculiar favor to all foreigners, viz, the Cambodians, the Laos of the country Luang Phrabang, Nan and Lu, the English and Americans, the Dutch, the Portuguese, the Mussulmen Merchants and the Malays. These several companies were present on the occasion and were regularly

seated for the purpose of seeing the glory of His Majesty. When he came to the places where they were seated he again cast handfuls of the new coin to them. Having passed around the temple Phrachhetuphon and the royal palace he returned to his palace.

On the 21st of May, His Majesty Somdet Phra Chom Klow made his appearance in royal procession on the water. At that time all the nobles and lords, great and small, and all the people, Siamese and Chinese, living near the river and canal surrounding the city proper, conspired together in setting tables near the shore, and covering them with flowers, lighted candles, elegant glassware, mirrors, embroidered work &c &c, as tokens of respect to His Majesty. Many of them raised their ensigns on poles and flagstaffs, and all classes were exceedingly joyful on that day.

The procession of barges proceeded in the following order:—

1st. There were Cochin-chinese boats, each 50 cubits in length, having scarlet ensigns at their bow and their stern, each boat carried a small cannon on her bow. Officers of the fort at Packnam commanded these boats. They were clad with elegant silk, the woof of which was gold, on their heads they wore turbans of scarlet cloth figured with gold. There were 60 rowers in each boat, each one was clad wholly in scarlet with turbans of the same.

2nd. Two slender-boats, 40 cubits long, placed side by side, called Kanya. The captain of the one on the right hand was Thephalu, a chief justice, and the captain of the other was Phra-tra-rong-muang, another chief justice. They were clad in cloth of golden figures and had golden head belts. The boatmen all using paddles were clothed in scarlet with turbans of the same, each boat being manned with 25 men.

3rd. One boat 52 cubits in length, called Hera. It was elegantly gilded, forming figures of various forms. In the midst of it was an awning or rather a cover of a round form having doors on the 4 sides and oval prominences proceeding upward from the top. The whole shape of the cover was much like that of the saddles which are used by the princes in riding elephants. At the head of this boat was a large gun, manned by 4 Portuguese artillery men. Luang Sani-sarachhit was the captain of this boat. He was arrayed in golden apparel and wore a golden head belt. The boatmen were 41 persons, clad in scarlet entire, with turbans of the same.

4th. Five pairs of Peguan boats called Rua Se, each being about 40 cubits in length and manned with 25 rowers. Their Captains were all Peguan Lords over their own countrymen, who had become subjects of the Kingdom of Siam. They were all arrayed after the customs of the Peguans, and the boatmen after the same fashion. Each boat carried on her bow a large gun and each one carried a scarlet ensign on her stern. On each boat were two Indo-Portuguese artillery men to man the guns.

5th. One boat about 72 cubits in length called Phalilang-thawip. She carried one large gun on her bow and two ensigns of peculiarly elegant work on her bow, and stern. She was manned with 60 paddlers all wearing silk pantaloons of elegant figure. His Excellency Somdet Chow Phaya Boromawongsasena-bodi (formerly the Chouphaya Phrakhlang) was carried in this barge. He wore a superb hat of old fashion and a jacket of silvered silk. His personal attendants were adorned with jackets of fine silk, woven with golden figures, they wore pink turbans. They were all prostrate before His Excellency.

6th. Two boats about 48 cubits in length with 40 paddlers. Phaya Thepwora-chhum and Phaya Ratchhanikun were their occupants. They wore figured silk phanungs, coats of black silk with gold trimmings and hats of four crowns.

7th. Two boats called Rua Sarawat. They were used for the purpose of guarding the procession from confusion from evil-minded men. Each boat was manned with 23 paddlers who were clothed entire with scarlet and red turbans.

8th. A splendid boat called Akachhai. The body of the boat was black, the head and stern had a black ground with elegant carved work and beautifully gilded, she carried two ensigns, one on her bow and the other on her stern. There was a Maradop, (a miniature temple) in which sat an idol. Two seven-storied canopies or umbrellas were placed, the one before, the other behind the Maradop. One of the chief of the king's body guard commanded the boat. She was manned with 58 paddlers, being clothed entirely in scarlet with caps of the same.

9th. A boat called Rua Kanya, having a palm leaf awning, whose business it was to lead the way for His Majesty's barge. Lord Wichhitnisong was her commander. He wore a black silk coat trimmed richly with gold, and a hat of four crowns. She was manned with 25 boatmen, wore scarlet pantaloons, jackets and caps. In this boat was stationed the drummers and trumpeters.

10th. Two very long and splendid boats called Rua King, having very peculiar heads, purporting to represent some fabulous animal of great power. They had two ensigns at their bow and stern. In each was a Maradop in which was seated an idol. Close by each idol, was placed a gold platter in which were put yellow robes designed to be given to the Budhist priests at the temples. There were two five-storied canopies or umbrellas standing on either side of the Maradop. Each boat was manned with 52 boatmen with paddles wearing scarlet pantaloons, jackets and caps.

11th. Two boats called Rua Krabi, having their heads in imitation of a monkey. The commanders wore phanungs of elegant figured silk, jackets of silk inwoven with gold, and gilded turbans. Each boat was manned with 35 paddlers, who wore scarlet pantaloons, jackets and caps. There were two men in each boat called Khon Ka thung-sou who held each a tall pole, having

each 5 bunches of fine white hair, (the tails of some animal) fastened upon the pole, some foot or more separated from each other; these poles were raised up and then rapped down on a board in unison for the purpose of keeping a uniform time for all the paddlers to paddle by.

12th. Two long boats called Rüa Süah, with palm leaf awnings, whose heads represented tigers. Their commanders were arrayed like those of the pair which preceded them. The boatmen, being 76 in number, wore clothed in scarlet like those that went before. There were two Khonka-thungsous in each boat.

13th. Two boats side by side called Rüa Tò, with an awning of palm leaves, having their heads in representation of lions. They were manned, uniformed and commanded, and had time-keepers or Khonka-thungsous like the pair just before them.

14th. Two boats, side by side, called Rüa Sang, covered like the above. They were manned each with 35 paddlers, one commander and two time-keepers all uniformed as the pair before them.

15th. Two boats, side by side, called Rüa Hera having their heads in representation of some powerful fabulous animal. Each boat carried 33 paddlers, one commander and two time-keepers in uniform as before described.

16th. Two boats, side by side, called Rua Kilene, having heads representing a fabulous animal with horns. Each boat carried 30 paddlers, 1 commander and 2 time-keepers, uniformed as before described.

17th. Two boats, side by side, called Rua Mangkon, made in representation of the powerful Mangkon in fabulous story. Each boat carried 40 paddlers, 1 commander and 2 time-keepers, uniformed as before described.

18th. Two boats, side by side, called Asurawa Yuphak, with heads representing a fabulous bird. Each boat had 40 paddlers, 1 commander, in uniform as before stated.

19th. Two boats called Rua Khrut, with heads representing another bird famed in story, each boat had 40 paddlers, and 1 commander in uniform as before stated.

20th. Two boats called Rua Suanahera, with heads representing a fabulous snake having feet. Each boat had 48 paddlers, 1 commander, 2 standard bearers, and 5 drummers who had drums inwrought with silver, all being uniformed as before.

21st. A single boat called Rua Klong Nam. Her commander wore a black coat with gold trimmings, a hat of 4 crowns, the boatmen were 25 in number and uniformed as before.

22nd. Two very long boats called Rua Mongkon Lasuban. Each boat had 65 paddlers, 1 commander, 2 standard bearers, and 5 drummers with gilded drums, all uniformed like those under the 20th pair.

23rd. Two boats called Rua King. Each boat had 65 paddlers,

1 commander, 2 standard bearers and 17 trumpeters, uniformed as the pair immediately preceding. There was also in each boat a Maradop, in which was placed the gold box containing the gold sheet on which His Majesty's new name was written, also a minature pagoda of silver.

24th. Two boats called Rua King, having each a seven storied canopy, and a cover, in shape like an elephant's saddle. Each had 56 paddlers and 2 standard bearers all in uniform as before stated.

25th. Two boats called Rua Kaho, each boat having 35 paddlers and 1 commander uniformed as stated before.

26th. Two boats called Rua Kaho, manned &c. in all respect the same as the pair next before them.

27th. Two boats called Rua Dang, each boat having 42 paddlers, 1 commander, 2 time-keepers.

28th. Two boats called Rua Dang Kongklang.

29th. Two boats called Rua Dang Sanom.

30th. Two boats called Rua Dang Tamruat. Each of the above 3 pairs carried 42 paddlers, 1 commander, 2 time-keepers, uniformed as before described.

31st. Two boats called Rua lomwang.

32nd. Two boats called Rua Kenhat Asawiset.

33rd. Two boats called Ruanamchhan and Rua Phlau Samut.

34th. Two boats called Ruathong Kwenfa and Rua Babin. Each boat of the preceeding 4 pairs was manned with 41 paddlers, 1 commander, 2 time-keepers uniformed as before described.

It should be stated that in the 11 preceding pairs of boats there were 4 other persons who carried muskets. In each boat there were altogether 45 men.

35th. A single boat called Rua Kanya having 35 paddlers and 1 commander uniformed as before described. The object of the boat was to assist in marshalling the procession.

36th. Two boats called Rua Heinhao and Rua Taothong. Each boat had 45 paddlers, 1 commander, 2 standard bearers and 5 drummers, all these were uniformed as before stated.

37th. A single boat called Rua Klong, the boat whose privilege it was to go next before the Royal Barge which bore His Majesty. Phaya Songkram was the commander of it who wore a black silk dress with gold trimmings and a hat of 5 crowns, there were 25 paddlers.

38th. A single boat called Rua Si Praphak Sarachhai, which bore His Majesty.

39th. A single boat called Rua Kraisaramuk. Each of these boats was about 72 cubits in length and carried 100 paddlers, who wore pantaloons, jackets and caps of red flannel. Their jackets and pantaloons were adorned with stripes and bands of gilded paper. In each boat was a Maradop (a kind of miniature palace) in which there was a royal seat. These were most richly decorated with diamonds and precious stones of all kinds.

There were also in each two Sawekrachats, (the royal 7 storied white umbrella.) These were beautified with golden figures written upon them. There were also placed along the body of each barge, various royal standards and ensigns. The above two barges, as well as nearly all the boats which preceeded them, had awning in their midst of palm leaves neatly arranged.

40th. Then followed 4 lines of boats, 16 in a line, being in all 64 boats. These all had coverings of palm leaf and had an apron of golden silk and a bunch of long white hair hanging down from their bows and sterns. These boats were commanded by various officers of the king's body guard and others, some of whom were arrayed in phanungs of fine figured silk, jackets of black silk with golden stripes and bands, and hats of 4 crowns (or protuberances,) and some with jackets and phanungs of coloured silk striped with inwrought gold. Each of these boats had 40 boatmen variously clothed.

41st. Four long boats, two by two, called Rua Tarai, having red coverings in their midst under which were carried guns, powder and balls. Each boat had 1 commander, arrayed in fine gilded silk and striped with gold, 25 paddlers wearing scarlet pantaloons, jackets and caps.

42nd. Six boats, two by two called Rua Nai, with tasteful covers of palm leaf. These all bore royal females. They were all curtained with fine red flannel, variously decorated with gilding. Each boat was manned with 50 paddlers, clothed in scarlet coloured pantaloons, jackets and caps.

43rd. Four boats called Rua Kanya, having palm leaf covers or awnings. On each of their sterns was fixed an ensign and a long handled spear. Each boat was commanded by a Peguan lord, arrayed like the lords of the Siamese in figured silk and caps of 5 crowns. Each boat had 35 oarmen, uniformed after Peguan style.

44th. Two boats called Rua Krap, with awnings of palm leaf. Their commanders wore variegated figured silk and red turbans striped with gold. They carried each 35 paddlers wearing pantaloons of various kinds.

46th. Twenty-three boats called Rua Kanya, having palm leaf awnings and princely curtains. Each boat had an apron and a tuft of long white hair hanging down from the bow and stern. These boats bore the children, brothers and nephews of His Majesty. These princes were generally clothed with long silk gowns, being girt about the loins with a splendid belt and a large brimmed hat superbly decked. Each boat was manned with 50 paddlers.

47th. A single boat called Rua Su Khrep Krong-muang, having a palm leaf awning, fixed ensigns on her bow and stern and manned with 60 men. They wore pantaloons of golden striped silk. His Excellency Somdet Chow Phaya Boromayati Senabodi (formerly Chowphaya Phausiphiphat) had his seat in this barge. He was arrayed in close pantaloons and jacket of silk inwrought

with gold and a splendid hat of large brim and ancient fashion. His personal attendants, 6 in number, clothed in elegant silk with red turbans, were prostrate before him.

48th. Thirty-six boats called Rua Krap. Each had a palm leaf awning and a gilded apron and a tuft of white hair hanging down from their bows and stern. Each had a commander arrayed as those before mentioned, and each had 40 paddlers, who wore striped pantaloons.

49th. Twenty boats called Rua Sampan. These all had a small keng (or little wooden house) placed in the middle of the boat. Each boat contained a Chinese officer of government, who was arrayed after the style of Chinese lords in China. The average number of paddlers to each boat was 35, all wearing pantaloons, white jackets and large felt hats.

50th. A large company of boats of smaller size, in which numerous officers of government, of less note than those heretofore named, rode. Some of them were 32, some 28, some 24 cubits in length, manned some with 20, 15 and 14 men.

The procession being thus prepared and arranged by the marshalls of the day—the Royal Barge which was to bear His Majesty the King was brought to the Royal Landing Place in front of the King's Palace and that part of the procession which was to go before His Majesty, and that which was to follow were duly arranged in waiting attitude. When the auspicious moment had arrived, His Majesty bathed himself, put on his royal attire and proceeded down in the Royal palankeen, to the Si Praphakraia-chhai Barge. Having taken his seat, the boats in front of him, mounted with cannon, fired each a salute of 3 guns, whereupon a company of artillerymen on board of one of His Majesty's ships responded by a salute of 21 guns, then the ships owned by Siamese lords and the large Chinese junks of Chinese merchants, fired each a salute of 3 guns. This being done the Royal procession began to move, having the city of Bangkok proper on the right hand as it passed along until the city had been surrounded. When His Majesty had arrived at the temple Bowaraniwet, of which he had formerly been the chief priest, he ascended and was borne on the Royal palankeen into the temple, where he lighted consecrated candles and prostrated himself in worship of the idol Budh. Then he made a royal offering of yellow cloth, candles, incense sticks, &c., to the priests of the temple. This being done, he was borne back to the landing, and again took his seat in the Royal Barge, when the procession again moved along the large canal which makes Bangkok proper an island. It came out into the Menam river at the south part of the city, and then passed up the river to the temple Cheng. While passing on the river, he was saluted from one of His Majesty's ships-of-war by sailors neatly attired manning the yards. He was also saluted from the European factory and the station of Ameri-

can Missionaries and others, by raising their various colours and ensign streaming from flag-staffs and masts of vessels in all quarters. At the temple Cheng, His Majesty halted and ascended into the most sacred place, where he lighted candles and prostrated himself and worshipped, then he made the usual Kingly offerings to the Buddhist priests. After this he returned to the Royal Barge and ascended the river until he arrived at the Royal Landing in front of the King's Palace. At this place the illustrious princes, male and female, who had not followed His Majesty in the procession were waiting to receive him. He left the splendid barge and was borne on the Royal palankeen into his palace. It should have been stated that His Majesty in anticipation of the occasion had had many thousands of wooden limes turned, in each of which he had a salung of new coin placed. These he scattered to all persons who came out to salute him as he passed along the canal and the river.

To each of the resident Europeans and Americans, together with their children, His Majesty was pleased to send five of those wooden limes.

This finishes the account of the Royal procession made on account of His Majesty Somdet Phra Chom Klow.

Henceforward some account shall be given of the inauguration of His Majesty Somdet Phra Pin Klow.

The inauguration of the Vice King of Siam has been from olden time less august than that of the King. There never has been any procession on such an occasion for surrounding the city, neither has there ever been any ceremony of the shower bath as there is in the inauguration of the 1st King, but at this time His Majesty Somdet Phra Chom Klow being endowed with most excellent grace and righteousness thought within himself saying, "My younger brother Chau Fa T. N. Kromakhun Itsaret Rangsan is endowed with much knowledge of all business matters within and without the kingdom, and with the customs of foreign countries, together with their language, and the science of war—and all the princes, nobles, lords and governors love and respect him very much, and when the princes, nobles, lords and governors took the oath of allegiance they swore allegiance to us both." Having such views of his brother and withal loving him very much, he considered that it was suitable that he should be almost equally honored. He thought that should war arise of great power, it would be well to have Prince Chau Fa T. N. Kromakhun Itsaret lead forth the army to victory, and that in such a case he would impart energy and power to the army equal to that of His Majesty Somdet Phra Chom Klow himself. For these reasons His Majesty Somdet Phra Chom Klow thought it is not altogether suitable that the ancient customs of inducting the Vice King into power should be followed. Hence he was pleased to allow his brother Prince Chau Fa T. N. Kromakhun Itsaret to have much more honor than ever had been customary to grant to

the Vice Kings of Siam. He therefore was pleased to give him honors very nearly equal to those involved in his own name. The name given him was, His Majesty *Somdet Phra Pin Klow.* All the illustrious princes, nobles, lords and governors, great and small, were happy in addressing him by this new name, and His Majesty Somdet Phra Chom Klow was pleased also to allow that his royal brother should be approached after the same form, and with the same respect as himself. Hence it became very suitable that very similar honors should be given him in the inauguration ceremonies.

The 25th of May was the commencement of the inauguration ceremonies of His Majesty Somdet Phra Pin Klow, officers of the realm having made preparations for the occasion. His Majesty Somdet Phra Chom Klow was placed to have the *new throne* of fig-wood, on which he himself had been set apart to the Kingly office, and which was designed for himself alone, taken to the palace of his royal brother for use on this occasion. All the other royal seats and apparatus mentioned in the account of His Majesty Somdet Phra Chom Klow's inauguration were taken for use on this occasion, with the exception of the Octagon throne, and the throne called Phatabit which was plated with the finest gold.

On the afternoon of that day His Majesty Somdet Phra Chom Klow proceeded to the palace of the Vice King. He was escorted thither on land by the usual procession of royalty twice daily for three successive days. His Majesty Somdet Phra Pin Klow, arrayed himself in Kingly attire and took a seat on the throne called Phu Thai-sawan and made offerings of priests robes, satchels and fans to 60 Buddhist priests. The priests, having put on their robes, divided themselves into two companies and worshipped in two halls of the palace, the one being called Phuthaisawaniman, the other Bowararatchhawinichhai. In one and then the other of these places, His Majesty Somdet Phra Pin Klow, in company with his elder brother, His Majesty Somdet Phra Chom Klow, listened to the religious exercises which were conducted by these priests twice daily for three successive days.

On the 28th of May, it being a day declared to be most auspicious by astrological calculation, at 9 o'clock A. M. His Majesty Somdet Phra Pin Klow proceeded to the Royal seat for taking the consecrating shower bath. Then a Royal servant turned the valve of the bath, and he was bathed in due form, whereupon His Majesty Somdet Phra Chom Klow ascended the palace of the bath and taking consecrated water from five of the chief rivers of Siam in a golden goglet poured it upon the head of His Royal Brother. A company of the illustrious princes, some of whom were priests and some laymen, then presented His Majesty Somdet Phra Pin Klow the Brahminical water of consecration called Phrathumanimit. Upon this a chief Brahmin presented to him consecrated water from the Brahmin shell.

Then the Royal band commenced playing and performed as is usual on such occasions. After the bathing ceremonies were over a certain officer having charge of the Royal wardrobe presented to him a green phanung with golden figures upon it—also a tunic elegantly inwrought with gold all which he put on. This being done he proceeded to the throne in the hall Phuthaisawan to receive his new name.

His Majesty Somdet Phra Chom Klow being seated upon that throne then presented to his brother the new name on a sheet of fine gold enclosed in a gold tube. This tube was handed to him on a salver of fine gold of two stories. After this he was also presented by the same illustrious hand with the 8 usual insignias of Royalty, viz. :—the javelin, the long curved spear, the dagger, the spear for holding in the teeth for scaling walls, the sword, the long narrow shield, the bow and arrow and the cane enclosing a dagger.

In the same hall, a little after this, His Majesty Somdet Phra Pin Klow fed a company of priests and presented them with incense sticks, candles, &c. Whereupon the priests pronounced a Royal blessing upon him in song; after which they took their leave, when both the sovereigns scattered the new silver coin to all the illustrious princes, nobles and lords who were assembled belonging both to the 1st and 2nd King's jurisdiction. The above named ceremonies being ended, the illustrious princes, nobles and lords, great and small, both within and without the Royal palace, prepared incense sticks, candles, &c., and presented them to His Majesty Somdet Phra Pin Klow, and begged his powerful grace to protect and sustain them in the future.

On the 29th of May His Majesty Somdet Phra Chom Klow proceeded again to the Palace of the Vice King and presented his Royal brother with two artificial trees, the one being made of gold the other of silver; also two sets of gold salvers of two stones. These presents were designed to be emblems of future blessings.

At that time His Majesty Somdet Phra Pin Klow, prepared a great variety of articles and made presents of them to all the illustrious princes and nobles and lords belonging to the jurisdiction of both sovereigns. Much property was thus devoted.

There never had before been any precedent of a Vice King of Siam having a Royal procession to surround his Palace on the occasion of his inauguration. But at this time it pleased His Majesty to have the nobles, lords and governors prepare a Royal procession, composed of a part of all the various forces of the kingdom, it being a body of men numbering 5,000. They were arranged to move in a phalanx of four persons abreast. Those who rode elephants went in single file, those on horses went in double file. The way was prepared before them as in the occasion of the procession of the 1st King. The only difference of this procession from the former was that in this there were a large number of Royal elephants and horses most elegantly caparisoned.

On the 3rd of June all the arrangements for the procession having been made, the Royal elephant named Phaya-chhai-yanuphap, 10 feet in height, was richly caparisoned after the manner of the Siamese, loaded with fine glass and glistening with diamonds and precious stones of every kind. This elephant was then led up to the place for mounting him, an officer for the purpose stood behind waiting for the appointed time. At 10 o'clock A. M. His Majesty Somdet Phra Pin Klow, being arrayed in the Royal Habiliments for war, wearing a splendid hat glistening with diamonds and other precious stones, ascended the platform and then mounted on the neck of the elephant. He held a sword and a khongao, being a long handled and curved spear. At this moment the Indo-Portuguese artillerymen fired a salute of 21 guns in honor of His Majesty Somdet Phra Chom Klow. The soldiers both before and behind when the salute had ceased immediately began to move, having the walls of the palace on the right hand When the procession reached the Royal Park in front of the throne Suthasawan (a building of the King's Palace three stories high) it halted, to shew respect to His Majesty Somdet Phra Chom Klow who was then seated in the 3rd story surveying the procession. When His Majesty Somdet Phra Pin Klow rode up in front of the throne, he turned the face of Phaya-chhai-yanuphap towards His Majesty, handing over his Khongao to the elephant master. He bowed himself three times upon the neck of the elephant. He then received again the Khongao from the hand of the elephant master, and turning the face of Phaya-chhai-yanuphap, proceeded in front of temple Phrachhetuphon where he dismounted and went into a tabernacle. Then laying off his habiliments of war, he went into the most sacred place in the temple, and worshipped the idol Buddh, and made many offerings to the priests of the temple. This being done, he returned to the tabernacle and arrayed himself in another Kingly dress. He put on a Royal crown and buckled his long dagger on his left thigh and then mounted the Royal black and white horse named Phalahok, which was elegantly caparisoned after old European style, abounding with golden flowers, thickly studded with diamonds. Whereupon the procession began to move again, and completing the circuit around the temple, and the two Royal Palaces, His Majesty returned to his palace.

While His Majesty Somdet Phra Pin Klow was engaged in making the circuit of the temple and the two Royal Palaces, he scattered new silver coin to the people, male and female, which came to bow themselves before him, and to delight themselves with the sight of all that was to be seen; and all classes of foreigners who were present on the occasion received Royal presents from the hand of His Majesty Somdet Phra Pin Klow of new silver coin, and flowers of gold and silver. The amount

of property which His Majesty sacrificed on that occasion was very great.

This finishes the account of all the ceremonies of the inauguration of the two reigning sovereigns of the kingdom of Siam. What has been written concerning these matters is by no means for the purpose of boasting without cause. There were present on the occasions above described many witnesses, as e. g. the English, the Americans, the Dutch, the Indo-Portuguese, the Musselmen Merchants, the Malays, the Chinese, the Laos and the Cambodians. What has been said is far from being equal to the reality.

The business of preparing for, and celebrating the funeral solemnities of His late Majesty Phra Somdet Phra Phudachow is very great. This becomes necessary from the force of the Royal custom from olden times. Large sums of money are always sacrificed on such occasions from the Royal treasury. And it consequently costs much labor and time and strength to all classes of the subjects of the kingdom. It appears indeed to be a custom the observance of which is not followed by any advantage. But it is a very old custom of the kingdom, and by all her tributaries well known and revered. And if it should be now disregarded, passing it by with ceremonies only such as are really needed, all the head provinces and tributary kingdoms would find fault and attribute it to base motives on the part of His Majesty.

Hence it becomes in a certain sense necessary to erect immense buildings for the burning of the remains of the Royal dead. The largest of these is to have a spire 280 feet high. Under this lofty canopy is to be erected another canopy and spire, but a little lower than the outer one, and then under this is to be erected a building of pagoda form, on the top of which the remains of the Royal dead are to be burned.

It should be here stated that the above document has been prepared out of regard to what His Majesty Phra Somdet Phra Chom Klow has often spoken with regard to the wish of the people of foreign countries, to become acquainted with the customs of other countries touching their modes of inducting their sovereigns into power. He perceives that other kingdoms publish particular accounts of their kings. As for instance, he perceives that a particular account has been prepared and published of the late enthronization of the King of Cochin-china, which account has gone forth to other nations in the form of a large book. For these reasons, the nobles and lords and governors in council have determined to have this detailed account prepared and sent to His Excellency W. J. Butterworth, that he may more fully understand the Royal customs herein described. If His Excellency shall see fit to publish this article in the form of a book or pamphlet, he is at liberty to do so.

Dated in Bangkok, this 18th day of September, 1851.

SKETCH OF THE STEAM ROUTE FROM SINGAPORE TO TORRES STRAITS.

THE direct bearing and distance of Cape York from Singapore is E. by S. ½ S. 2,400 miles; but the divergence necessary to pass round the south end of Borneo, and to proceed only by the most frequented tracks through the Archipelago, increases the distance by about 100 miles. With the exception of the strait between Celebes and Salayer, on the northern track through the Java Sea, and the passages through the islands east of Madura on the southern track, there are no channels throughout the route so contracted as to render the navigation difficult either during night or day;—and it will be seen from the accompanying track-chart, that by properly timing the departure of a steamer from either terminus (a process with which steam navigators in the Indian Seas are familiar) it can be so arranged that all the prominent land-marks on the route may be passed during day-light. It should be observed that no weather is likely to be experienced throughout the route sufficiently boisterous to retard the speed of steamers of a large class, and thereby interfere materially with the calculations made previous to starting.

In the accompanying chart of the route, the speed of the steamer has been calculated at 9½ knots an hour, a rate which the new vessels employed on the Eastern steam lines would find no difficulty in maintaining. As steamers differ in their rate of speed, this system of laying down the route in night and day tracks must only be considered as suggestive; indeed it has been adopted in the present instance for convenience of illustration, as it renders unnecessary the endless details of courses and distances, which are fatiguing and perplexing to all but nautical readers.

According to this calculation, the steamer will have to leave Singapore at 8 o'clock in the evening, and as the steamers with the outward mails from Europe so time their departure from Penang as to arrive here almost invariably at 10 or 11 o'clock in the forenoon, this arrangement will afford ample time for transferring the mails and embarking passengers. From the outer roads the course is E. by N. to

PEDRA BRANCA, (32 miles), a detached rock, 24 feet in height above the level of the sea, situated nearly in the centre of the Eastern entrance of the Strait of Malacca, which has been the leading mark for vessels entering or leaving the strait for ages past. The main channel, which lies immediately to the north of the rock, is 4 miles wide in the narrowest part. A Light House of dressed granite 75 feet in height has recently been erected on the summit of the rock, which is probably the most perfect of the kind that has ever been constructed to the eastward of the Cape of Good Hope. The light, which has

been regularly illuminated since the 15th of the present month (October) and is now an established beacon, is on the revolving principle, attaining its greatest brilliance once a minute, as the concentrated rays strike the eye of the spectator. It is visible from the deck of a ship at a distance of 15 miles, when it disappears below the horizon, but it may be seen much farther from the mast-head, as its brilliancy is so great that the horizon is the only limit to its range. The reefs and dangers which beset the eastern entrance of the Strait of Malacca are all within the influence of the light as visible from a ship's deck. It has been named the "Horsburgh Light House", as an appropriate tribute to the memory of one who had laboured so indefatigably in facilitating the navigation of the neighbouring seas. Indeed the sum that formed the nucleus of the fund had been subscribed by the mercantile community in China some twenty years ago for the purpose of erecting a testimonial to the great Hydrographer. To the European mariner this structure will prove a guide of great value, by day as well as by night; but to the native traders from China and Siam, who navigate their junks by the compass alone, its advantages are incalculable. It may also be made to afford some sort of protection to the small junks which so often fall a prey to pirates when leaving the Straits; as a signal from the tower could direct a cruizer lying under Point Romania to any suspicious vessels that might make their appearance in the offing.

From Pedra Branca the course is about S. E. by E. 315 miles, with soundings of 25 to 30 fathoms mud, to

THE CARIMATA GROUP, (347 m.) a cluster of islands lying at the northern entrance of the strait between Borneo and Billiton, commonly called the Carimata Passage. Carimata, the principal island of the group, is 15 miles in circumference and consists of high land, with a peak near the centre, upwards of 2,000 feet in elevation, which is visible in clear weather at a distance of 50 miles. Souroutou is also high, but more level, with a hummock near the western extreme, which is visible at a distance of 25 to 30 miles. The strait which separates it from the S. W. end of Carimata is $2\frac{1}{2}$ miles wide. The writer passed through this strait in 1834 and had regular soundings in 8 or 9 fathoms; but it has never been fully surveyed, and as a steamer has the advantage over sailing vessels in being able to pursue a straight course, without having to make short cuts through the islands to avoid detention by contrary winds, there will never be any occasion to go out of the beaten track.

The Carimata Group has no permanent inhabitants, although the soil seems to be fertile. The people of Billiton and of the adjacent coasts of Borneo, resort to the islands in considerable numbers in April and May to fish for trepang and the shell-turtle; but they generally return to their homes before September, when the Lanun and Balinini pirates may be expected from the north,

to prey upon the native traders which pass Carimata on their way to and from Singapore. Indeed there is probably a fleet of these marauders in the vicinity at the present moment, as some of the traders recently arrived speak of having seen a squadron of suspicious vessels near Pulo Dua, or the Twins, the small islands adjacent to the N. W. extreme of Carimata. Among the blessings that the extension of steam communication in the Archipelago will confer on its inhabitants, may be counted the comparative security it will afford to the peaceful traders from the more eastern islands; for the mere appearance of a steamer, (whose unwearied progress destroys their confidence in the speed of oar which has until lately enabled them to escape from punishment) is absolutely frightful in the eyes of these marauders; and as they have not yet learned the distinction between war and mail steamers, the constant traffic on the route to Torres Strait, which is identical with the track pursued by the native traders on their periodical voyages to and from the eastern islands, will prove as encouraging to them as disheartening to their piratical enemies.

The most frequented track through the Carimata Passage lies to the south of Souroutou, the channel between it and Ontario Reef being somewhat less than 20 miles in breadth. When the Peak on Carimata comes to bear N.N.W., a S.S.E. course which will bring the Peak right astern, leads clear through the strait, about mid-channel between the Mancap shoals which extend from the S. W. point of Borneo, and the reefs on the eastern side of the strait. The east island of the Montaran group may be seen in clear weather from the mast-head while passing, but as the Peak of Carimata will be still visible, no other leading mark is necessary. The depth of water throughout the passage varies from 15 to 20 fathoms mud.

After passing through the Carimata Passage, the navigator has the choice of two beaten tracks to the eastward, which unite at Pulo Kambing on the north coast of Timor, each of which has its peculiar advantages at certain seasons. During the prevalence of the easterly monsoon, from April to September inclusive, the southern track, along the north side of the islands east of Java, is to be preferred by steamers bound to the eastward, as during this season the current generally runs in that direction, after passing Bali, at the rate of between 1 and 1½ knots an hour. The northern track, by the Strait of Salayer, has the advantage in point of distance by about 30 miles; and as the westerly monsoon, which prevails from October to March is often attended by squalls and heavy rain among the islands east of Java, while the northern track enjoys comparatively fine weather, the latter is likely to be preferred by steamers passing in either direction during that season.

Southern Track.

BAWIAN, (705 miles). Lubek, of the old charts, an island about 30 miles in circumference, consisting of a central mass of hilly land about 2,000 feet in elevation, with plains of small extent at its base. The island is thickly inhabited, the population amounting to nearly 30,000, a portion of whom are employed in cultivating all the available land which the island affords, and in manufacturing chair and sleeping mats, siri-boxes, and rice baskets, from the leaves of Pandanus palm, for exportation; while others are occupied in navigating their bulky prahus on trading voyages, or as day labourers in the plantations of this settlement, where they are known by the name of "Boyans," and are remarked for their industry, honesty and stupidity, the latter quality, however, being rather attributable to their want of knowledge of European modes of culture than to any natural deficiency of intellect. Altogether, they are a very singular people, and we could dilate upon their peculiarities at considerable length, were it not out of place in an essay of this description. A decidedly agricultural race, without timber for ship building, and without exports save their simple mats and baskets, yet they import timber from Java to build large prahus, in which they carry the rattans of Borneo and the rice of Java to Singapore, and even make voyages beyond the Strait of Sunda to Engano, on the S. W. coast of Sumatra, to obtain the

Northern Track.

SALOMBO, or Nusa Lombo, (782 miles), is about 20 miles in circumference, the greater portion consisting in a hill of singular form, with a broad, level, summit. There are no permanent inhabitants, and the island has the repute of being a favourite resort of the Lanun pirates. It is therefore rarely visited by traders, European or native, but Dutch ships of war have reconnoitered it in the course of the present year in search of a fleet of rovers which had been reported to have assembled there. After passing Salombo at a distance of 10 miles to the south, a due east course leads up to point Layken, the S. W. extremity of Celebes. At a distance of 150 miles to the eastward of Salombo, the soundings increase to 60, 100, and 130 fathoms, but decrease again suddenly to 15 and 16 fathoms when to the south-east of the Hen and Chicks, after which they become variable, sometimes with no ground, until the Point of Celebes is approached. These overfalls are startling to strangers, but no real danger exists, as the track across the banks has been well explored.

In clear weather, Lumpo Batang, or Bonthain Hill, an immense round-topped mountain, will be seen before the lower land; but it is usually enveloped in clouds. Tanakeke, a small island off the S. W. extreme of Celebes, is low and level, and may be seen at a distance of from 15 to 20 miles. The channel between the island and the mainland affords excel-

Southern Track.

Rami fibre, which is highly prized by the natives of Java and Madura for making fishing nets. Madura, and the islands to the eastward as far as Kangeang, are inhabited by people of the same origin, who are equally remarkable for industry, if not for enterprise. A Dutch Official resides at Singkapura, the capital, on the south side of the island.

If the steamer does not arrive abreast of Bawian until after dark, it will be best to steer for Pondy, off the East end of Madura, so as to pass through the channel between it and Gibin soon after day break. If, on the other hand, Bawian is passed before dark, the better course will be to steer for the N. W. end of Kangelang, which will afford a clear run during the night, and the channel between that island and Urk may be adopted. Both these passages are thoroughly well known and are much frequented by shipping.

PONDY (807 miles) is about 9 miles in circumference, and consists of a table land from 80 to 150 feet in elevation, with precipitous cliffs on the sea coast. The island is well inhabited, and abounds with refreshments, especially yams, sweet potatoes, and cattle, but it is not much frequented by European ships, the produce being for the most part carried by the natives in their own small prahus to Sourabaya, the eastern capital of Java.

GILION, (or Gili Yang, *Gili* being the name for "island" in the language of Madura) is

Northern Track.

lent anchorage throughout the year in 8 or 9 fathoms. It was examined by H. M. S. Camelion in December 1842, when on her way to and from Macassar. There are no permanent residents on the island, as the natives have some superstitions concerning it, but there is a large and flourishing village on the opposite mainland, called Topie Java, where the Dutch have a small establishment.

The scenery on the South Coast of Celebes is of a very interesting character, the stately and massive Lumpo Batang forming a picturesque back ground to the coconut groves and sandy beaches of the sea shore, studded here and there with neat little clusters of thatched houses. The soundings increase gradually from the shore, which may be approached with safety, as the water is sufficiently clear to show any danger that may exist.



LUMPO BATANG & the Fort of BONTHAIN

BONTHAIN is a Dutch settlement situated on the sea shore at the base of Lumpo Batang, and consists of a mud fort with a small garrison of European and Native troops; a large native village on a creek to the eastward of the fort; and the establishment of the "Posthouder" or civil functionary, to the west. We visited Bonthain in the Camelion in December

Southern Track.

more than double the size of Pondy, and differs in appearance, as the hills slope gradually down to the sea shore. This island is also in a high state of cultivation, the entire face of the country being divided into small plantations by hedge rows or walls of loose stones; and being studded with farm houses, it presents a greater resemblance to an European landscape than any other island of the Archipelago. The passage between Pondy and Gili Yang is generally adopted by ships from Bali Strait bound to Singapore and China, and by the Dutch Company's ships bound to Banyu Wangi to fill up with coffee previous to sailing on their homeward voyage.

KANGELANG, or Kangeang is visible from a ship's deck at a distance of 30 miles. The channel between this island and Urk is 10 miles wide, and perfectly safe with 40 to 53 fms. in mid-channel. Care must be taken to avoid the Takat Shoal ("The Brothers" of the Charts) a coral reef with three low sand banks upon it, but as it is distant nearly 20 miles from Kangeang, only ordinary precautions are necessary.

Soon after passing through the islands east of Madura, the depth of the sea becomes unfathomable, and the route, during the ensuing four days will lie

Northern Track.

1842, and were well received by the officers of the garrison, who afforded us every facility for making ourselves acquainted with the country. The vessel anchored in 6½ fathoms, with the flagstaff N. E. and the extremes of Celebes E by S. ¼ S. and S. by W. ½ W. Bonthain is celebrated for the abundant supply it affords of European potatoes, rather a luxury in this part of the world. These are grown on the elevated lands of Lumpo Batang. There is a post road overland to Macassar, the southern capital of Celebes, distant 50 miles to the northwest.

BULU KUMBA, also a Dutch port, lies 15 miles to the east of Bonthain. The anchorage here is preferable to that of Bonthain during the strength of the easterly monsoon, as it is more sheltered, but the latter has the advantage during the westerly monsoon.

When abreast of Bonthain Hill, the centre of the channel between Middle and South Islands in Salayer Strait should be brought to bear due east before steering for it, in order to pass to the north of Mansfield Bank, which is said to have only 3½ fathoms water upon it in some places.



SALAYER STRAIT (1139 m.) The most frequented track thro' the Strait lies between Middle

Southern Track.

across the volcanic gorge which separates the continent of Asia from that of Australia. A course should now be steered to reach the parallel of 8° S. when abreast of the N.W. extreme of Sumbawa, from which point a due east course along the same parallel will lead clear to the Ombay passage, where the track joins the northern route by the Strait of Salayer. The land marks on this part of the route are highly conspicuous. The Peak on the east end of Lombok is visible at an immense distance, and it is an useful mark for vessels passing along the islands east of Java. The northern shores of these islands are generally bold, and steep-to, with no soundings a mile off shore. The shoals laid down in some of the charts off the north coast of Lombok, marked "doubtful," have been repeatedly sought for without success by Dutch cruizers, so that it may safely be said that they do not exist.

FLAT ISLAND (1,018m.) where the east and west passage commences, in Lat. 8° 8' S. and Long. 117° 23' E. is visible from the deck at a distance of 16 miles, but as the summit is nearly level, the island is not easily distinguished during the night. The Maria Reygersbergen shoal, which is laid down to the N.W. of Flat Island in Lat. 7° 56' S. was examined by a Dutch cruizer in 1825, and found to be in Lat. 7° 51' 30", so that the channel between it and Flat Island is about 16 miles wide. The great mountain Timboro, on the north coast of Sumbawa, whose fearful eruption in 1815 has of-

Northern Track.

and South Island, the channel being four miles wide and clear of dangers. There are passages through the other channels, which, although sometimes used by the country vessels, have not been thoroughly explored. To the eastward of this Strait, and throughout the Moluccas, the westerly monsoon is the fine season, this part of the Archipelago being supplied with moisture by the rain-clouds brought from the Pacific by the easterly winds which prevail from April to September inclusive. Salayer is also the eastern boundary of the Great Asiatic Bank in this latitude, for after passing through the Strait the sea becomes unfathomable, and continues so until the Great Australian bank is reached.

When clear through the Strait, an east course may be continued until the high peak of Kambyna bears N. W., when S. E. by E. leads direct to the passage between Ombay and Pulo Kambing. The only land near this part of the track is HAGEDIS or Lizard Island (1,272 m.) which is low, but well wooded, and is visible from the deck at a distance of 20 to 25 miles. It is chiefly remarkable for being overrun by the large-footed jungle fowl or *megapodius*, which forms its nest by scratching up the earth and dead leaves into heaps sometimes nine feet high and forty feet in circumference, in which its eggs are deposited to be hatched by the vegetable heat. The island is uninhabited, and is rarely visited. Even the La-

Southern Track.

ten been recorded, lies 35 miles to the eastward of Flat Island, and is a valuable land mark.

BIMA (1108 m.) is a settlement of the Dutch, near the bottom of a deep bay on the north coast of Sumbawa, and may be considered as the capital of the island. Sandal-wood and bees' wax are the chief exports. The double peaked Volcanic Island which lies close to the north-east extreme of Sumbawa, is a noted land mark. The northern peak is an active volcano.

RUSA LINGIT or Nusa Ringit, (1,300 m.) is also an excellent mark, being high and steep-to. A reef is laid down about 20 miles to the N. W. of this island called Bangalore Shoal, concerning which some doubts are expressed in HORSBURGH'S DIRECTORY. It is now pretty well ascertained that the Bangalore must have been wrecked on Angelica Shoal, which lies 30 miles to the northeast of Rusa Lingit, this island, and not Rusa Raji, having been the land set as bearing S. S. W from the wreck.*

Northern Track.

nun pirates, who occupy temporarily most of the uninhabited islands, seem to avoid it, as it is out of the track of all native prahus except those of the trepang fishers who resort to the north coast of Australia, and these are cruised for in the neighbourhood of Timor, where, owing to the contraction of the channel, they are picked up more readily.

The track from Hagedis to Pulo Kambing is not so much frequented as the tracks through Salayer Strait and along the islands east of Java, which are traversed almost daily by ships employed in the commerce of the Archipelago, or proceeding to and from China by the Eastern Passages. Nevertheless the track has been sufficiently well explored to remove all doubts as to the safety of the channel; but as the groups on either side have not been thoroughly explored, it will be well to keep the beaten track, which a steamer can easily do. In December 1842 H. M. S. Camelion followed this track, when on

* ANGELICA'S SHOAL. Lieutenant *'tHooft's squadron* approached the Southern edge of Angelica's shoal or Passier Layer-an within 1 or ½ a mile, May 3rd, 1844. At noon H. M. sloop *Arend* had the reef bearing N. 79· E. to N. 46· W., Rusa Linguette peak S. 31· W., Rusa Radja peak S. 49· W., Flores head S. 63· E., Latit. observed 7· 48' 39" S. and had no soundings in 80 fath., but H. M. schooner *Janus* sounded 19 fath. about ½ a mile to W. N. W. ward; the reef seemed to extend W. N. W. and E. S. E., about 3 miles and appeared to be about ½ a mile broad near its extremes, which are nearly even with the water, but only 2 cable's length near the centre.

H. M. sloop *Haai* ran aground during the night, December 9th, 1846, near the S. E. extreme of this shoal, but fortunately was got off at the next spring, December 16th, after having thrown over board her guns, drinkwater, &c. When aground, she had 1 fath. near the bow, 2 fath. near the rudder and 40 fath. on the edge of the shoal about 2 ship's length to N. N. E. ward; Iron head bore S. 63· 30' E., Ilimandiri peak S. 52· E., Lobetobie peak S. 32· E., Rusa Linguette peak S. 30. W., Rusa Radja (indistinctly seen) S. W. ¼ W., Kalao Toea N. 55· W., Latit. observed 7· 48' 30" S.

The reef appeared to extend about 4 miles and is divided by two narrow channels which traverse it in a N. and S. direction and there are some dry rocks on the centre.

Southern Track.

IRON CAPE, (1,340 m.) a high bold promontory, forming the northeast extremity of Flores, is another prominent land mark. The native name of this cape is Tanjong Bunga, or the Cape of Flowers. Hence, probably, the Portuguese name of Flores, which has been extended to the entire island. The east end of this island has been in possession of the Portuguese for upwards of 300 years, and many of the natives are Christians. The chief settlement is at Larantuka, in the Strait which separates Flores from Solor and Adenara. This spot has been recommended as a coal depôt, should such an establishment be necessary on the route.

Northern Track.

her passage from Macassar to Port Essington. The westerly monsoon, which is supposed to attain its full strength at this time of the year, utterly failed, and the winds were light and variable up to the time of her arrival at Port Essington, in the end of January. The passage from Salayer Strait to Pulo Kambing occupied ten days, indeed her progress was so slow, that a favourable opportunity was afforded for seeing any dangers that might lie within the range of sight from the mast head. Hagedis, which was passed at a distance of 20 miles to the southeast, was the only object seen.

PULO KAMBING, or Passage Island, { 1,490 *m. Northern Track* / 1,520 *m. Southern Track* } is one of the most noted land marks in this part of the world, being situated at a point where two frequented tracks cross each other. Ships passing between the Cape of Good Hope and China by the Eastern Passages, enter or leave the Strait of Timor by the channel between Kambing and Ombay, and vessels from Torres Strait, if bound to Macassar Strait or along the islands east of Java, enter the inner seas of the Archipelago by the same channel. The island is about 25 miles in circumference, with steep wall-like sides, crowned by a peak about 2,500 feet high. The precipices in some places rise abruptly from the sea, but elsewhere they are fringed at the base by narrow beaches of sand. There is no anchorage near the island owing to the depth of the sea, which is sometimes unfathomable at a distance of only two ship's length from the shore. The inhabitants are numerous, the face of the

BANGALORE or Jagers Reef, on which the ship *Bangalore* from Amboina bound to Allas strait, was wrecked April 12th, 1802, is said to extend N. and S. about 3 miles and in breath 2 miles, dry at low tide on the Western part, with rocks resembling prows under sail. From the wreck on the shoal, Flores bore from S. W. to E. S. E. an island forming like a dome S. S. W. distant 7 or 8 leagues and an island (supposed to be Schiedam) N. W. distant 8 or 10 leagues. It is very probable that the ship had been lost on the W. part of Angelica shoal, as Rusa Linguette appears at a distance like a dome and several ships having made a fruitless research for dangers to N. N. E. ward of Rusa Radja.—*Guide for the Islands and Straits to the Eastward of Java, by Lieut. H. D. A. Smits, Dutch Navy.*

country being studded with plantations of maize and yams, and groves of the *tuak* or toddy-palm. Singularly enough, although ships pass near the island almost daily, and the chief settlement of the Portuguese, who have occupied the neighbouring coast of Timor during three centuries, is only 15 miles distant, the inhabitants hold no intercourse with Europeans, or even with the native traders. The passes by which they descend to the sea shore to obtain shell-fish are of such a nature, that by rolling large stones, from the summit of the cliffs, which are always kept in readiness, they can effectually prevent intrusion. In 1838, the writer had an interview with a party of the natives at the house of the Capitan China at Dilli, who occasionally held intercourse with them, but they scrupulously avoided the neighbourhood of the fort, and no persuasion could induce them to visit the English war-brig which was lying in the harbour. They bore a close resemblance to the natives of Wetta and the Serwatty Islands and the small prahu in which they came was identical in every particular with those of the fair races of the Moluccas. When it is considered that these seas are swept annually by the Lanun and Bonirati pirates, and that the slave trade is still rife in the neighbouring settlements of the Portuguese, their determination to avoid intercourse with outside nations shews a tact and strength of purpose which these eastern races do not generally display. Their exclusiveness seems to have relaxed somewhat lately, for in 1839, Captain Watson, of the British schooner Essington, succeeded in opening a friendly intercourse during a short visit to the island, but not without great delay and circumspection;—and in 1844, Lieut. 't Hooft, when in command of a Dutch flotilla cruising for pirates, established communication with a village situated on the edge of the cliffs of the west coast. In the first instance the inhabitants tried to crush their visitors by rolling stones over the cliff, but finding that their intentions were not hostile they desisted, and a friendly intercourse was eventually established.

The channel between Kambing and Ombay is 18 miles, and that between Kambing and Babi, 8 miles wide. Both are clear of danger, and may be adopted according to the convenience of the navigator.

Dilli, the capital of the Portuguese possessions in Timor and Solor, lies 15 miles south of Kambing. It is a reef harbour, easy of access, perfectly sheltered, and exceedingly well adapted for a coal depot, should such be required. There are several other settlements along the north coast of Timor, but as the houses are small they can only be distinguished when close in with the land.

The channel between Wetta and Timor is wide and perfectly clear of danger. There are small fringing reefs on the shores of both islands, but generally the sea is unfathomable at a distance

of a quarter of a mile from the coast. The land on both sides is exceedingly high, and as there is generally a dense haze near the surface of the sea during the heat of the day, its outline is often more clearly distinguishable during the night.

PULO JAKI { 1,553 *m. Northern Track* / 1,583 *m. Southern Track* } is low and level with a fringing reef. The strait between the island and the East Point of Timor, is narrow, but safe, with anchorage under the Timor shore. Some Bugis prahus are generally to be seen here during the westerly monsoon, as it is a small trading station, and the vessels employed in the Tripang fishery on the north coast of Australia generally call here to fill up their fresh water. This spot will probably be selected as a depot for fuel when establishments of this description come to be formed in convenient situations throughout the Archipelago, which must happen when steam communication becomes more extended. It is within the Portuguese territory, although no establishment has ever been formed there, nor do the traders from Delli extend their voyages so far along the coast. A nation possessed of a greater spirit of commercial enterprise would not have allowed a position so admirably adapted for a trading station to remain long unoccupied.*

Pulo Jaki is uninhabited, the natives preferring the uplands of the adjacent island of Timor, where the population is considerable, and is chiefly employed in cultivation. The island derives its name from the troops of monkeys with which it is over-run, *Jaki* being the term for monkey in the Malayan dialect of the Moluccas. It is also appropriate, as this is the eastern limit of their migration, no variety of the tribe existing in a wild state among the islands to the eastward.

Kissa, (the channel between which and the east end of Timor is 18 miles wide) is 16 miles in circumference and thickly inhabited, the population in 1838 amounting to about 8,000, nearly a third of whom were Christians of the Dutch Reformed Church. Letti, which lies 25 miles to the north eastward of Pulo Jaki, is more extensive but less densely peopled. Refreshments are to be obtained at both these islands, but more especially at Kissa, where the inhabitants have long held intercourse with the whale ships frequenting these seas, which they supply with large quantities of pigs, poultry, yams and sweet potatoes.

After leaving Timor, no land will be seen until Torres Strait is

* Intelligence has been received from Timor in the course of the present month that Senior Lopes de Lima, a distinguished officer who was formerly Governor General of Portuguese India, had recently arrived at Dilli with full powers to reorganize the establishments in that quarter. The Government has already issued invitations to Steam Companies to make Dilli a depot on the route between Singapore and Australia, and offers the following advantages:—Exemption from Harbour Dues and Pilotage Fees, and from Export Duties on supplies required by the steamers; and the government engages to house the coals and furnish cargo boats free of charge for supplying the steamers with fuel and fresh water.

reached, unless it be deemed advisable to make Cape Wessel, a precaution by no means necessary, as the soundings decrease gradually as the Strait is approached, thus affording sufficient warning to the navigator; while the latitude can always be obtained at least once in the twenty four hours, for it has been generally remarked that during the westerly monsoon, (the only season in which the sun is likely to be obscured,) when the day has been overcast, the night has invarially been clear, or *vice versa*. For the first 200 miles after leaving Timor the sea continues unfathomable, but soon after attaining this distance, soundings will be struck in 130 to 150 fathoms on the Great Australian Bank, which decrease gradually to 9 fathoms near the entrance of Endeavour Strait. There are several coral patches to the south of the track, about the parallel of 10 degrees, but none of these have less than 7 fathoms water upon them, with the exception of the Money Bank, which was discovered by the ship "William Money" in 1841, and was afterwards passed over by several of the ships employed in conveying H. Majesty's 80th Regiment to India in 1844. The least depth on the bank is 4½ fathoms. Victoria Rock, the only danger north of the track until Torres Strait is approached, was discovered by a steamer of that name while on her voyage from Sydney to Singapore in 1843. The boat was sent to examine it, and only 6 feet water was found on the shallowest part. On approaching Torres Strait, it will be well to get at once into the parallel of the western entrance of Endeavour Strait (10° 45' to 10° 50' S.) in order to avoid some dangers said to exist to the eastward of Booby Island, called the Aurora and Proudfoot shoals. These are laid down respectively in Long. 141° 07' and 141° 33' E. in the parallel of 10° 33' S.; but on what authority is not distinctly known.

RED WALLIS { 2,463 *m. Northern Track* / 2,493 *m. Southern Track* } one of the land marks for the western entrance of Endeavour Strait, is a rocky island, about a mile in circumference, and very scantily clothed with vegetation, the red stone and earth of which it consists giving it the appearance from which it derives its name. Woody Wallis, which lies about a mile and a half to the south, is somewhat larger, and is covered with stunted trees. These islands are visible from a ship's deck at a distance of 15 miles. As a description of this entrance is given in the sketch of the Steam Route through Torres Strait, it will be unnecessary to enter into further details. From Red Wallis to the site of the proposed depot for fuel at Port Albany, the distance is 37 miles, which will make the entire distance from Singapore to Cape York 2,500 miles by the northern track through the Strait of Salayer, and 2,530 miles by the southern track along the islands east of Java.

G. W. E.

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OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

THE LAMPONG DISTRICTS AND THEIR PRESENT CONDITION.*

By H. ZOLLINGER, Esq.

As has often before happened, I was indebted to the friendship of an individual for the opportunity of travelling in a country seldom visited and very slightly known.

Mr Stein Parve, sent as a Commissioner to the Lampongs, not only most willingly granted my request to be allowed to accompany him there, but obtained the permission of government for that purpose. On the 13th February, 1845, we stepped at Batavia on board the gun-boat No. 1, which, on the whole, is not uncomfortably furnished, is a good sailer, and of which an able juragon had the command. The winds at the commencement of the voyage were unfavorable: but after we had tacked near Anjer, and could sail towards the north we proceeded more rapidly, and

* Translated for this Journal from the Tijdschrift voor Neerlands Indie, 9th year, 1st vol., 1847.

at 4 o'clock on the evening of the 15th we arrived at Telok-Betong. We remained 17 days in the country, and the following is the result of my researches and enquiries, as well as a sketch of what I myself saw and experienced. If I am more elaborate than is commonly the case in my notes of journies for the Tijdschrift, it arises principally from this, that very little has been written about the great tract which is comprehended under the name of the Lampong Districts, and that little appears to be based upon hearsay only and not upon personal observation. Again, what has appeared has not been written with reference to the Lampongs alone, but is scattered in other works, relating either to the whole Archipelago or the whole of Sumatra, as is the case in the history of Sumatra by Marsden.

For this reason it is also my intention to bring together every thing that is known to me concerning the country, with a view at once to give a true representation of the knowledge which we at present possess of this noble portion of the island, to extend our information regarding it as much as possible, and to furnish a point departure for future researches.

II

The maritime boundaries of the Lampong Districts are formed on the south by the Indian Sea and the Strait of Sunda and on the east by the Java Sea. Its inland boundaries on the other hand are fixed on the north and west in the following manner:—the river Masuji, which comes from Matawalu *(the 8 eyes)*, following an imaginary line to the rivulet Tuba, thence the river Pisang to its source the lake Seroja, from here again an imaginary line over the summits of the mountain Punkau, of the hill Mandah, over the Pamatang Trengamman as far as Bukit Pasagi; these are the boundaries which separate the country from the residency of Palembang. From Bukit Pasagi over the back of the mountain chain (which commences at the Barisan) till between the promontories of Suleman and Tanjong China the country borders on the territory of the Assistant Residency of Bencoolen. Hence the most northerly point of the country lies at the mouth of the Masuji, and according to the large map of Sumatra by Berghaus on the 3° 48' South Lat. This point is also the most easterly, lying, according to the map, on the 103° 30' E. Long. from Paris. The most southern point is between the two before-named promontories (if we leave out of consideration the islands lying more to the south) and in 4° 59' S. Lat. The most western point would be the top of the mountain Pasagi, and should be placed on the 101° 52' E. Long. if some of the windings of the river Pasang do not go further to the west. Mr Melvil van Carnbee gives the size of the Lampong Districts at 535 square geographical miles, which is equivalent to 12,926 square English miles, or about the same size as the Residency of Bantam and the Preanger Regencies united.

The first thing that strikes us as remarkable, when we become acquainted with the geography of the districts, is the difference between them and the neighbouring Java, and further, the difference which exists between the southern and northern portions. The difference from Java is strongest with relation to the ethnography and zoology, to which we shall afterwards advert; while in respect to the northern and southern portions, it principally consists in the geological structure of the coast formations, and in the development of the river systems. The south coast is nearly every where high and steep, often furnished with indentations bending it outwards or inwards, it is covered with rocks, and surrounded with numerous little islands. The east coast, on the contrary, is flat low land, the line of the coasts forming nearly a right line, without remarkable bays, without rocks and islands, which are only found in great numbers at the point towards the south. The southern portion is a mountain land of the same form as the easterly lying part of the Bantam country, which consists of the mountain Karang and the adjoining mountains; towards the southern slopes only flow small brooks; the vegetation appears to be the same as on the neighbouring mountains of Java. The north part of the country is a great plain, the level character of which is only slightly broken by little hills or by shallow platforms, and which, even far in the interior, scarcely rise 100 feet above the level of the sea. It is an alluvial country, principally consisting of quartz sand and does not possess any marks of volcanic origin. This great difference must not remain unnoticed, when we treat of the rivers which are dispersed over the country or of the islands which surround it. As before mentioned the number of the latter along the east coast is very small. It is true they are for the most part rocky and steep, but neither large nor high. From the N. towards the S. there are the following: Tanjong Sekoppo (situated very near the mainland) the North Island, Batu Puti, the Three Sisters, Pulo Rimau, Penjaran and Kandang (which are jointly called the Zutphen Islands.) In and opposite the bay of Lampong are Pulo Krakatao, Sebessi, Sebuku; near the east coast from the S. to the N., Sekeppel, Chondong, and on the west coast from the N. to the S. Passaran, Kubor, Tankil, Tegal, Mahitan, Kalagran, Puhawan, two small islands without name, Lagundi, with eleven small ones round it. In the Emperor's or Semangka bay, the Emperor's Island or Pulo Tabuan in the centre towards the east side of the bay from the S. towards the N., two small islands in the bay of Kiloan, 4 in the bay of Kalombaian and two in the north-west of Pentiwil.

The same proportion is found with reference to the curves and bays, in which the east coast is so deficient, that it is impossible to name one, while in the S. their numbers are tolerably great. In the language of the country the bays are called *Telok*. The great bay of Lampong is commonly called Telok Betong, which name however is only applied to the back part of the bay. It has

in the W. the following smaller bays within itself, viz, Rateh, Pundu and Bidada. The bay of Samangka is nearly as deep but smaller than the bay of Telok Betang. In the E. it has the following bays within it; Telok Kiloan, Kalombaian, Pentiwi, Puti, Limau Badak; in the N. Tanjongan or Borneh; in the W. there do not exist any smaller ones. It is clear, that where no curves or bays exist the number of capes cannot be great. Thus there exists on the east coast of the Lampongs only Tanjong Sekoppo, which strictly speaking is an island, situated near the mainland. The S. E. point of the Lampongs forms Tanjong Tua, opposite Anjer. The cape Tanjong Tikus is situated to the East between Lampong and Samangka bays. Between the Samangka and Blimbing bays, Tanjong Rada is observed in the E., Tanjong China in the S. E. and Tanjong Suleman in the S. W. The last belongs more properly to the country of Bencoolen.

III

The mountains of the Lampong Districts run along the south coast, but nowhere extend very far into the interior, except on the the western frontier. They consist of three chains, running nearly parallel, which stretch from the S. E. to the N. W. and are wholly of volcanic origin.

The remaining part of the land is flat, and only on the east coast there rises, to the south of the mouth of Sekampong, an isolated hill of no great height which I myself have not visited. That the Lampong mountains are of a volcanic nature, appears from their external form, from the stones which are found at their base and from those which the brooks bring down, and finally from the numerous warm springs, which flow from their southern slopes. The *first* most northerly chain, borders Lampang bay on the east, and commences opposite the fourth point of Java. Its highest point is the Raja Bassa lying on the S. Eastern extremity. Towards the N. W. the chain is much lower, and runs by means of a row of hills round the back ground of the bay of Telok Betong, where it joins the second chain. This ridge of union is very low, as will appear from the particulars regarding it given hereafter. Somewhat further inland a dome-shaped hill rises from it, called Gunong Trang, probably because nearly the whole of the northerly plain can be seen from it. The whole of the depression between the first and second mountain chains is called Gunong Talang. The *second* mountain chain begins over against the third point of Java and the island Krakatao. It borders Samangka bay on the N. E. Its highest point is without doubt the Tangamus or Emperor's peak on the western point. The highest easterly point however on the other hand is the mountain Pidada. Somewhat further to the north-west, nearly in the middle of the chain, there rises yet another summit, for which the inhabitants could not give me any name, and which on some maps in named Lampong peak. The Tangamus rises tolerably free and steep, it has a double

summit, a southern and northern one, as appears from a sketch in the possession of the administrator, Mr Juch, which I have seen. Some low branches of the Tangamus run towards the N. E. In the west it is divided from the Gunong Passagi, by a valley or depression. The *third* mountain chain begins over against the first and second Java points and Princes Island, borders the bay of Samangka in the S. W. and is a portion of the long mountain chain, Barisan, which stretches itself very far along the S. W. Coast of Sumatra. The higher points of it are not situated in the Lampong districts.

The islands in the Straits of Sunda are nearly all very high and some of them consist of very high peaks with craters, formerly in activity, but now extinct; such as, for example, the volcanic eruptions on Krakatao mentioned in old voyages. It is the line of union between the Javanese and Sumatran volcanic bands. The low islands close to the coast consist almost wholly of recent coral chalk.

The following is a table of the heights of these mountains which have been ascertained by Mr Melvill and are to be found in the Almanack for N. India:

The Peak of	Sebuku.....	1,312 French feet.
„ „	Sebessi.....	2,645
„ „	Krakatao.....	2,532
Raja Bassa.....		4,130
Tangamus.....		6,964

The peak of Lampong 6,765 approximately. I reckon it only 6,500, and Gunong Bidada at 6,000.

I have already mentioned how uniform the land on the north of the mountains is. Close by the mountains we find rich earth, in some places red, in others black, in proportion to the quantity of volcanic matter and of humus which is contained in it. The further to the north, the more the fruitful soil disappears, and the more a sandy ground exhibits itself, which covers the whole surface. It is only here and there that we remark a broad strip of good humus, which was probably collected where the surface of the ground was hollow, and washed away by the rains. Where the layers of which the ground is composed are seen along the rivers, we always find sand only, as far as the rivers have cut in. However it is not always loose and uniform sand, but many times mingled and wrought up with clay. Other ingredients often give it a red or grey appearance. In going from Telok Betong in a northerly direction towards Mengala on the river Talang Bawang, the country is nearly everywhere the same, as soon as we have come over the pass of Talang to Natar. On this river the south eastern bank is much higher than the opposite one, and forms a steep wall of about 50 feet high. On the other side the land scarcely rises above the level of the river, and in

the rainy season it is so much overflowed, that only the tops of the trees project above the water. Then and in such districts the land properly deserves the name of Lampong. It is said that this word is properly used for objects which float on the water, or which are deprived by the water of a certain and firm hold, nearly in the same way as the surface of many peat bogs in Europe. In the residency of Bantam a grass grows in the morasses whose stalks and leaves float on the surface. For example it is named near Pandana *Sereh Lampong* (gramen fluitans.) So I have also heard the ground of different rawahs called *tanah lampong*. It is properly a wrong idea, that we often hear expressed, that the Lampongs are a marshy country. It is true the low portions of the land are inundated in the rainy seasons, but it is not thereby made a morass, the ground being, on the contrary, in the dry season dry and sterile, as its sandy nature superinduces. Proper rawahs or morasses are very seldom found.

Along the road from Telok Betong to Mengala, I made observations with a good sea barometer, and calculated the heights of the following hills, viz:

Gunong Talang, the first point immediately behind Telok Betong	116	French feet.
Natar in the centre of the pass	310	,,
Tiegennenang on the river Sekampong	209	,,
Tarabangi, the capital	161	,,
Gunong Batin, a village	161	,,
Mengala, on the Toelang Bawang	115	,,
The opposite bank, scarcely about	65	,,
The highest point of the hilly land of Talang, perhaps	400	,,

How small is this difference in the level of a tract which has an extent of 87 miles in length.

I must here mention a remarkable geological phenomenon. Near Tiegennennang the river Sikampong, immediately below the village, forms a ravine (or gully) where the stream runs very rapidly and that in the middle of the otherwise, on every side, entirely flat country. The natives called it *gurhu*. Through the alluvial ground protrude large blocks of rock which are elevated above the level of the water, on the sides nearly 15, but in the middle of the river about 8 feet. The blocks range towards the W., are not all of the same species of rock and are very variable in thickness. The thinnest, but from their white colour the most conspicuous consist of mica. I have deposited specimens of the rocks found here in the geological museum of the Batavian Society.

In a geological point of view this place is very remarkable for the Lampongss. It is also an unexpected appearance for the traveller and breaks in an agreeable manner the wearisome monotony of the

plains. We do not any where find traces of coal. Gold is procured in the sand of the river Umpu, that is in those rivulets which come from the mountains of Bencoolen and join this river. The gold is however of an inferior quality, which may perhaps be ascribed to the first manipulation after it is separated as dust from the sand.

IV

After the survey of the mountain system of the Lampongs it may be convenient to review the distribution of the rivers of the interior. It is clear from what has been said before that large rivers cannot be formed towards the south, but that there, notwithstanding, their source must be sought, whether they afterwards turn towards the S. or N., and that towards the north, only, a considerable development and branching is possible.

In the preceding division I have in the first place remarked that warm springs are a proof of the volcanic formation of mountains; and some are found here. We visited those in the neighbourhood of Telok Betong; they are called Kajadian, and are situated close to the shore, south-westerly of the above-mentioned town. The most convenient manner of reaching them is by a prahu. We go along the small island on which the Regent of Telok Betong has a house and then suddenly take a westerly direction towards the opposite shore.

In going there warm springs are found in the sea. We passed at the time of high water and very easily observed the bubbling movement of the surface, by which the presence of the springs is indicated; but as the depth of the sea at that place amounted to 36 feet, the heat of the upbubbling water was lost, and on the surface scarcely any difference was to be observed from the ordinary temperature of the sea-water.

Having arrived at Kajadian we were obliged to wade over the muddy bank, and then came to a small thicket of mangrove where the springs are situated, close to the bank. The water bubbled continually through a whitish hard crust which had probably been formed from its own substance. We could not make eggs boil sufficiently, and we found, by many experiments, that the temperature was 181° Far. (82, 7° C.) It is said however that the heat is greater at low water, because the sea-water does not then penetrate the bank so much, and deprive the water of its heat. Eggs can be boiled in it at low water.

The springs of Kali Anda are similar, but with still hotter water. They lie at the western foot of the Raja Bassa or rather of the mountain chain which runs from it towards the north-west. They are close to the shore. The inhabitants frequently make use of all these springs for rheumatic and cutaneous diseases.

Other hot springs lie in the neighbourhood of Natar already mentioned on the hilly country between the first and second chains of mountains. The water there, it is said, does not properly

bubble up but rather oozes out of the ground. It remains partly around the springs and forms swamps of hot water to which the rhinoceroses often come to bathe and the stags to drink. The quantity of water which rises from the ground, it is also said, varies greatly at different times and the inhabitants seek in this for good or bad omens of the fruitfulness of the following season. It is very probable that warm springs will hereafter be found around the Tangamus when the country shall have been better explored.

Towards the south coast the following, amongst other small streams are found; they are useless for any kind of craft but serve as important auxiliaries for the cultivation of rice. Those of Kedaton, Peningahan, Telok Betong, Panjang-dingan, Gebang, Minanga, Suku Jaya, Jangi, Kunyayan, Kota Jawa, and Bawang run into Lampong Bay; those of Nagri, Tanjong Jati or Pentiwi, Pekandoh or Putih, Pekandoh or Limau Badak, Tarega Belungu, Benneyattan, Binneawang, Samangka or Bornch, Wai-nipa, Karang-brah, Tiram, Kauwor Gading, Tanda &c. in the bay of Samangka. The Samangka is the largest of these rivulets. It rises in the district of Gnarip in two branches, of which the western lower down sends two branches to the eastern. It has also two mouths, which are not far separated from each other, and enclose a small Delta.

Along the east coast again, we find the mouths of many rivers, some of which are of greater size. They all rise in the mountains of the south and flow in a transverse direction over the entire northern plain. They are of great importance for the internal commerce and in fact form the only means of communication between different districts where there are either no roads at all or where such as there are cannot be used for the transport of heavy articles. They are of little or no benefit to the rice cultivation in the lower and middle parts of their course, because their beds are either too deep and their banks too high and steep, or they swell so much in the rainy season as to inundate all the adjacent land and render any cultivation impossible.

Along the east coast, from the south, to the north we meet the following rivers and streams:

Rogo

Sekampong. It rises in Tangawas. Its two principal branches unite near Sekampong Halem. It receives the Kali (or, in the Lampangese, *Wai.*)
Bulo (right).
Tebu (left).
Semah (r.)
Katibon (l.)

(These rivers are always reckoned following the course or from the source of the principal river.)

Maringei.

Pennak, which proceeds from the union of the Enda in the north and the Arang in the south.
Kambas.
Wakka.
Puti luni.

Seputi.

Probian (right).
Wahaya (r.)
Kapoangan (r.)
Pangabuang (l.) with the following branches,
Kapuan (r.)
Lampuyang (l.)
Bundar (l.)
Trusan (l.)
Pagadungan (r. with the
Raman (l.)
Sukadana (r.)

Tulang or *Tulung Bawang*, the largest river in the country. In the beginning of its course it is named Wai Umpu and rises at the N. E. foot of the Tangamus from four large arms, the names of which I do not know: After that it receives the
Tahami (l.)
Giham (l.)
Pisang (l.) which proceeds from the Gunong Pisang. As far as this the direction of the river Tulang is towards the north. It now however bends abruptly to the east.
Basay (r), which in the south is formed by two branches.
Batin (r.)
Rarem (r). The upper part of this river consists of the Abong and the two-branched Galin. It takes the name of Rarem on their union and receives an arm on the left (nameless?); then the Sunkai (l) which in its turn receives four streamlets on its right. Below the Sunkai there follows another arm (r) of the name of which I am ignorant.
Bakkong (r). This runs into the large river by two arms. Lower on the right there is a streamlet without a name.
Bidada (l.), which has two branches, and finally the
Dinte (r.)

Mas Uji. This is the frontier river of Palembang and is connected with the river of Palembang by the branches which run from the latter to it.

We may easily estimate how large the Tulang Bawang is from

the following considerations:—Mengala lies on its right bank. To reach the sea from this place we must drop down the river three days and nights: and, notwithstanding this, the ebb and flow are felt above Mengala, and at the lowest level of the water it is still 24 feet deep. Very large prahus can also ascend to this place. It thus appears how even and low the land must be where the tide can be remarked so far inland. When we consider this in connection with what we have before said respecting the absolute height of Mengala we may conclude that the deepest part of the river's bed at Mengala can scarcely be more than 36 to 40 feet above the level of the sea. Very exact observations would perhaps shew it to be still less.

V

The physiognomy of the vegetation of the Lampong Districts is at first sight less characteristic than we should expect from such a large surface, that is, it possesses few peculiarities, which is also the case of the neighbouring Java. Those portions of the country which lie immediately opposite to Java have exactly the same kind of vegetation as the plains of Bantam directly opposite, or the hilly part of that Residency. It is otherwise with the vegetation of the mountain tops, which are always isolated points, although they are united to the neighbouring mountains by low tracts. I have ascended no very remarkable heights in the Lampongs, and consequently cannot speak from my own observation. But it appears from the researches of Mr Jack, who explored the neighbouring mountains of Bencoolen, that the mountain vegetation exhibits more peculiarities. It is otherwise with the plains of the north. The more we travel over them towards the north, the more does the vegetation assume a different character from that of Java. I shall not enter into details here, which would only be appreciated by professional botanists. It will suffice to say that the most striking character of the northern vegetation, consists in the fact, that the families and genera of plants which in Java appear only on the mountains, are to be found here on the plains nearly on the level of the sea. Amongst these we find the *Nepenthes, Quercus, Lactuca indica, Sonerila,* and of the family of *Ternstrumiacea* the *Eurija, Schima* and *Adinandra.* This may probably arise from the influence, difficult of demonstration but easily understood, of the original mountain formation, which it is true, did not rise up into mountains here, but whose remains notwithstanding cover the whole of the plains in the form of sand. It may be considered of more general interest if we make some observations on the most important of the cultivated plants which are spread over the country.

The fruits of the country are nearly the same as in Java, but in proportion to the population they are much less abundant. Experience shews that even on Java the taste for fruit trees increases with the increase of the population. This is so natural that I

deem it unnecessary to give many illustrations and proofs of it. In the Lampongs the mango is very seldom found, and not in fine varieties, the fetid *gawen* is found in tolerable abundance, the *nangka* is less plentiful than on Java. On the other hand we see the *champeda* (Artocarpus polyphema Pers.) very abundant in all the villages.

If we direct our attention to the cultivated plants on the culture of which the subsistance and welfare of the population depend, the rice, here as elsewhere, is the principal. The cultivation of rice, however, is not nearly of so much importance as on Java. This is chiefly to be ascribed to the circumstance, that in general the rice can only be planted on dry ground, and that no regular channels for the formation of sawas, are or can be made. The reasons have already been stated why it is generally almost impossible to have such channels in the plains of the north, and that they can only be thought of in the mountainous part in the south. The proper national mode of planting rice is as follows; the people cut down part of a forest, let the wood dry, afterwards burn it, and finally sow and reap the rice on dry ground, on the place which was previously covered with trees. Such rice fields are, as it is known, called in Java "tipar" but in the Lampongs "ladang". This kind of rice cultivation presents many difficulties to the people, which do not exist in the culture by sawas. First, the soil is so unfruitful, especially towards the north, that the rice can never be planted more than one year on the same place, and consequently every year the difficult labour of cutting down the wood has to be repeated.

The produce of such ladangs is always less than that of *sawas*. If it happens, unfortunately, that there is much rain in the dry season, or that the rainy season commences early, then, although the forest is cut down, the wood felled does not dry sufficiently to allow of its being burned. Of course in such cases little or no rice can be planted, and high prices and famine prevail in the country. At the same time another evil is involved in this manner of planting rice, namely, that those places are first planted which are nearest to the villages and thus the cultivated ground is in time farther and farther removed from the dwellings, as a long time must elapse before the same ground can be again used. We have found small villages, the inhabitants of which had to walk 4 hours before they arrived at their rice fields. This offers a great impediment to the increase of the population in these places.

It is apparent that a large population cannot easily establish itself at a single point, because by doing so the neighbouring grounds capable of cultivation are too soon exhausted and the necessity for establishing fields at a great distance will sooner occur, where a large mass of people are established in one place. Ordinarily they are soon obliged to relinquish their old places of settlement, and to go into the jungle where grounds

exist in sufficient quantity to open fields in the vicinity of new residences. Through this an inclination to travel has been manifested by the whole people, which is not easily to be found in people who addict themselves to agriculture, and which presents insurmountable difficulties to most improvements. The heads of the villages and the cleverest of the population acknowledged it, and many told us that they would willingly do any thing if government only assisted them by the formation of *sawas*. They stated publicly that they themselves were ignorant of the mode of doing this, chiefly because they did not know how to form the necessary channels for the irrigation. The government for this reason has sometimes sent a few Javanese, to assist them. This measure however has not been productive of the results expected, because the Javanese, when no longer under European surveillance, commenced to plague and cheat the inhabitants, were lazy and gave themselves up to the use of opium. At present some sawas are found on the southerly declivities of the mountains along the coast, principally round Telok Betong, where the regent takes much trouble in establishing them. The price of rice under such circumstances varies very much in succeeding years, and ranges from 2 to 8 and more rupees per picul. Supplies have often to be furnished from Java in bad seasons, while in times of the most abundant harvest, it is unprofitable to export the surplus, as Java is then in a state to provide for her own wants. Throughout the whole country the rice is stamped out of the husk. This is done by women, two of whom place themselves opposite each other on the rice log, which has a hole in the centre of its length and not at the end as in Java. We have only seen a kind of rice mill in the possession of the regent of Telok Betong, which is of Bugis origin. It consists of two round wooden logs, of which the lower runs into a conical point which fits into the log above. The outer surface of the lowest log as well as the interior of the superior log, where they meet, are provided with holes through which the rice falls. The blocks are turned round, after the paddy has been put into the hole of the uppermost log. The *bras* that comes through the two logs is very unclean, and most of the grains are broken.

After rice, the most important cultivation of the Lampongs is pepper. The cultivation of this plant is said to have been more extensive in earlier times than at present, because the pepper was then delivered at a low price to the rulers of the country, the Sultans of Bantam, and the yearly delivery amounted, it is said, very often to 200,000 piculs. Besides this, much was sold directly to foreign traders. The trade is now free, and the produce amounts to between 15,000 and 20,000 piculs. The cultivation was never a forced one, but the Sultans of Bantam encouraged it by granting particular titles of honor to the Lampong chiefs who delivered the greatest quantity of pepper. This is not the proper

place to describe at length the pepper cultivation. This has already been done in other works, and Marsden especially gives much information about it. But as the way in which the plant is managed varies very much in different places on Sumatra, it may not be superfluous to notice what is peculiar to the Lampong districts. Generally the plant does not appear to be treated with so much care as in other parts of Sumatra, and as the plant itself, and the well understood interest of the planter requires. The slips are not first planted in beds, till they have become strong enough, but they are at once planted in the place where the plantation is to be established. Owing to this much time is lost. Nurseries ought to be formed while the old plantations are still bearing fruit, but are on the decrease. When the old plantation is exhausted, new ground ought to be ready to be planted with vines from the nursery, which would yield fruit one or two years sooner than if they had first to commence by preparing the new ground. The careless native does not think of a new plantation until the old one is dead. They then plant the newly prepared ground with dadaps and wait two complete years before they plant cuttings of pepper, close to the thorny trunks of the dadap trees. This again is entirely time wasted, for the dadap grows up so quickly that it is always sufficiently high to serve as a support to the pepper even if it were planted at the same time with it, and even if this were not the case stakes stuck loosely in the ground would serve during the first and second years as provisional props. A second evil is that they do not place the plants sufficiently apart from such other. I have seen plants which were scarcely three feet separate from each other, and yet each had a dadap tree as a prop. This is far too close, and must have a very prejudicial influence on the quantity as well as on the quality of the fruit. Even six feet distance on all sides is still too close. Most of the plantations, besides, are so dirty and full of shrubs and weeds that we can scarcely understand why the plants are not choked in it.

It is however not only the indolence of the people that has caused the cultivation of pepper to decrease so much, but also the constantly increasing difficulty of procuring rice for their maintenance. I have been told that it is now frequently necessary for a man to spend the seven best months of a year in clearing, planting and cultivating ladangs sufficiently to provide himself with rice, so that there is scarcely time left for taking sufficient care of the pepper plantation; the collection and manipulation of the fruit also is probably not done with the necessary care and patience. Numerous examinations have shewn the following to be the average produce of a pepper plant in the Lampongs,

1st and 2nd years.....	.....	nothing
3rd ,, ...	.....	first blossoms

4th	years.	.....	$\frac{1}{4}$ lb (Dutch) of fruit.
5th	,, ...	.....	2 ,,
6th	,, ...	.....	4 ,,
7th to 10th	,, ...	each year	5 ,,
11th and 12th	,, ...	,,	2 ,,
13th and 14th	,, ...	,,	1 ,,
15th	,, ...	,,	$\frac{1}{2}$,,
16th	,, ...	,,	$\frac{1}{4}$,,

which makes for 16 years life an average annual produce of $2\frac{1}{16}$ lbs, which return will decrease with every succeeding year. The above calculation is of an old date; from what I myself have heard, I am led to believe that the yield is now under 2 lbs. A good superversion of the plantations and their preparation, as well as of the collection of the fruit, would very probably soon exhibit a better return. Were it possible that the people could cultivate the necessary rice on sawas, the pepper cultivation on Sumatra might be easily brought back to the same height which it reached in former times, and leisure would then be left not only for the proper cultivation of the present plantations, but enough and much more to clear better grounds in the neighbourhood of villages for new and valuable plantations. Most of the pepper is now cultivated on the high lands along the southern and northern slopes of the principal mountain chains, and on the lower elevations between them, and most of it is exported from Telok Betong. The greatest part of the northern plain is much too unproductive for the planting of pepper. In the proper mountain tracts where there is now no population, the pepper could not succeed for climatic reasons.

Cotton appears to thrive on many places, at least there is not only as much planted as is necessary for the country but it is also exported. Most of it goes from Telok Betong to the opposite residency of Bantam. The people however derive little profit from it. Whenever there is a demand for it on Java then it may be sold for *f*6 to *f*7 per picul. On the other hand it is often sold at from *f*3 to *f*4 per picul, because the sellers are in want of money, and will rather return home with a little money, than with their goods unsold.

Up to the present time, Cotton has been mostly planted in those tracts which are best fitted for pepper cultivation. It is an important question whether the northern plain is not adapted for cultivation on a large scale. The cotton appears to grow best on low grounds in the neighbourhood of the sea, and on sandy ground which is rich in gravelly earth. In this respect the northern plain should be adapted for it. It depends only on this, whether it has also enough of vegetable fecundity, that is, whether it is not too much deprived of all humus to suffice permanently or only render possible for a short time the culti-

vation of cotton. Experience based on well directed experiments can only decide this.

Coffee is little planted: it resembles that of Padang. The great number of badly coloured and broken beans, and the quantity of empty husks, prove how little care is bestowed in the manipulation of the fruit. From the undermentioned quantity of coffee collected, we may calculate on a number of 3 or 4 hundred thousand existing trees, for we can scarcely reckon on more than ½ a catty per tree in the Lampongs.

Tobacco is planted here and there, but it does not constitute an article of export. The leaves do not grow very large, but have a fine flavour. The inhabitants of the Lampongs deem their tobacco better than that of Java and will not buy or use the latter. It is probable that the difference consists more in the preparation of the produce, than in the plant itself. In the markets tobacco is sold according to the weight of the copper money, i. e. the buyer receives for his copper money, as much tobacco as the doits weigh.

The forests produce some articles of merchandize, which are of great importance to such a poor country. The first of these is the rattan, both the pliable rattan and the cane, which are found in considerable quantities, and which are exported to Singapore as well as to Batavia. The cane (calamus rottan L.) is called in the Lampongs *semambu*. In a botanical point of view the country is very rich in species of these, and allied genera. The inhabitants of Tarabangi enumerated to me, besides the *semambu*, the following species:—

2	*rottan*	*bubuwar* or *buwar buwar*.
3	„	*bunkus*.
4	„	*kommoran*.
5	„	*semuli* or *jemang*.
6	„	*suti*.
7	„	*urang*.
8	„	*balk*.
9	„	*kuyu*.
10	„	*lakki*.
11	„	*sabuk*.
12	„	*peledes*.
13	„	*sessak*.
14	„	*tungal*.
15	„	*bobras*.
16	„	*manu*.

Respecting the *calamus draco* L., I could obtain no information. It would thus appear that it is only first found further to the north-west, for example in the plains of Palembang; at all events not on this side of Tulang Bawang.

The country is unusually rich in plants which yield gum, and that not only for trade but for daily use in the houses of the

inhabitants. The kind of gum most sought for is the *dammar kacha*, also called *dammar mata kuching*. The extraordinary high price which this article for some years maintained in the European market, has now fallen considerably, and during my sojourn at Telok Betong some prahus laden with dammar returned from Batavia because dammar could only be disposed of there at unusually low prices. The greatest use is made of some other sorts for candles and flambeaus, as scarcely any oil is burned in the interior. Some periods of the day are even named according to the time of lighting the rosin flambeaus. In Tarabangi I heard the names of the following kinds of dammar, or rather I have to thank Mr Juch for the communication of these names, viz.

1. *Dammar kacha* or *mata kuching*. From a high tree which grows in the vicinity of the southern coast.
2. *Dammar kuyung*, which is used for flambeaus.
3. „ *assem*.
4. „ *barinti*.
5. „ *seburu*.
6. „ *hulu tupay*.
7. „ *bunu*.
8. *Karuwing* or *bangbang*. Probably the thick oil, tough and quickly drying, of the *Hernandia sonora*, called "*bunka*" by the Bugis. Could we not employ this in making tea boxes ?
9. *Dammar tahala*.
10. „ *selunay*, from the *Mengaravan* tree, which is the wood most sought after in the Lampongs for building. I could not classify it botanically.
11. *Dammar tambikat*.
12. „ *sali-siep*.
13. „ *henbutul*.
14. „ *batu* or *serem* for flambeaus.
15. „ *dagin meira*, which runs of itself from the trunk.
16. „ *mahalu*, makes a good cement.

Amongst these kinds of dammar, juices of gums are probably reckoned as well as resins and oils. *Gummi elasticum*, is prepared from the *ficus*, and exported, but not in such quantity as the number of *Karet* trees would allow. As most of the articles of export from the Lampong Districts are of vegetable origin, I subjoin a table of the whole exports of the year 1843, as a particular chapter on the trade would consist of nothing more than what has been treated of in the preceding pages. It would be important to know something of the importation and use of opium, but I am defective in all the requisite data to say more about it than that it is used, and that the quantity consumed is rented at Batavia with that of the residency of Bantam.

Exports from the Lampong Districts in the year 1843.

From whence.	*Coffee.*	*Pepper.* white	*Pepper.* black	*Cotton.*	*Dammar Kacha.*	*Kollelet.*	*Puleh Sahari.*	*Kulit Glam.*	*Kayu Kamuning.*	*Rattans*	*Canes.*	*Wax.*	*Rhinoceros Horns.*	*Elephants tusks.*	*Sarang Burong.*	*Sarong.* white	*Sarong.* black	*Tyassi.*	*Tripang.*	*Silver money.*	*Copper money.*
	pls.	pls.	pls.	pls.	pls.	pls.	pls.	pls.	pls.	bdls.	in no.	pls.	catties	pls.	ctys	ct	pls.	pls.	pls.	Rs.	Rs.
Telok Betong....	1072	389	13429	4660	4013	188	89	20	43	4248	25774	8.05	13	2.89	832	38	15.4	384	21	1175	29717
Mengala.....	615	..	968	163	276	..	1	..	..	2540	33800	23.02	8	3.70	..	..	..	3	..	60	1600
Siring Kibo.....	29	173	2349	125	282	..	..	11	..	3691	6120	10.85	3	0.98	..	..	..	..	..	..	700
Total.....	1716	562	16746	4948	4571	188	90	31	43	10479	65694	41.92	24	7.57	832	38	15.4	387	21	1235	32017
Of which to foreign ports.....	1062	6	1137	6	10	..	1	..	1	..	15850	..	8	..	68	14	10.4	..	11	..	..

Explanations.—*Kollelet* is the native name for kaoutchouc. *Puleh sahari* is the bark of the *Alyxia stellata*, which is much used in the Archipelago as a medicine. *Kulit glam* is used by leather- curriers. *Kayu kamuning*, the wood of the different *Murraija*: it is used for scabbards and handles of weapons, principally of krisses. The export of pepper increased in 1844.

The import of money in the same year amounted to:—

	Silver.	Copper.
Telok Betong—Java Rupees.....	550	51,633
Mengala.....		3,616
Siring Kibo.....		12,435
	*f*550	*f*67,684

ABSTRACT OF THE SIJARA MALAYU OF MALAYAN ANNALS WITH NOTES.*

By T. BRADDELL, Esqre.

17th Annal. [1]

It is related in the annals of Campar that Maharajah Jaie of Pukan Tuah,[2] whose origin is of Menangkabow, did not acknowledge allegiance to Malacca. Sultan Mansur Shah sent an expedition under the command of Sri Nara de Rajah accompanied by Sang Setia, Sang Naie and Sang Kuan, with Khojee Baba and many of the champions, for the purpose of reducing that country to obedience. Sri Nara de Rajah set out with his force and soon arrived near Campar. When Maharaja Jaie heard of the approach of the Malacca force he ordered his Mancobumi Tun Demang to assemble all the rayats to defend the country. A great battle was fought in which the Malacca men were victorious. Many were killed and wounded and the event of the contest remained doubtful till Tun Demang the Campar Mancobumi was killed; as soon as the Maharajah saw his chief officer slain he furiously charged the elephant of Sri Nara de Rajah, and was slain by a spear hurled against his chest by that chief. On this the Campar men gave way and retreated towards their fort, hotly pursued by the Malacca men, who entered the gates of the citadel together with the flying enemy. The town was sacked and a great booty taken; among other things, the favourite elephant of the deceased monarch was seized and brought over to Malacca.

On their return the chiefs of the expedition were most graciously received and rewarded by Mansur Shah, dresses of honor[3] were bestowed on each, but to Khojee Baba, who had distinguished himself in a particular manner, was awarded the title of Akhtier [4] Mulk. Khojee Baba[5] begat the father of Khojee Bulan [6] and Khojee Bulan begat Khojee Mahomed Sham [7] &c. (Here follows a long genealogy, but as it does not include any of the more celebrated characters of the annalist it does not appear necessary to translate it at present. [8]]

Akhtier Mulk was appointed to be one of the Royal Bentaras and a sword was given to him to be carried on state occasions.

Sri Nara de Rajah was placed in the government of Campar as first Adipati.

The King of Malacca now turned his attention to Siak. That country had formerly been very powerful and its sovereign Permisura, who derived his origin from Pagaroyang, (Menangkabow), was not subject to Malacca. Sultan Mansur Shah prepared a fresh expedition, in which were 30 three-masted Lancherangs,

* Continued from p. 548.

which he placed under the command of Sri Udana, together with Sang Jaie Pakerma, Sang Suran and Akhtier Mulk. This Sri Udana was son of Tuan Hamza, and grandson of the Bandahara Sri Amar de Rajah; he had two sons, one named Tun Abu Shehed and the other Tun Perak. Tun Abu Shehed begat Orang Kayah Tun Hassan who begat Sri Ratan, who begat Tun Hidup, who begat Tun Putih and Tun Kuri. Tun Perak begat Tun Asiah and Tun Mahmed.

When Rajah Permisura [9] heard of the arrival of the Malacca men, he ordered his Mancobumi Tun Jana Pakibul to collect the rayats and prepare to defend his kingdom. The Malacca men attacked and missiles fell thick as the falling rain, the battle continued with unabated ardour and the Malacca men were on the point of retreating, but Akhtier Mulk, observing the Siak King on the walls of his fort encouraging his men, transfixed the monarch with an arrow, and his subjects finding their ruler slain gave up the contest, the Malacca men at the same instant returning to the assault carried the fort by storm.

Makat Kudu, a son of the slain monarch, together with the Mancobumi Tun Jana Pakibul, were taken prisoners and brought over to Malacca by Sri Udani. Sultan Mansur Shah received the young Prince with great favour, and, giving him his daughter Rajah Mahadevi in marriage, reinstated him on his father's throne at Siak, where he long continued to rule under the the title of Sultan Ibrahim, with the assistance of the Mancobumi Jana Pakibul, who was also restored to his country by the favour of the King of Malacca.

Sri Udana and his warriors were received on their return from the conquest of Siak by Sultan Mansur Shah with extraordinary marks of favour and their services were suitably rewarded, but Akhtier Mulk, on account of his particular merit in slaying the Siak King, was distinguished with superior honours, having been carried in triumph round the walls of Malacca. Sultan Ibrahim, the new King of Siak, begat with his wife, the daughter of Sultan Mansur Shah, a son who was named Rajah Abdullah.

NOTES TO 17TH ANNAL.

1. This and the next annal, number 18, are not in Doctor Leyden's collection. In the translation here offered the writer has endeavoured to render the meaning as faithfully as possible.

2. *Pukan Tuah.* The old market. From the context this is the chief town of Campar and will most probably be situated a short distance up the Campar river.

3. This oriental reward for services is frequently mentioned in the annals; it appears to have been the custom to present all ambassadors arriving in the country with a dress of honour and when any of the king's subjects distinguish themselves by services the invariable reward first offered is a dress.

4. *Akhtier Mulk.* اختار مولق The adopted or chosen (hero) of the country.

5. *Baba.* Appears to be a Turkish word for father, Sir, child, and is now used in India for child, particularly children of foreigners born in the country, as Europeans, Chinese, &c.

6. *Bulan* Moon

7. *Sham* شم to minister to, as the sun does in giving light to the world—thence the word is extended to mean the sun— شمع *Shama* means a lamp, candle, &c.

8. The weapons used in this and the following battle were swords, ندغ spears, لمبيغ chipan چيفن bows and arrows. فانه Chipan from the context is a cutting instrument, but it is not I think described by Marsden, Crawfurd, Raffles, Low or Newbold.

9. *Permisura* فرميسورا Sanscrit, beautiful prince. The word فرميسوري Permisuri is used in Malay for queen, royal consort, and the Roman Catholics apply it to the Virgin Mary, from permei beautiful and suri queen.

18*th Annal.*

It is related that when the princes Ahmed and Mahomed grew up, the king was particularly attached to Rajah Mahomed, to whom he intended to give the succession to the throne of Malacca. It happened that one day they went out together to amuse themselves with riding horses, and at that time Tun Besar, son of the Bandahara, was engaged with many young men, in playing at football.[1] When Rajah Mahomed passed the place where they were playing, the ball by mistake fell on his horse, the animal was startled and the young prince fell to the ground. Rajah Mahomed said—"Fie! that that this ball should fall on me;" on hearing this one of his attendants ran up and stabbed Tun Besar with a kris from the back through his heart so that he died. When this was observed the friends and followers of the Bandahara collected their arms and prepared to take vengeance for the death of their chief's son. The Bandahara himself hearing the disturbance came out and inquiring, was informed that his son has been murdered by the young princes. He then addressed the people saying "Why are you all assembled here in arms." "We wish to avenge the death of our kinsman" "What! (returned the Bandahara) will you commit treason—fie! all of you, for it is not the custom, we Malays never commit treason, but let us not any longer acknowledge the authority of this son of the king."

When Sultan Mansur Shah heard of this occurrence he sent for his two sons Rajah Ahmed and Rajah Mahomed, and said, "Oh unfortunate Sri Mahomed! what is my crime that you were thrown on the soil of Malacca."

Now Sultan Mansur Shah sent to call Sri Bija de Rajah from Pahang. In due time Sri Bija arrived and Rajah Mahomed was delivered to his charge by the king, with directions to instal him as king at Pahang. Tun Hamza, son-in-law of the Bandahara Sri Amar de Rajah, was appointed Bandahara at Pahang with the title of Sri Amar de Rajah, and proper persons were appointed to be chief of the Bandari, and Tumongong. A son of Sri Bija de Rajah was appointed chief Hulubalang with the title of Sri Agar Rajah. 100 young men and 100 young women of good family and high

lineage were sent from Malacca to form the court of the new monarch of Pahang—and all the country from Sedilly to Tringanu [2] was given to him for his kingdom.

When every thing was prepared, Sri Bija di Rajah set out to conduct Rajah Mahomed to Pahang and that prince was installed as king under the title of Sultan Mahomed Shah. Soon afterwards he espoused Menĝindra Putri, the grand daughter of Sultan Iskander of Kalantan, and by her had three sons Rajah Ahmed, Rajah Hameel[3] and Rajah Mahmood. Sri Bija di Rajah returned to Malacca.

Now Malacca increased in population and became celebrated from the East to the West, and was named by all the Arabs Malakat,[4] the place of resort of all merchants. At that time no country could be compared with Malacca except Passé and Haru,—those three countries were equal in greatness, and, young or old, their Rajahs sent Salaam. But the Passé people were accustomed, no matter from what country a letter arrived, to read "Sambah"[5] for "Salaam."

It happened on a time that a man called Tun Bhara of Passé came to Malacca. Now this Tun Bhara was most exceedingly expert at playing chess, no one at that time could compete with him. In playing chess with any of the Malacca people Tun Bhara did not take time to consider his moves, he looked to the right, he looked to the left, which at the same time he made shairs,[6] he *pantuned*,[7] he made selokas.[8] In the middle of his game he would sometimes walk up and down slowly and sometimes very quickly. The way he played chess is indescribable. All who played with him were beaten; not one got a game excepting Tun Pakrama, the son of the Bandahara Paduka Rajah, who approached to Tun Bhara in the excellence of his playing. When Tun Pakrama lost a game, he was called "Sayur Kaladi"[9] by Tun Bhara, and if sometimes the advantage of a pawn was given to Tun Pakrama, Tun Bhara would be conquered. That is what one may call playing chess, and God knows with justice, who is the refuge &c. (This is one of the usual terminations given in Arabic. The passage referring to chess playing has been rendered literally.)

NOTES TO 18TH ANNAL.

1. *Football.*—This game is played by Malays in the following manner—the players stand in a circle, larger or smaller according to the number engaged, a ball made of split rattans, hollow and about 6 inches in diameter, is thrown up by one, the person to whom it approaches receives it on the instep of his foot and throws it into the air towards his nearest playmate who in like manner sends it on to the next, and so on: with expert players it is thus sent round from one to another an extraordinary number of times without falling—sometimes one player will himself, particularly when there are many onlookers, keep the ball in constant motion, receiving it in the fall, now on his foot, now on his knee, elbow, head, shoulder &c.

2. From Sedilly to Tringanu—on the East coast of the Peninsula. The Sedilly river is in 2° 20' North and Tringanu in 5° 20' North latitude.

3. *Hameel* حامیل means a carrier, bearer, a woman *enceinte*, and does not appear to be a very appropriate name for a man. The word may possibly be in-

correctly written for حمول Hamul. mild, gentle. In a subsequent annal this prince is styled Abdul Jamal.

4. This is a repetition—see end of XI annal.

5. *Sambah* سمبه means obeisance, homage &c., and is used for the ordinary word "to speak" by inferiors to a king; salaam is the simple Arabic salutation, "peace." Subjects or inferiors addressing a king are said to "sambah" not to chakap or kata, or other words used in common cases.

6. *Shair* سعير meant for the Arabic شعير shair, poetry.

7. *Berbait* بربيت I believe means to make Pantuns, for an explanation of particulars of which see Marsden. Here it may be sufficient to say a Pantun consists of 4 lines, the two first consist generally of a simile or natural image and the 2 last a moral drawn from the simile. The Malays take great delight in listening to two poetical champions pantuning at each other till one is obliged to give in, from want of further matter.

8. *Sloka.* Is a Hindu word, a stanza, verse &c,—probably the Malays derived the poetry styled Shair from the Arabs, and Sloka from the Hindus. The origin of the Pantun is not so easily decided from its name, the word used here is بربيت which is from the Arabic bait بيت a couplet, but perhaps pantun itself is a Malayan word.

9. *Sayur Kaladi.* Sayur is the generic term for vegetables. Kaladi is a species (the Arum Colocasia of Roxburgh) with a large leaf and an edible root, which grows in marshy ground and is much used by the Chinese for food for their pigs.

19*th Annal.*

It is related that there is a country in Maŋkasar land called Balu Lui, whose king is named Kerayang Manchukwa, a sovereign of very great power, to whom all the other kings of Maŋkasar were tributary. This king married the 7 daughters of the Kerayang of Tanderiyang Jukanak. All the 7 sisters were married by the king, but the youngest was the most beautiful. The eldest bore a son who was called Samarluki, who in due time grew up and was very brave and strong not fearing any one in Maŋkasar.

One day it happened that Samarluki on visiting his mother met her youngest sister (his aunt) and fell desperately in love with her. When his father heard of this he reproached the prince for his impiety, asking him, was the lady he desired not his mother's sister—nay, his father's wife? "If you wish for a handsome wife like your mother's younger sister, why do you not go a pirating to the Ujong Tannah." Samarluki following his father's hint prepared a fleet of 200 prahus, and set out with the determination to conquer the whole land. He first proceeded to Java and from thence to Siam. After ravaging the maritime provinces of both these countries he came to Ujong Tannah.[2] When his arrival was reported to the King of Malacca, the Lacksamana was ordered out with a fleet to attack the pirates. When they met, a severe engagement took place in which the Malacca men were victorious, the Maŋkasar men retiring with the remains of their shattered fleet to Passé. The King of Passé quickly sent the Orang Kaya Rajah Kanaian with a fleet which met the Maŋkasar prince in the bay of Perlei. The prahus of the opposing commanders met and grappled but were separated by the Maŋ-

kasar men cutting the grappling ropes, by which means their admiral's vessel escaped the destruction that fell on so many others. Samarluki gave the Passé admiral great praise, saying he was braver than the Lacksamana (of Malacca). The Mañgkasar men retired to Ungaran with the remains of their fleet in a very shattered state. Samarluki at Ungaran, disgusted with the issue of his contests with the Malacca and Passé fleets, threw a stone into the straits saying "when this stone floats I will come again to pirate at the Ujong Tannah." That place till now retains the name of Tanjong Batu and the stone remains there still.

Samarluki returned to Mañgkasar and the Lacksamana went to Malacca where he was rewarded by the Sultan.

NOTE TO 19TH ANNAL.

1. *Ujong Tanah.* The end of the land, a name applied to the southern portion of the Malayan Peninsula.

20th Annal. *

There was a certain learned man (pandit) named Mulana Abu Ashak [1] exceedingly learned in the mysteries of sufiism [2] and who had frequently gone in procession round the Caabah [3]. For how long a time had he remained in a state of continual purity [4] without permitting himself to be defiled by any chance impurity, his general practice was twice in each month to use the water of purification.

Now this Mulana wrote a book in two parts, one on Zat, [5] and one on Sifat, [6] and he called the book Dar al Mazlum. [7] When the work was completed, one of his disciples named Abubekr, [8] who had been instructed in its doctrines, was directed to proceed to Malacca to teach all the people under the wind. Abubekr on receiving his instructions asked the Mulana how he should instruct the people on Faal [9], since in writing his book that subject had not been explained. On this the Mulana added another portion on Faal and his disciple set out. In due time he reached Malacca where he was graciously received by Sultan Mansur and appointed Guru of Malacca (instructor.) The king profited greatly by the instructions of the new Guru, he became exceedingly enlightened and gained much knowledge. He now sent the book to Makhdum Petakan of Passé, in order that he might read and explain it to the people of Passé, and when the Passé Makhdum returned the book, the king and the Mulana Abubekr were much pleased to find that he had studied and understood it. All the Malacca men followed the new Guru except the Khali Yusuf, the son of the grandson of the Makhdum (Abdul Aziz—see XI annal) who first converted the people of Malacca to Islamism. It happened one day in going to Mosque that the Khali Yusuf saw the Mulana Abubekr standing at the door of his house; on approaching he perceived that the Mulana shone with a bright-

* No. II page 202 Leyden.

ness like the flame of a candle and he instantly ran and saluted his feet; from that time he became his disciple renouncing the office of Khali in favour of his son Khali Menawar.

At this time Sultan Mansur Shah sent Tun Bija Wangsa to Passé to propose this theological subject "whether the condition of those in heaven and hell was perpetual or not? The king sent a letter to the king of Passé with presents, consisting of a piece of yellow damasked silk flowered, a piece of purple silk, a red noori,[10] and a purple cockatoo. In addition to this Tun Bijawangsa carried 7 taels of gold dust and two female slaves, one of Mañgkasar birth called Dang[11] Bunga, and the other, a daughter of the Beduanda Muara, called Dang Beeta, to be given to the person who gave a satisfactory answer to the questions proposed. The embassy was received in state by the king of Passé, who, on learning the subject of enquiry, sent for the Makhdum Muda, to whom he addressed the question. The Makhdum at once answered that the condition of those people in heaven and hell was perpetual. Tun Hassan, the pupil of the Makhdum, on hearing this answer turned aside his head for he did not approve it.

The King of Passé that evening went to the Makhdum's house and said, there must surely be another answer to the question of the Malacca men or they would never have come so far to hear what they must have known before. The Makhdum answered that the king's observation was just, but, now that the conference was over, how could a proper answer be delivered. The king promised to devise a means and that night invited the Makhdum and Tun Bija Wangsa to sup with him. After supper was finished, Tun Bijawangsa was called aside to a secret place and informed that the proper answer to his question could not be delivered that day in a public and promiscuous audience, but that now being by themselves he was prepared to return a full answer to the enquiries proposed by the king of Malacca. The proper answer is so and so.[13] When Tun Bija Wangsa heard the answer of the Makhdum he was delighted and gave him at once the presents sent by Sultan Mansur. After taking leave and receiving an answer from the Passé king, the ambassador set sail on his return to Malacca. The Makhdum offered the presents to the king of Passè, his master, but was graciously permitted to retain them for his own use.

NOTES TO 20TH ANNAL.

1. *Mulana Abu Ishak* اسحق probably for عشق Ishak, love, Abu father, Mulana priest or judge.

2. *Ilmu Tasawuf* علمو تصوف Ilmu science and Tasawuf contemplation, the mysteries of sufiism or contemplation of the divine essence.

3. *Kaabah* كعبة from كابة any square building, hence the two temples of Mecca and Jerusalem, the former of which is the Mahomedan Keblah a place towards which they turn in praying. The expression in the text is طوف دكعبة Tuwaf de Kaabah, that is surrounding in procession the square temple at Mecca,

as commanded in the Koran 7 times, the 3 first in a quick step and the 4 last slowly. At first Mahomed made the temple at Jerusalem the Keblah as a compliment to the Jews, with whom he wished to ingratiate himself, but, finding the Arabs averse to change from their own temple at Mecca, he altered it to the latter in the 2nd year of the flight. The Mecca temple is of extremely ancient date. Mahomedans say it was first built by Adam after a pattern let down from heaven or some say the first temple was itself let down from heaven and taken up again at the flood. Abraham and Ismael at God's command built a new temple on the spot when the old one had stood. This was rebuilt about the time of Mahomed by the Koreish and afterwards repaired by the Khalif of Mecca Abdallah Ebu Zobeir and frequently since that time.

4. *Purity.* Mahomedans follow the Jews in their attention to outward purity. Before praying it is necessary that one be undefiled. There are degrees of defilement, the least of which requires that the hands, arms and feet be washed before praying and for this purpose Mosques are always provided with cisterns or tanks of water, in the desert sand is used. After greater impurities it is necessary that the whole body be washed, hence the longer they remain undefiled the purer their life. وضو wuzzu, expresses the ablution and حدث Heds, the state of defilement, during the continuance of which they cannot pray. The Mulana is said to use the water of purification twice in a month—that is, his life was so pure that for a whole fortnight he was not so much defiled as to make necessary a total ablution. Vir præcipue emissione seminis fœdatur et mulier menstruorum.

5. *Zat* ذات essence, nature, soul &c.

6. *Sifat* صفت quality attribute.

7. *Dar al Mazlum.* Refuge of the distressed or oppressed.

8. *Abu Bekr.* Beker probably بكر abundant in wealth and science.

9. *Faal* فعل action, work, hence conduct. In explanation of the three terms, Zat, Sifat and Faal, it may be stated that Mahomedans divide their religion into two great parts —Imaan or faith, theory, and Din or practice.

Under Imaan are comprised, 1st believe in God, 2nd in his angels, 3rd in his scriptures, 4th in his prophets, 5th in a future state, 6th in absolute predestination.

Under Din or practice are, 1st prayer with the necessary preliminary purification, 2nd charity, 3rd fasts, 4th the pilgrimage to Mecca.

The chapters by the Mulana on Zat and Sifat discourse on the essence and attribute of the deity and come under the head of Imaan, and the one added on Faal or conduct under Din.

10. *Noori.* Name of a species of parrot, the lori.

11. *Dang.* Is a contraction of Dayang a female attendant or maid of honor in a palace. Bunga flower.

12. *Biduanda of Muara.* Beduanda is a life-guardsman, Muara the mouth of a river, but the annalist does not say of which river.

13. This is one of those absurd passages often met with, where an attempt is made to approach the mysteries of sufyism. It is difficult to conceive what is meant by it. The Malacca king could not have sent an embassy to Passé to enquire as to what any of his own priests could easily have satisfied him from the Koran. But why did Tun Hassan the Makhdum's pupil not approve of the answer, which appears to be a very satisfactory, and, from the Koran, correct one. Dr Leyden has, in his translation, that the Makhdum confirmed his answer by several quotations from the Koran, two of which he gives, which appear to be the 74th verse of the 9th, and the 116th of the 3rd chapter, but in the Singapore edition there are no reasons given for the answer made. The most provoking part of the affair is the conclusion, where, when one expects to hear the proper answer, which had not been delivered in public from fear of the ignorant, we find "inilah dia," "this is it," and no further. Were they afraid to broach their sufyism before the ignorant or to write in the annals from fear of misconstruction and a consequent reputation for irreligion, or was the annalist himself ignorant of the mysteries and therefore not able to give the answer desired ?

CINNAMON CULTIVATION IN THE STRAITS OF MALACCA.

MUCH attention has lately been directed to the cultivation of of the cinnamon plant in the Straits, in consequence of the favorable report made upon some specimens of cinnamon forwarded to England, in the beginning of this year, by the Honorable the Resident Councillor at Malacca. Many persons in Malacca are now forming plantations, and in Singapore and Pinang the cultivation is being entered upon to a considerable extent. The cinnamon tree has long been found to thrive well at all the three stations in the Straits Settlements, but hitherto, as far as we are aware, no attempts had been made to introduce the cultivation as a regular branch of agriculture. With the view of affording information on the subject to intending planters, the first two papers which follow have been communicated to us for publication by the Honorable Colonel Butterworth C. B. Governor of the Straits Settlements. The third paper, written by a person having a practical knowledge of cinnamon cultivation in Ceylon, has been obligingly furnished to us by J. Guthrie, Esq. of Singapore, and will be found to contain much information.

Cinnamon is cultivated to a large extent on Java. It is found to grow better on that island in a warm than in a cold climate. Almost all kinds of ground appear fitted for the cultivation of this tree, except marshy, very moist or very stony ground. The richer the soil, however, the better is the tree found to thrive.

The cinnamon trees on Java begin to blossom in the month of March. They do not all flower at the same time but in succession. The fruit begins to ripen in October in the same manner, so that the crop lasts from October to February. In Ceylon the blossom begins to appear in November. The seeds when plucked ought to be fully ripe and after being separated from the outer pulpy covering, should be dried in the shade. They can be kept for two or three months in dry sand or ashes, but must not be exposed to the sun, as they would split and thus be rendered useless.

The plants in nurseries must be well sheltered from the sun and heavy rains, but the plants are strengthened by the covers being removed at night when heavy rains are not expected to fall, and in in the day time when only light rains prevail. The mode of planting out, cultivation, preparing the bark &c, appears to be the same on Java as that practised in Ceylon. The only difference is, that while in Ceylon the cinnamon, when ready for the market, is packed in gunny bags, in Java it is put in boxes made of wood free from any smell or flavour which would injure the spice. The inferior cinnamon however is packed in straw mats.

No 427 of 1851.

From the Resident Councillor at Malacca,

To The Honorable Colonel W. J. Butterworth, C. B.

Governor of Prince of Wales' Island,
Singapore and Malacca.

Dated 9th August, 1851.

Sir,

My attention for some time past having been turned to cinnamon, as a species of agriculture likely to be attended with benefit to this settlement, I took preliminary steps for the confirmation of my opinions, by sending some specimens to London for a market report, the result of which has been so satisfactory as to induce me to make the same known to you, in the belief that the cultivation of this spice will be a great advantage not to this Settlement only, but to those of the Straits and to government.

I shall proceed to give a detail of my proceedings. Having removed to Pringit hill as my place of residence in October 1850, my attention was attracted by several thriving and healthy trees that I at the time thought to be cinnamon, although it was said to be cassia by others. This hill is now the property of Chinese and was first cleared by W. T. Lewis Esquire, then Assistant Resident at Malacca and now of Pinang, who subsequently disposed of it to the late Mr Salmond, when Resident Councillor at this Settlement, and by whom it is said the trees had been planted, he having brought either the seeds or seedlings from Ceylon.

Availing myself of the skill, knowledge, and experience of some Cingalese Convicts, who were cinnamon peelers by profession, I had some of the cinnamon cut, peeled, cured, and packed, and sent a small bale of 27 lbs. in weight, of No. 1, 2, 3, to London in December last, through my Singapore Agents Messrs Martin, Dyce and Co., with a request that the same might be submitted for market report in the London market. This I received per last Overland mail and it is as follows :—

No. 1. 6 lbs—very fair color, middling flavor but rather coarse bark, large open quills, value 2s 3d to 2s 6d per lb.

No. 2. 13 lbs—2nd sort, much coarser and more foggy in color, value 1s 9d per lb.

No. 3. 7 lbs—3rd sort, very coarse and hard quill, more like cassia, value 1s to 1s 3d per lb.

(Signed) Larocher, Nainby and Co.

Although these prices are not the highest obtainable for the best cinnamon, yet when it is considered that the specimens were cut in the wrong season and off trees that were almost growing wild, untended and uncared for, they appeared to me to be so favorable as to induce me to communicate the results to those who own the property.

The consequence is now, that not only they but others at this Settlement, so convinced of the profit that may be derived from a systematic culture of this spice, have determined on commencing plantations on a large scale.

I have every reason to believe that the soil of the hills in Malacca, now uncultivated wastes, are admirably adopted for the cultivation. The expence to be incurred is small—nothing to compare with that of nutmegs. Manure is not required, nor is much manual labor required. Of the first—that is, of favorable unoccupied land, there is abundance, whilst there is a deficiency of the latter.

The only difficulty under which at first intending cultivators will have to contend, is the want of skill and knowledge as to the mode of cultivation and of peeling and curing the spice.

I have &c.,

(Sd.) I. FERRIER,
Resident Councillor.

Malacca, 9th August, 1851.

The attention of agriculturists and others having of late been called to the cultivation of cinnamon in the Straits, consequent on the favorable result of the experiments made by me at Malacca, as published in the "Singapore Free Press" of the 19th September last, the following hints and suggestions as to the mode of cultivation and preparation of the spice may not prove unacceptable to intending planters. It is hoped, however, that it will be borne in mind that they are the result not of any sound personal knowledge and practical experience, but of information picked up from others who were competent to afford it, combined with some slight personal observation at Point de Galle, and of some small practical experience at Malacca, confirmatory of the information given. They are therefore offered in the hope that they may be of use to those who know less of the matter than myself;—let each individual planter therefore try to do his best, and by comparison of notes, with practical knowledge and experience, perfection may be hoped to be obtained.

That the soil and climate of the Straits Settlements is suitable for the growth of cinnamon there can be little doubt, for it seems to be generally admitted that it has for years grown at all three, but no advantage has been taken of the fact, simply perhaps from the circumstance of no one's knowing how to do so. Having now however overcome this, it is to be hoped that planters will not remain content with that simple knowledge; that the cultivation should be also remunerative, I think there is every reason to believe. Cinnamon does not require either a rich soil or manure, or much manual labor. The plantations I saw at Point de Galle were on sandy soil, and the land at Pringit, where I first

particularly noticed the tree, and where it seems to thrive, is what is commonly called red earth, interspersed here and there with laterite and of this kind of land there is abundance, in Malacca at least, in a state of jungle.

Cinnamon after the attainment of several years of age, blossoms about the month of May, the fruit ripens about the month of August,—when ripe it is of a purple color.

Should it be desirable to preserve the seeds, which can be done for some months without injury, they are cleaned of the pulpy skin in which they are enclosed, in the following mode.—Keep them in a chatty, or other similar vessel, for a few days, when the skin will have rotted and decomposed to such an extent as to be easily removed, put them into a bucket, pour cold water upon them, and by stirring them about the decomposed pulp will be easily washed off, spread them out on a mat in a shed to dry, but they must not be exposed to the sun, as they will split, and thus be rendered useless. It is not necessary however that this process should be followed previous to planting, as seeds planted with the skin on them grow admirably, provided they be planted at once.

For the formation of a nursery, the seeds should be put into the ground at 6 inches apart, and at from 2 to 4 months growth they can be transplanted into the plantation, where they ought to be planted at a distance of at least 10 feet. I should think the rainy season in the Straits to be the best time for the formation of nurseries and planting out the young trees.

I am not aware of the time required to admit of the first cutting but am told that three years is the usual time. At first the young tree will present one or two stems for peeling, these are to be cut off at about 6 inches from the root, when the next year the number of stems may be doubled, and so on for some years. Care must be taken to bank up the young shoots, to prevent their being broken off at the root either by getting top heavy or gusts of wind, whilst all weak and small branches ought to be carefully cut off, as, useless themselves, they only tend to weaken the main stem. Cinnamon for peeling ought not to be allowed to grow up to standard trees, but kept continually in the bushy state.

I have not yet peeled from young shoots, but from the ends of the branches of old and over-grown trees, The proper season for cutting is when the fruit has ripened, and after a shower of rain,—for this reason, I presume, that the bark is more easily peeled. When cut the branches should not be allowed to dry, but ought to be peeled forthwith and on the spot, for if allowed to dry there is greater difficulty in separating the bark from the wood, and to enable that to be done, it is sometimes requisite to beat the branch with the haft of the knife, which contuses the bark, and injures the bloom.

Peeling is done with a knife, of which a pattern accompanies this, by making 2, 3, or 4 incisions in the bark lengthways, in such lengths as the knots of the branches will admit, and then gently easing off the bark with the same implement, care being taken not to break or cut it in any way—it is a simple process, and easily learnt. After peeling, the bark is to be scraped, which is done with the circular knife, of which a pattern is likewise sent, by placing the bark on a smooth round stick, for instance a Malacca cane, and scraping it till the whole of the epidermis is taken off, it is then to be spread out on a mat to be dried, but not to be put in the sun. It will then of itself roll up, and take the shape designated quills,—it is then to be sorted into Nos. 1, 2, 3. No. 1 is distinguished by brightness of color, delicacy of flavor, and thinness of skin, and is to be found in the bark of the middle of the branch, whilst No 2 is to be found at the upper end, and No. 3 at the lower end of the branch. When sorted, the quills are laid up in lengths of 4 feet, made up in a way similar to that in which a cigar is, viz. all the small pieces put inside the finest and longest bits of bark that can be got, and which are joined the one to the other, till the length of 4 feet is attained. After the quills have thus been laid up, they are exposed on a mat in the sun for a couple of days to dry. Five days are generally required from the cutting to complete the curing, till ready for packing. The quills are tied up into convenient bales, sewed up in gunny bags, with round black pepper sprinkled amongst the cinnamon, to preserve its flavor, and then I would recommend their being put into plank cases, although such is I believe not generally the custom in Ceylon, probably from the scarcity of deal plank there, which does not exist here.

In the preparation of cinnamon, I doubt not but that a great deal depends on careful attention and neat handedness in peeling, scraping, and sorting, which latter can only be attained by practical experience.

A very excellent and valuable oil can be extracted from the coarse bark of the cinnamon, one very like that of cloves can be distilled from its leaves, camphor of good quality is procured from its roots, its branches are excellent fire wood, and old timber is valuable for casks for the exportation of arrack, as it is said to impart a fine flavour to the spirit, and Ceylon arrack fetches a higher price in the Europe market in consequence.

I. FERRIER.

Malacca, 27th September, 1851.

On the Cultivation of Cinnamon.

It appears from experience that the soil of Ceylon is more favourable to the growth of Cinnamon, than to that of any other aromatic plant, and I find the climate of Ceylon, if at all, differs but in a very slight degree from that of the Straits. I therefore

conclude that the spice if cultivated in the Straits, will prove superior to that of Ceylon, if one may judge from the various spices that grow here almost wild, and it would moreover yield a better return than in Ceylon. My supposition is confirmed from having seen the spice which was prepared last year in Pringet by the Honorable Resident Councillor of Malacca, and which I found to be equally as good in every respect, as that grown and cultivated in the Maritime Provinces in Ceylon.

A sandy soil is that which is generally selected for cinnamon, but other soils may be chosen also, such as a mixture of sandy with red soil, free from quartz, gravel or rock, also red and dark brown soils. Such land in a flat country, is preferable to hilly spots, upon which, however, cinnamon also grows, and even abundantly, such for instance as the hills of Ceylon which are known by the name of the "Kandyan Mountains." The soil that is rocky and stony under the surface is bad, and not adapted for the cultivation of cinnamon, as the trees would neither grow fast, nor yield a remunerative return.

When a tract of land of the above description is selected, the whole of the ground should be cleared, leaving a few trees for shade, to which the labourers might return for rest and relaxation, these may be from 50 to 60 feet apart. The trees felled should be well lopped, burnt and cleared away, the stumps should be removed with roots, after which they may be allowed to remain, in order to save expence of carriage, merely by observing some degree of order in the disposition, by forming regular rows, of which the intervening spaces are planted with cinnamon. The ground being thus cleared, holes may be dug at 8 to 10 feet apart, and of one foot square; the distance from each plant will depend upon the nature of the soil,—that is, the *poorer* the soil, the nearer to each other should be the trees planted, and *vice versa*.

When this operation is over, should the holes be intended for cinnamon roots, or stumps, the latter must be carefully removed with as much earth as can be carried up with them and placed in the holes, taking care not to return the earth removed originally in digging the holes, which are to be filled with the soil scraped from the surface, which has been previously burnt, exposed, and formed into manure. Should no rain have fallen after the placing of the roots in the holes, the stumps should be well covered, and watered morning and evening, until such time as the sprouts shoot out fresh buds, which will be in a fortnight or so from the time they were transplanted, when the watering may be discontinued. In a month, the new shoots will be 3 or 4 inches high,—this much depends upon the weather.

If the holes be intended for young plants or seedlings, the plants must be removed with boles of earth from the nurseries, and placed in the holes, taking the same care as with the stumps, both in watering and covering, in the event of its being dry weather.

When the seedlings take root, the coverings should not be removed until the plants throw out a new pair of leaves from the buds, which is a sign of their having taken root.

When a plantation is formed of old stumps all the branches should be cut down within 6 inches from the ground;—this should be done with one stroke of a sharp instrument, in order to avoid the splitting of the stem. From these stumps cinnamon may be cut and peeled within 18 months from the time of transplanting. Often this is done after the lapse of 12 months from the time of transplanting.

From seedlings one cannot expect to gather a crop before 2 or 3 years from the time the plants were transplanted, when there will be but one or a single tree, which when cut down as already shewn 4 or 6 inches to the ground, ought to be covered with fresh earth gathered from the space between the rows, and formed in a heap round the plant. The next crop will be 3 or 4 times as much as the first, from the number of sprouts the stem will throw out, and so on every year, the crop increasing according to the number of sprouts each stem will throw out yearly, from the cuttings. In the course of 7 or 8 years, the space left between the rows will only admit the peelers and others to go round the bushes, weed, clear and remove cuttings, as the branches from each bush will almost touch each other at their ends.

It is essentially necessary to take every care not to allow any creepers or other weeds to grow, the former interfere with the growth of the bushes by entangling, because it not only takes out so much of the fat feeding the cinnamon trees, but interferes with the peelers during the cutting season and prevents the branches to grow up straight with a free circulation of the air. The plantation ought to be kept clean and free from weeds, the cinnamon requires no manuring, but when the plantation is weeding the bushes should be covered with the surface soil and raising the ground round the bush by making a heap of the earth, which answers well in lieu of manure. This operation must be attended to as soon as the cinnamon sticks be removed for peeling. The plantation requires weeding 3 or 4 times a year during the first 2 or 3 years, then twice a year will answer the purpose—as by that time the trees will form into bushes and destroy the seeds of the weeds on the ground.

The forming of a nursery is necessary, for which a space of ground, say an acre, be selected in a rich bit of soil, free from stones. Clear the whole brushwood, only leaving the large trees for shade, remove all stones, stumps and roots, dig the place well 6 or 8 inches deep, then form into long beds of 3 or 4 feet wide, put the seeds down 9 or 12 inches apart, cover them 8 or 12 inches above the ground by a platform, and water them every other day until the seeds grow up and give one pair of leaves—then leave off watering (unless great dry weather—then it ought to be continu-

ed) but not uncover until the plants grow up 6 or 8 inches high, and can bear the sun, and these seedlings will be ready for transplanting after three months from the time they were sown.

The forming of nurseries is done at the close of the year before December. When this be done first, the party commences clearing and preparing the land during the dry season, which is from the beginning of December up to end of March following. April will set in with heavy rain, (it is generally so in Ceylon) and will continue wet weather till the end of August, and very often till September and October, and have the benefit of 4 or 5 months rain.

The cinnamon seeds are to be gathered when they are fully ripe, they must be heaped up in a shady place, to have the outside red pulp rotted, when it turns quite black, then have the seeds trampled or otherwise freed from the decomposed pulp, uninjuring the seeds, and have them well washed in water, (just as done to cherry coffee, before they are made into parchment in the white shell) and have the seeds * well dried in the air without exposing them to the sun, and then put them in on the ground prepared for their reception. In washing the seeds, those that float on the surface should be rejected.

There are five different sorts of cinnamon, viz:—

1st	is	called	Panny Meeris Carundoo
2nd	„	„	Tittha..... „
3rd	„	„	Kahatte..... „
4th	„	„	Wallee..... „
5th	„	„	Savell..... „

Of these, the first kind is the best of all, the 2nd and 3rd although inferior, are peeled likewise, the 4th and 5th are spurious.

The distinction in the cinnamon can be known both by taste, and the shape of the leaves on the tree, and an experienced "Chaliya" man will judge the quality of cinnamon by first sight.

The quality of the bark depends upon its situation in the branch, that peeled from the middle of the bush or branch, being the *most superior* or 1st sort, that taken from the upper end is the 2nd quality, while the bark removed from the base of the branch, or the thickest end, is the most inferior and called the 3d sort.

From the cinnamon bark refused in the sorting store of all kinds, in separating the first, second and third qualities and in making up into bales for exportation, the refuse is collected, and by the chemical process, cinnamon oil is extracted, which sells very high, with an export duty of 3s or 1½ rupees on each ounce, exclusive of the British duties payable in England for importation, which is at present one shilling and three pence per ounce. †

From the cinnamon leaves, a kind of liquid is extracted in the same manner, which goes by the name of "clove oil", and is sold

* If cinnamon seeds after washing be exposed to the sun, even for twenty minutes, the shells will crack into two and destroy the seeds from growning.

† No export duties exist in the Straits Settlements.—Ed.

for a little less than cinnamon oil, with a duty I believe as on cinnamon oil.

Of the cinnamon roots camphor is made, and sells well both in Ceylon and other parts of the world by exportation.

Return of cinnamon exported from Ceylon for ten years, shewing the quantity and value for each year.

Year	*Quantity.*	*Value.*
1841	317,919	£ 24,857
1842	121,145	15,207
1843	662,704	66,270
1844	1,057,841	105,784
1845	405,669	40,821
1846	401,656	40,165
1847	447,369	44,836
1848	491,687	49,168
1849	733,755	73,378
1850	644,857	64,485

After the monopoly was abolished by government in 1834., the dealers in cinnamon had to pay 3 shillings per lb, for every lb exported from Ceylon.

From the 1st June 1842, this duty was reduced to two shillings per lb on the 1st and 2nd quality and one shilling per lb on the 3rd quality.

Upon representation of this still heavy duty on cinnamon by the Chamber of Commerce, it was again reduced from 1st September 1848, to 2 shillings per lb on the 1st and 2nd quality and 4 pence on the 3rd quality, and continues to be so, I believe, till this day.

During the existance of monopoly and *Rajakaruje* (compulsary labour) each *chaliya man* (cinnamon peeler by caste and birth) was bound to supply the government store with 60 lbs, on pain of corporal punishment and hard labour, for 3 months during the year, gathering the spice either from the government plantations or private property, but since the monopoly was abolished every cinnamon peeler receives remuneration upon the quantity of cinnamon he peels on his own account for sale to the highest bidder, and with the assistance of his family, he can prepare 3 or 4 lbs of cinnamon per day during the gathering season.

TIKERY B. DUNEDWELLE.

Malacca, August, 1851.

COMMERCIAL INTERCOURSE WITH JAPAN.

At a time when renewed exertions are being made to break down the exclusive barriers, behind which the Japanese have hitherto succeeded in entrenching themselves from communication with other nations, the following paper, giving the result of the expedition sent to Japan by Sir T. S. Raffles, during the British occupation of Java, will probably prove interesting to our readers. We extract it from the Appendix to the Report of the Select Committee of the House of Lords, relative to the Trade with the East Indies and China, 1820-21.

We may preface it by a brief synopsis of the British intercourse with Japan, derived from a memorandum in the above report, and from other sources.*

The detention of William Adams in Japan, in the commencement of the seventeenth century, seems to have been the means of directing the attention of the English to that country. Although not permitted to leave the country, he was treated with kindness, and allowed to invite the English and Dutch to visit Japan for the purposes of trade. None of his letters seem to have reached his countrymen until 1612, when a letter which he addressed to the "Worshipfull Felowship of the Merchants of London trading into the East Indies" was transmitted by way of Java, and safely arrived, escaping the fate which seems to have overtaken others of his letters, "being by the Hollanders intercepted alwayes." The letter to the East India Company met with immediate attention, and Sir Thomas Smith, Governor of the Company, by a letter which reached Adams about the beginning of 1813, apprized him that the Company would forthwith send a ship to establish a factory in Japan. In pursuance of this intention, Captain Saris was despatched to Japan in 1613 in the Clove, carrying a letter and presents from James the First. He was cordially received, and obtained from the Emperor permission to trade, with exemption from duties. The following is a copy of the "Privileges" granted by the Emperor to the East India Company:—

"*The translation of the Emperor of Japan's privileges: granted in the name of the right honoured knight, Sir Thomas Smith, Governor of the East India Company.*

"*Imprimis.* We give free license to the king of English's subjects, Sir Thomas Smith, Governor, and Company of the East India Merchants, for ever: safely to come into any our ports, or Empire of Japan, with their ships and merchandize, without hindrance to them, or their goods; and to abide, buy, sell, and barter, according to their one [? *own*] manner with all nations;

* Belcher's Voyage of the Samarang, —Manners and Customs of the Japanese. —Rundall's Memorials of the Empire of Japan, &c.

and to tarry so long as they will, and depart at their pleasure.

"*Item.* We grant unto them free cust [*oms*] of all such merchandize as they have, or hereafter shall bring into our kingdom, or shall transport to any foreign part: and do by these presents authorize the hereafter ships to make present [*immediate*] sale of their commodities, without further coming, or sending to our court.

"*Item.* If their ships shall be in danger to be lost and perish, we will that ye, our subjects, not only assist them, but [*? if*] aught shall be saved, to return it to the captain, merchant, or their assigns; and that ye permit them to build in any part of our Empire where they think fittest; and at departure to make free sale of their house, or houses, at their pleasure.

"*Item.* If any of them shall die in these our dominions, the goods of the deceased shall be at the disposal of the Captain Merchant; and all offences committed by them, shall be at the said merchant's discretion to punish; and our laws to take no hold, either of their persons, or goods.

"*Item.* We will, that ye our subjects, trading with them for any of their commodities, pay them according to agreement without delay, or return of their wares.

"*Item.* All such their merchandize which at present, or hereafter shall brought meet for our service, we will, that no arrest be made thereof; but that present [*immediate*] payment be made, and at such prices as the Captain Merchant can at present [*at that time*] sell them for.

"*Item.* We will, that [*? if*] in discovery of any other places of trade, or return of their ships, they should have need of men or victuals, that ye, our subjects, furnish them for their money as their need shall require; and that without any further pass, they should set out and go in discovery for Yeadzo [*Yesso*] or any other part in or about our Empire.

"From our Castle in Sorongo, this first day of the 9th month, and in the 18th year of our Dary [*Dairi*], according to our computation.

Sealed with our broad seal,

MINNA MOTTONO YEI YE YEAS.*

The Company accordingly established a factory at Firanda, but received many incivilities from the Jesuits, by whom they were described to the Emperor as pirates and rovers.

In 1614 a great massacre of Christians took place in Japan.

In 1616 the Company's servants were restricted in privileges in Japan, and the trade proved not to be so profitable as the Court had been informed it would be. The following are the "Modified Privileges:"—

* Rundall's Memorials.

"*Copy of the Articles (or Privileges) granted to the English Nation, by Shongo Samme: Emperor of Japon.*

"1. Be it known unto all men, that the English nation throughout all Japan, in what part thereof soever they arrive with their shipping, shall with all convenient speed (they can) retire to the town (and port) of Firando, there to make sale of their merchandize, defending all other places and parts whatsoever in Japon, not to receive any of their goods nor merchandize ashore, but at Firando only.

"2. But if it fortune through contrary winds (or bad weather), their shipping arrive in other port in Japon, that they shall be friendly used, in paying for what they take (or buy), without exacting any anchorage, custom, or other extraordinary matters whatsoever.

"3. That if the Emperor needeth any thing their shipping bringeth, that it shall be reserved for him in paying the wor [*th there*] of.

"4. That no man force (or constrain) the English to buy nor sell with them, neither the English the like with the Japons, but that both parties deal the one with the other in friendly sort.

"5. That if any of the English nation chance to die in any part of Japon, that the goods, monies, and merchandize, or whatsoever else is found to be in his custody at the hour of his death, shall be held to be [?], or belong to him (or them), unto whom the Captain, or Captain Merchant of the English nation, sayeth it belongeth unto.

"6. That if there be any difference (or controversy)—be it of life and death, or otherwise—amongst the English a board their ships, or a land, it shall be at the disposing of the Captain, or Captain Merchant, to make an end thereof, without that any other justice in Japon shall touch them, or meddle in the matter.

"7. The conclusion is, to command all tonos (or kings), governors, and other officers in Japon whatsoever, to see the premises aforesaid accomplished."*

In 1619, the English and Dutch proceeded to Japan, and settled with the Emperor the terms for trading. The cruelty of the Dutch to the English was, in the same year, a subject of complaint.

In 1622, above 100 persons, belonging to an European ship, were put to death for bringing priests into Japan.

There was a conspiracy against the Emperor of Japan discovered in the same year.

In 1623, the English at Batavia deemed it expedient to dissolve the factory at Japan, it having proved commercially a total failure, the losses amounting to upwards of £40,000.

In 1637, the fleet under Captain Weddell touched at Dezima, but did not meet with a good reception.

* Rundall's Memorials.

In 1660, the Company's servants reported the prospect of a factory being established in Japan. Silk was considered the best commodity to be sent thither from Bengal.

In 1669, the Emperor of Japan would not sell the English house to the Dutch, expecting the return of the former.

In 1672, the Dutch had resided at Tonquin 40 years, trading to Japan in silk, and it was judged that an English factory at Tonquin would not bear the charges, unless it had trade to Japan.

The Zante frigate was dispatched to Japan this year. The Dutch experienced much difficulty from the arbitrary conduct of the government of Japan, and persuaded themselves that neither the French nor English would be allowed to trade there at all.

The English Captain, Simon Delboe, on his arrival in Japan in 1673, was questioned very particularly by the Magistrates of Nangasaki, who sent to the Emperor for orders relative to the English. Delboe was asked respecting European wars and religion. The emperor ordered the English to depart, and refused all trade with them, on account of the King being married to a daughter of Portugal. Delboe enquired whether, in case the Queen should die, the English would be permitted to come to Japan, and received for answer, that it was doubtful, with expressions of surprize at marriages between persons of different religions.

In 1676, some encouragements held out by the king of Siam to trade with his dominions were considered important, as tending to produce a trade with Japan.

In 1682, the Company attempted again to obtain a trade to Japan, by the intervention of the king of Tonquin, but that Prince declined to afford his mediation, giving for reason that he had no correspondence with the Emperor of Japan.

The last expedition of Captain Cook passed down the Eastern Coast of Niphon, after his death, and gave English names to several of the capes.

In 1791, Captain Colnet skirted the western shores of the Japanese Archipelago, but was everywhere repulsed in his attempts to open trade, although refreshments were furnished to him.

In 1796, Captain Broughton visited the Japanese Islands for the purpose of discovery. He refitted on the Coasts of Yesso and Matsmai, and was kindly treated.

In 1803, the ship Frederick from Calcutta, with a valuable cargo of goods, attempted to trade, but was refused admittance into the Hârbour of Nangasaki and required to leave the road in twenty four hours.

In 1808, the British frigate Phaeton, entered the harbour of Nangasaki in search of Dutch ships. The visit of this ship, in consequence of the imprudent seizure and detention for some hours of the messengers sent by the Japanese, is said to have produced an unfavorable feeling towards the English in the minds of the Japanese.

The next attempt at intercourse with Japan was by two vessels sent by Sir T. S. Raffles from Java in 1813, the result of which is given in the subjoined paper.

The President of the Dutch Factory Mr Doeff, refused to deliver over the Factory to the new President appointed by Sir T. S. Raffles, expressing his disbelief in the statements made to him respecting the dismemberment of Holland. Mr Doeff made strong representations of the hatred entertained by the Japanese towards the English, and eventually succeeded in inducing the English Commissioners to allow him to retain his position, and to be the medium of selling the cargoes they had brought and procuring the return cargoes.

In 1814, another vessel was sent by Raffles, but with no better result. In 1819, Captain Gordon from Bengal touched at the Bay of Yedo in a small brig of 56 tons. His request to be allowed to return the following year to trade was refused and boats were sent to tow the brig out of the bay, and no further visit seems to have been made by the English until 1845, when Sir E. Belcher in H. M. S. Samarang visited Nangasaki, and experienced a most friendly reception.

Besides the above vessels, the coasts of Japan have been frequently visited by whalers and others, and it is probable that the thoughtless behaviour of the crews of some of these vessels may have tended to keep alive in the minds of the Japanese, their feelings of aversion to foreigners.

Extract of a letter from the Lieutenant-Governor of Java to the Secret Committee of the Court of Directors of the East India Company, dated the 11th February 1814.

In former advices I adverted to the commercial adventure to Japan, and the measures taken for the transfer to the British Government of the trade heretofore exclusively enjoyed by the Dutch, and for opening to the manufactures of Great Britain the supply of that extensive empire, in exchange for the valuable commodities that may be received in return.

I have now the satisfaction to inform you, that the first difficulty is overcome; and if the result of the expedition has not included all the objects contemplated, it has paved the way to a further and more decisive attempt, with every prospect of success.

In forwarding the reports of the gentlemen employed on this occasion, I shall consider the nature and value of the trade to Japan, the result of experience gained by the recent mission, and the manner in which the British interests may, in all probability, become firmly established in that quarter.

The first and most important point, of re-opening the communication, which had ceased for four years, and, under the political

circumstances which had taken place, was peculiarly delicate and dangerous, was entrusted to Mr Wardenaar, whose former residence in the office of Director at Japan, and personal acquaintance with the manners and usages of the country, had occasioned him to be selected for the mission; and although it was directed that a cordial communication on every political point should be made to Dr Ainslie, it was necessary that Mr Wardenaar should appear to be the leading personage, until the establishment of a British agency was authorized by the Japanese Government.

Under these instructions, the ships sailed for Japan in the end of June last, and arrived there on the 24th July.

On their arrival, finding the commercial director, Mr Doeff, averse to acknowledge the British Government, and steadily refusing to deliver over the factory, it was deemed impracticable, consistently with the safety of the ships and crews, to avow the grounds on which they had come, and to enter the harbour under British colours; but it was agreed that the annual trade might be conducted under the usual forms, and that the opportunity would thereby be gained of forwarding the intentions of their mission, as circumstances might admit; and in the meantime they would escape from any immediate danger, as well as open the way for future communication.

The following observations of Dr Ainslie, in summing up the result of the expedition, appear so just and well founded, that I cannot better explain it than in his own words:

"What has been performed may be summed up in the following articles: the ships have been rescued from the unforeseen "and imminent danger with which they were threatened—the "commercial objects of the voyage have been accomplished—the "continuance of the trade to Japan on its former footing, at least, "has been provided for—and arrangements have been entered "into for putting matters in train to secure ultimately the introduction of the English; to which is to be added a circumstance "subservient to this event, as an indispensable preliminary, and "important in itself in every point of view—the doing away, in a "considerable degree, the violent prejudices entertained against "the English character in that quarter, where alone they could "be assailed, and among the people whose sentiments on that "subject are likely to gain ground where it is of most importance "that they should prevail.

"The further success of the communication was opposed by "obstacles, the extent of which had not even been suspected when "it proceeded from Batavia, nor indeed did there exist at the time "either the means of learning that extent or of effecting any thing "towards surmounting the obstacles, had they been known to "exist. The ultimately consequences of the voyage, however, "are likely to prove beneficial, for the real state of the business was "perfectly known, long before the ships leaving Dezima, to

"several of the chief interpreters, and other officers of the Japa-
"nese government employed in the regulation of the foreign
"trade of Japan. This tacit participation on their part was the
"the surest pledge of our safety.

"Few opportunities were afforded me of communication with
"them, for which they appeared anxious; but the impressions
"they have received are, I have occasion to know, upon the
"whole very favourable; and insignificant as it might appear
"elsewhere, to notice the sentiments of a few public officers in
"a single sea port of an extensive empire, in Japan the circum-
"stance is by no means unimportant. Nangasaki is the sole
"point of contact of Japan with foreign nations, and the senti-
"ments entertained of foreigners there are encountered by none
"of a different character through other channels, but are propa-
"gated directly to the capital, through the established official
"course, where they may be presumed to influence the opinions
"of the governor of Nangasaki resident at Jedo, who possesses
"the entire controul of the department, comprising every descrip-
"tion of foreign relations, and who has a considerable personal
"interest in the advantages derived from the foreign trade of the
"kingdom.

"It may not be out of place to notice a very unusual mark of
"favour on the part of the Emperor, in his accepting the whole
"of the presents for his own use, with the single exception of the
"elephant, which was regarded as a very flattering testimony of
"regard, and was declined, I believe, entirely in consequence of
"some difficulties started to the conveying the animal to Jedo."

Under the circumstances which are represented, Mr Wardenaar appears to have been justified in departing from the strict tenor of his instruction; these expressly mention, "your first object "will be, after an explicit avowal of the circumstances that have "taken place with regard to the Incorporation of Holland with "France, and the consequent transfer of the colony to its present "authority, to obtain permission," &c. and it might have been dangerous to have risked, at that moment, a sudden declaration of the real state of the case.

When, however, the communication had once been opened, it is by no means so evident that the difficulty might not have been afterwards surmounted, had not the agreement then concluded with Mr Doeff rendered a deviation impossible; and it is in this part of the mission that there seems to be the strongest ground of expectation with regard to the future.

It appears from Mr Wardenaar's report, that the principal interpreters were admitted into his confidence, and knew the actual state of affairs from the commencement. Dr Ainslie also confirms the fact, that the real nature of the mission was no secret; it is not, therefore, in the nature of things that these circumstances could have remained unknown to the principal officers concerned in the trade and communication with the factory, or to the governor of Nangasaki himself.

It seems equally improbable that the truth could have been concealed from the Japanese Government, under the political institutions stated to exist there; and consequently, as the presents sent on this occasion have been accepted, and the usual communication has been received of what is required in the next year, the personal interests of the several parties will be concerned in rendering the Government as favourable as possible to the late mission, since their own culpability for concealing the facts will be lessened only in proportion to their obtaining the approval of proceedings, the real truth of which could not have been unknown to them.

The anxiety betrayed by Mr Doeff to obtain the commercial direction in his own hands, and the attempt which he more than once made to introduce the subject with Mr Wardenaar, and to secure from him some engagement to that effect, shews clearly that this gentleman had no apprehension of the rade continuing to be carried on in British ships; and I am not disposed to attach much credit to the alarms which Mr Doeff would raise, or to the influence which he is desirous of being supposed to possess.

It is inconsistent with usage, and with the Japanese regulations, to permit the chief of the factory to remain beyond a certain period; that period, so far as regards Mr Doeff, has long ago expired; and Mr Wardenaar observes in this letter, "The refusal of Mr "Doeff to obey the orders of the present Government of Java, "I consider to be of little importance, being too well acquainted "with the small influence which a director of the Dutch trade "has upon the Japanese; yet the consideration that I would act "contrary to the interest of the company if I were literally to "follow my instruction, was of more weight &c." So far, therefore, as this gentleman's conduct may be considered to affect our future measures, I do not consider his removal a matter of absolute necessity, but it would no doubt be advantageous; and your honourable committee will perceive that it forms a part of the management which I have resolved to adopt.

It remains to make some observations on the information derived, as a guide to further decision upon the practicability and advantage of continuing the colonial trade, or of making the attempt to establish the British interests at Japan by the introduction of a direct commerce, and the establishment of a British factory on objects wholly unconnected with the present uncertain possession of this colony.

The character of the Japanese has evidently been misrepresented. It is observed by Dr Ainslie, whose ability and judgment entitle his remarks to the utmost consideration, that they are a race of people remarkable for frankness of manner and disposition, for intelligent enquiry and freedom from prejudice; they are in an advanced state of civilization, in a climate where European manufactures are almost a necessary comfort, and where long use has accustomed them to many of its luxuries.

The following is an extract from Dr Ainslie's letter of the 10th instant:

"With regard to the real difficulties to be surmounted in the

" establishment of a commercial intercourse with Japan, I consi-
" der them, so far as they are founded in the character and poli-
" tical institutions of the Japanese, to be of infinitely less import-
" ance than the Dutch, from whose interested reports on that
" subject the idea generally entertained of them has been formed,
" would represent them.

" I may add, that the Japanese appear entirely free from any
" prejudices that would stand in the way of a free and unrestrict-
" ed intercourse with Europeans; even their prejudices on the
" score of religion, of which exaggerated accounts are reported
" by the Dutch, and of which, as is believed among the Japanese,
" the Dutch have sometimes availed themselves against their
" rivals in the early trade of Japan, are moderate and inoffensive.

" In the event of the establishment of a British factory in
" Japan, I consider the present very limited state of the trade as no
" criterion whatever of the extent it may be carried to, and which
" in the natural course of things it would attain. The climate,
" the habits of the people, and their freedom from any prejudices
" that would obstruct the operation of these natural causes, would
" open a vent for numerous articles of European comfort and
" luxury. The consumption of woollens and hardware might be
" rendered almost unlimited; they are fond of the finer specimens
" of the glass manufacture; and it only requires to bring them
" acquainted with many of the other products of British industry,
" to obtain for them a ready introduction.

" The returns from Japan, which have hitherto been limited to
" their copper and camphor, to some lacquered ware, a small
" quantity of silks, and a few other things of trifling importance,
" may be extended to a long list of the following articles, of which
" specimens have been brought to Java—teas, bees' wax, pitch,
" borax, gamboge, assafœtida, cinnabar, iron, linseed oil, whale
" oil, pit coal, flour, &c. &c.

" In the event of any change of circumstances materially affect-
" ing the trade with China, I should conceive that on the esta-
" blishment of the English there, a similar one might be instituted
" at Japan susceptible of such extension in that channel as to be
" brought to supersede, in a considerable degree, the present
" trade with China.

" The trade of China with Japan, defined, as in the case
" of the Dutch, by specific rules, is limited to ten junks annually;
" they are fitted out from the Province of Nankin, and bring to
" Japan principally sugar, with a variety of articles of trifling
" value, the produce of China, together with a large quantity
" of English woollen cloths; these, with sugar, constituting by
" far the greater part of the value of the cargo. In return 1,000
" piculs of bar copper are allotted to each junk, the remainder
" consists of lacquered ware, dried fish, laya, whale oil, &c. &c.

" The Chinese are treated in Japan with great indignity, and
" the intercourse with them is tolerated chiefly on account of
" certain drugs, the produce of China, which they import; to the

"use of which the Japanese are much attached. Could means be "found to supply them with these, there is little doubt but the "the Chinese might be supplanted in the trade of Japan."

To establish a British factory in Japan, and furnish a population of not less than twenty-five millions with the staple commodities, and with the manufactures of Great Britain, is in itself a grand national object; but it may be of more particular consideration to the Honourable Company, from its relative importance to China, and the apparent facility of eventually supplanting the commerce which at present exists between that country and Japan.

As also the exclusive trade to China remains with the East India Company, and the commerce of the Eastern Islands is so much connected with that country, that, in a free trade from England with these islands, it would be difficult, and hardly possible, to restrict the importation of China goods in England, it seems of some consequence to secure such arrangements as shall place the whole trade of Eastern Asia in the hands of the East India Company alone; and should a factory be established at Japan under the auspices of the Honourable Company, while the former Dutch Colonies remain under their authority, they will effectually obtain a Commercial Empire in these Seas, far more valuable than can be immediately contemplated.

At any rate, it must be of importance to take this opportunity to wrest from a foreign power the exclusive advantage of this commerce, and to secure for Great Britain that future participation which the fortune of war and the rights of conquest have given her a right to expect.

Considering the Dutch Factory at Japan as clearly falling within the capitulation for Java and its dependencies, and the refusal of Mr Doeff to acknowledge the British authority, as justifying whatever measures we may deem it expedient to adopt for securing the rights of conquest and the advancement of our interests, my proposal is, that an embassy should be sent to Japan, with authority to state openly the political events which have taken place, and the consequent dependence of the Dutch Factory. This embassy should be enabled to make suitable presents, as a proof of friendship, and to offer specimens of our various manufactures the main object being to negociate for the establishment of a British Factory wholly independent of the commerce hitherto carried on between Java and that country, and calculated to introduce the British on the footing of the most favoured nation..

Much delicacy is of course required to effect this object, under the very peculiar circumstance of the case; but the object is great, and in every way worthy of the trial, and its commercial advantages must evidently overbalance any expence that may be incurred by the attempt.

It would not be possible to undertake this embassy with any prospect of success, either from Europe or from India; and I am confident that any attempt to secure the trade, except in the first instance for the East India Company, would fail; indeed the

nature of the Japanese institutions are such, that it could not for many years be carried on by general traders. It is also a necessary consequence of the existing circumstances, that the vessels should proceed from Batavia, because there can be little doubt that any abrupt or unusual appearances would immediately defeat the object; and I apprehend it can only be introduced by degrees, allowing some consideration for the habits of centuries, and time for the prejudices to subside, which the Dutch have endeavoured to excite.

The intercourse of last year has broken the ice; the interpreters and others, who alone are the channels of communication, have seen that the English are not the violent or intemperate characters that they have been represented to be; and the present contrast in the late mission, so far as liberality of sentiment, manner, and conduct could have had an effect, has been decidedly favourable to the British character. Nothing occurred to interrupt the harmony of the Mission; and the Japanese are not so rude and ignorant a people as to suppose that the representations of the Dutch are wholly true, nor so prejudiced as not to form their own judgment and opinion.

It seems not unlikely, that on a full disclosure of the political events which have occurred, the Japanese will admit a British controul in the European factory, the probable result of which is forcibly stated in the paragraphs of Dr Ainslie's Report, already quoted.

If the attempt be not made while we have possession of Java, the opportunity once lost may never be regained. Long associated habits accustom the Japanese to commerce with Europeans only through Batavia, and from every information that I have been able to collect, I am decidedly of opinion that it ought not to be undertaken in a more direct manner.

Looking forward to this measure, it is my intention to send one ship to Japan at the approaching season in June next, upon the same footing as last year, and to relieve Mr Doeff from his situation, according to established usage. There will be no difficulty in accounting for the despatch of one ship only, nor in avoiding a reply to his terms of agreement, and thus the communication will be kept open.

My idea then is, that two of the Honourable Company's Cruizers should be sent to Japan at the favourable season in 1815, not for the purposes of commerce, but to convey an agent charged with authority as above-mentioned, and with positive orders not to enter the harbour unless a friendly communication is agreed to, but to inform the Japanese Government, that if this offer is refused, the commerce between Batavia and Japan is to cease.

The continuance of the trade, as hitherto carried on between Batavia and Japan, is an object which, under any circumstances, would not be of great importance; but under existing circumstances is what I could on no account propose.

The plan I have suggested being adopted, every thing will de-

pend upon the selection of a person to execute the important trust, and I do not hesitate to point out Dr Ainslie not merely as the fittest, but the only man competent to the task. He has already begun the work, and he possesses a personal knowledge of the subject and of the people, which is of the first importance to the success of the undertaking, and which it would be impossible for him to communicate to another. I have every reason to be well satisfied with his judgment and exertions in the recent (mission, and his) acquirements and integrity are unquestionable; and his being personally known at Nangasaki gives him an advantage that no other British gentleman can possess. I shall feel honoured in being myself entrusted with the general superintendence; and with such an immediate agent as Dr Ainslie, I shall feel very confident of success, if it is to be obtained under any circumstances.

I have already mentioned that the trade with Japan, if obtained, can only for a length of time be carried on through the medium of the East India Company; on the same grounds, I am of opinion, that the intercourse can only be opened by means of those authorities with whom they have been accustomed to communicate—I allude particularly to the Government at Batavia; but I am at the same time desirous to observe that nothing would give the measure more weight, or a greater chance of success, than its being understood to have been undertaken by command of the highest authority; I would, in consequence, suggest the advantage of obtaining, if practicable, a short letter from His Royal Highness the prince regent, to the following effect: "His Royal 'Highness communicates to the Emperor, that the Dutch nation 'has been destroyed and annihilated by the French, and that 'Batavia and all the Dutch possessions in the East are now placed 'under the protection of the East India Company, who will send 'an agent to Japan to explain these circumstances." Should there be an objection on the part of His Majesty's Government to obtain this written authority, it might still be of importance that His Royal Highness's verbal commands were communicated: The Japanese are extremely punctilious, and an attention to this point at a moment when it is intended to risk all future connection, in the expectation of a favourable reception at first, may be of some consequence.

In superintending the embassy, I shall of course consider myself acting as the political agent of the East India Company rather than the local governor of Java: and in the event of any transfer of this colony in the interim to His Majesty's Government, it will be my object to keep the measure, as it materially is, distinct from the public interest of Batavia.

STEAM ROUTES FROM TORRES STRAIT TO SYDNEY.

PORT ALBANY, the spot recommended as a coaling station by the officers charged with the Torres Strait Surveys, is remarkably like New Harbour, in the neighbourhood of Singapore, both with regard to appearance and capacity. The island which forms the eastern side of the port is 3 miles long, well wooded in the valleys, with uplands consisting of open grassy downs. The harbour is easy of access both by the northern and southern entrances, and the depth of water is sufficient to allow a steamer to be brought close alongside the shore, so that the fuel can be put on board without the aid of boats. Under these circumstances the process of coaling need not occupy much time, and when proper arrangements are made, it may safely be calculated that the steamer will be ready to pursue her voyage by daybreak of the morning after her arrival, an object of some importance if the middle passage is adopted.

There are two distinct routes between Cape York and Sydney, each of which has its advocates, even among those who have tried both routes, and therefore may be considered capable of judging as to their respective merits. One of these lies within the Great Barrier Reef, close along the Coast of Australia, and is called the "Inner passage." The other, or "Outer passage" lies through the open sea, outside the Barrier, by the track laid down in the accompanying plan. The Inner Route has the advantage in point of distance, being 200 miles shorter than the other: and the water is so smooth within the Barrier, that the speed of a steamer, at least as far as the southern tropic, is never likely to be retarded by the strength of the opposing monsoon, which will sometimes occur to a certain extent on the outer route. But on the other hand, the navigation for the first 500 miles after leaving Cape York, requires so much care and precision that it will be necessary to anchor every night, and for 300 miles further the steamers can only proceed with safety after dark when the nights are sufficiently clear to allow the land marks to be distinguished. The three or four hundred miles saved by the decrease of distance, and by the comparative smoothness of the water, will therefore be swallowed up by the delay of anchoring, long before the steamer reaches Break Sea Spit.

The first steam committee of the Sydney Legislative Council, which sat in 1846, pronounced in favor of the Inner Passage, and this decision was perfectly in accordance with the evidence that was placed before it. Ocean steam navigation was then in its infancy, and the leviathan Steam Companies which have since been called into existence were only in embryo. The colonists therefore were not without suspicion that they would have to convey the mails, at least as far as Cape York, in their own small but active steamers, which were unfitted for the outer passage, although peculiarly well adapted for the inner route. But as

matters turned out, the decision was most unfortunate; for the colonists, instead of carrying out the recommendation of the Committee to establish a line to Singapore by the inner route through Torres Strait, which a small addition to the annual sum voted by the Council would have enabled them to do, invited the co-operation of several rival steam companies;—and as two of these were interested in establishing lines by the Cape of Good Hope and by the Isthmus of Panama, they exerted themselves in throwing discredit on the Torres Strait route by bringing prominently forward the difficulties of the Inner Route, without noticing that these might be avoided by adopting the passage outside the reefs. Disinterested parties, including the authorities of the Admiralty, who had decided in favour of the Torres Strait route when the question was brought before them, might soon have put the matter in its true light, but the apathy and indecision of the colonists, had produced a corresponding apathy in those who were not personally interested in the question. Nor would the writer of these essays, who has been occupied occasionally for some years past in acquiring a practical knowledge of the subject, have troubled himself with it now, had not the recent discovery of a valuable natural production in Australia rendered rapid communication with British India an object of national importance.

The time is not far distant when light houses, beacons, and an establishment of skilful pilots, will enable steamers to make the passage between Cape York and Sydney by the Inner Route in five days, even if no improvement in the speed of steam travelling takes place in the meantime. But in the first instance the longer and safer route outside the reefs is to be recommended.

Outer Passage from Torres Strait to Sydney.

Winds and Currents. The Easterly Trade-wind prevails throughout the year in the sea contiguous to the northeast coast of Australia. From May to September inclusive it blows generally from E. S. E. to S. S. E. strong and steady. During the remaining months of the year, the trade-wind becomes light, and draws more to the northward, sometimes blowing for several days from E. N. E. and N. E. In January, February and March, spurts of short duration from the northwest may be expected about the change of the moon, sometimes in strong gusts, but generally moderate with clear weather. The writer has already alluded to a spurt of northwest wind which he met with in the end of April 1844, in Lat. 19° about the spot marked "*Noon, 16th day*" in the accompanying track chart, but they rarely occur so late in the season.

On the east coast of Australia, between Moreton Bay and Sydney, westerly winds prevail from May to September, the winter months of the southern hemisphere. Gales are of common occurrence at this season, but as the wind blows from the land, the water is smooth, and they offer little obstruction to steam navigation. During the summer months the wind is generally from the

eastern quarter, assuming in a great degree the character of a trade-wind. In March and April, the rotatory gales which sometimes rise among the island groups of the Pacific, curve to the south between New Zealand and Australia and throw a very heavy swell on the east coast. The *Sovereign*, a small steamer employed in the trade between Sydney and Moreton Bay, was lost during a calm, by attempting to proceed to sea by the southern channel against the rollers caused by one of these storms, which had passed on to the southward. The beam broke, and the boat fell broadside on to the rollers, and foundered. These gales have been known to blow home on the coast, but such events are of rare occurrence. The *Edward Lombe*, an emigrant ship, was lost some ten or twelve years ago during one of these gales, which, from the impression left on the mind of the inhabitants, must have been the most severe ever experienced. In running for the harbour during the night when the gale was at its strength, the anchor was let go while the vessel was still between the heads; when she drifted on Middle Head, and soon went to pieces. A similar accident is not likely to occur to parties acquainted with the locality, as the entrance of Port Jackson is well lighted, and by turning to the right or left immediately after passing the heads the ship will be well sheltered in the course of a few minutes.

The currents on this coast are chiefly influenced by the trade-wind. The stream from the eastward divides at Break sea spit, when one portion runs to the northwest towards Torres Strait, and the other curves to the south along the east coast until it reaches Cape Howe, when it unites with the body of water forced through Bass' Strait by the westerly winds, and runs eastward again towards the south end of New Zealand.

Steam Track. As it is not yet decided whether the steam line from Singapore to Sydney will be taken up by the large paddle-steamers of the English companies or by the new screw-steamers of the Sydney Company, the rate of speed on the track now laid down has been reduced to 8 knots per hour, since the latter class of vessel will meet with some obstruction from the long swell of the Pacific which they would not be liable to in the smoother seas of the Indian Archipelago. This is also the rate of speed which the Pacific Steam Navigation Company has tendered to maintain with small power screw-steamers during a course of 8,000 miles in the teeth of the trade-wind.

For a description of the first part of the track, from Port Albany to Raine Island, the reader is referred to the September number of this Journal. From Raine Island the course is S. E. by E. 470 miles, then S. E. 440 miles, which will lead up to Kenn's rocky islet by day break of the fifth morning after leaving the Barrier. This island may be sighted or not as convenient, but with good chronometers there will be no occasion to make it, as the last of the detached reefs will be passed before dark. Up to this point, the route will be directly in the face of the trade-wind but after passing Kenn's Rocks the course is south, when the fore

and aft sails will probably draw. All the difficulties of the passage, if they can be called such, are now over. At sunset, by which time the position of the doubtful "Australia Reef" will have been passed, a direct course may be steered S. S. W. for Cape Byron. Mount Warning, which lies to the north of the Cape, is one of the most conspicuous land-marks on the east coast of Australia.



Captain Flinders, writing fifty years ago, thus describes Cape Byron: "Cape Byron is small steep head, projecting about two miles from the low land, and in coming along the coast makes like an island; its latitude is 28° 38' and longitude 153° 37' or 7' east of the situation assigned to it by Captain Cook. There are three rocks on its north side; and in the direction of N. 57° W. eight or nine leagues from it, is the peaked top of a mass of mountains named by its discoverer *Mount Warning;* whose elevation is about 3,300 feet, and exceeds that of Mount Dromedary, or any other land I have seen on this east coast. To Mr Westall's sketch of this remarkable peak it may be added that the surrounding hills were well covered with wood, whose foliage announced a soil more fertile than usual so near the sea side."—*Flinders' Voyage,* vol. II p. 5.

The country so favourably described by Flinders is now covered by the flocks of wealthy settlers, the neighbouring territory of New England being the most flourishing of the pastoral districts. The bay on the north side of Cape Byron also affords good anchorage, and is much resorted to by the coasters. It is probable that arrangements will be made for landing the mails for the Moreton Bay, New England, and Clarence districts at Cape Byron, as it may be effected by a delay of a few minutes, and no other establishment will be required than a post-master, a whale-boat's crew, and a few post riders for distributing the letters. This will enable the residents in these important districts to answer their letters by the return mail, which might not be the case if they were carried on to Sydney. The route along the coast from Cape Byron to Sydney is perfectly clear of hidden dangers. The light on the South Head of Port Jackson, which is a red revolving light, is a sure guide for the entrance during the darkest night, and a floating light on some rocks within the harbour's mouth enables a vessel to lead up to the city.

The track laid down in the accompanying chart is that almost universally pursued by ships bound from the southern colonies through Torres Straits by the Middle Passage, and as the annual

number is rurely less than 60, it is scarcely possible that any unknown dangers exist near the route. The distance between Cape York and Sydney by this track is 1,780 miles, which makes the entire length of the route from Singapore to Sydney 4,300 miles. 200 miles will be saved between Sydney and Cape York when the track round Break-sea Spit and between the Horse-shoe and Great Barrier Reefs comes to be fully explored; and the track through the Indian Archipelago may be shortened nearly 80 miles by an accurate survey of the banks near the S. W. extreme of Borneo, and of the direct track from Salayer Strait to the south end of Timor Laut,—both which services might be performed by a surveying ship in the course of a single season. The entire length of the route will then be reduced to 4,000 miles.

But in the first instance it will be best to remain satisfied with the beaten track, which although rather longer then it need be, may still be traversed from end to end in 20 days. Thus a steamer leaving Singapore on the 1st of June, with the English mails of the 24th of April, may be expected at Sydney early in the morning of the 21st of June, completing the communication between London and Sydney in 58 days. The steamer will have to remain at Sydney until the 6th or 7th of the following month, or about 17 days, before starting for Singapore with the home mails to be forwarded by the line-steamer from China, which arrives at Singapore about the 2nd of August. This will allow ample time for circulating the letters throughout New South Wales, Victoria, and Van Diemen's Land, and for collecting the return mails:—Port Phillip and Launceston being each distant from Sydney by sea 540 miles, or about 3 days steaming. Steamer No. 1, leaving Sydney on the evening of the 7th of July, would cross steamer No. 2, which will have left Singapore with the English mails on the 1st of July, about noon on the 14th of the month, 350 miles south-east of Raine Island; and may be expected at Singapore on the 26th or 27th of the month, which will allow No. 1 four days for coaling and preparing to start from Singapore with the outward mails on the 1st of August. The stay at Singapore may appear short, but as the steamer will have had 17 lay days at Sydney, this must be considered ample time for refitting for 40 days steaming.

The writer has been thus explicit, because even practical men who have not closely examined the subject, have expressed surprise on finding that only two steamers would be required to complete the monthly line of communication between England and Australia;—in fact that an establishment which the Opium trade between Bengal and China is alone able to support, would be sufficient to reduce the time necessary for an interchange of letters between the mother country and her chief southern colonies by exactly one half.

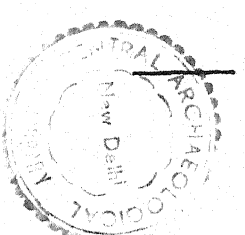
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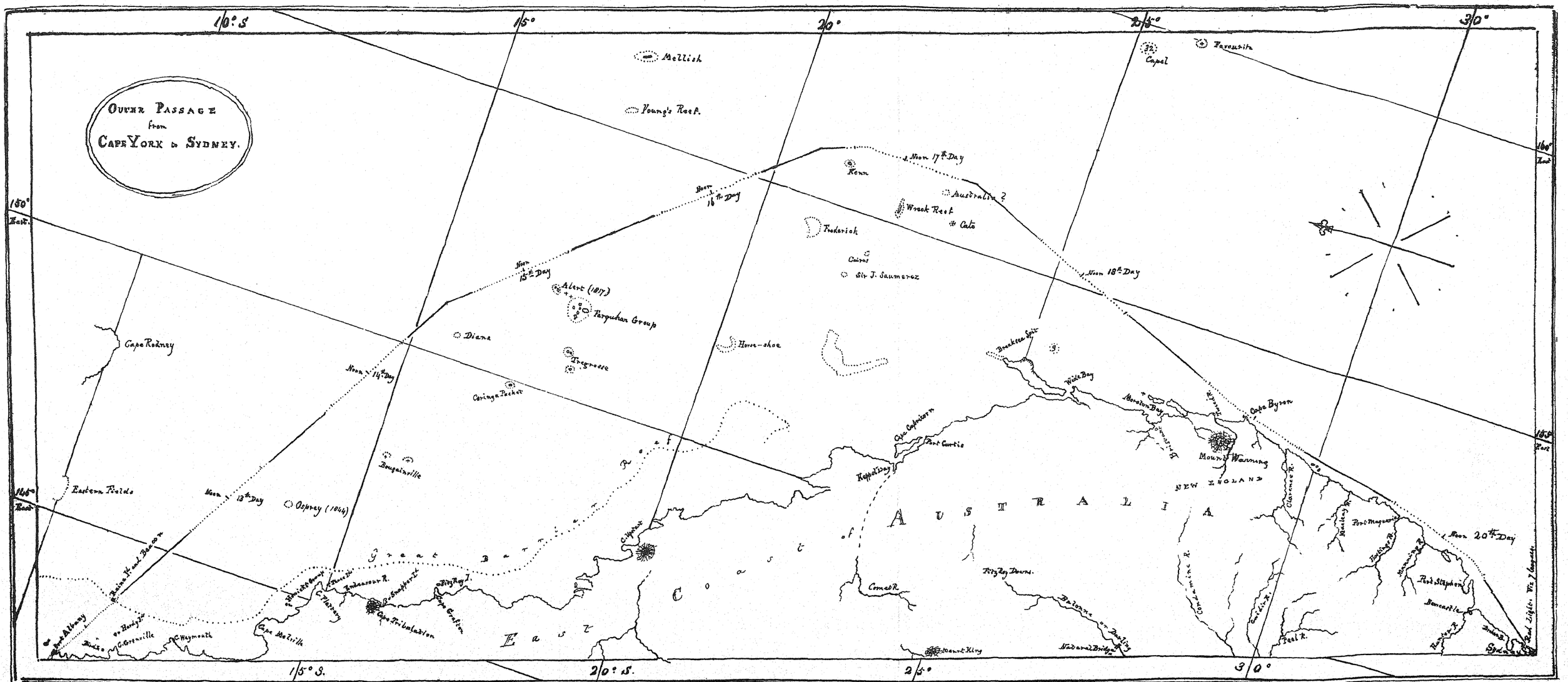
CONCLUDING NOTE.

In the year 1846, when the subject of steam communication with Australia was first brought prominently forward, it was proposed to carry it out by means of a line of steamers between Calcutta and Sydney; but the project was very feebly supported in the colonies, and met with no support at all in India. Commercial intercourse between the Australian Colonies and the East India Company's possessions has never been great, as until very recently the colonies produced nothing suitable for the Indian markets with the exception of horses, for which the demand was limited. The colonists therefore purchased the tropical produce they required with the proceeds of their wool, oil, and tallow in the home markets, and as bills on England were always in demand at Manila to remit in payment for British manufactures, the trade between Australia and the Philippines soon became considerable, between thirty and forty ships having annually carried cargoes of sugar from Manila to Sydney for some years past.

The mining operations now carried on in the colonies are, however, calculated to increase the intercourse between Australia and British India very materially, as Calcutta is the best market in the world both for gold and copper. Under these circumstances it will probably be found advantageous to establish a direct line of steamers between Calcutta and Sydney, which would answer all purposes of postal communication between England at Australia, and at the same time require only a single additional steamer. In this case the steamer would have to leave Calcutta about the 22nd of the month. and would return by the 6th or 8th of the third succeeding month, which would allow a fortnight for coaling and refitting.

As this line could be maintained by three vessels, it deserves the attention of those interested in steam companies, especially as it will be found to meet all the requirements of commerce, and will afford the means of rapid communication between Australia and the chief ports in India and China.





Lith. Singapore Free Press Office

Owing to the absence of the writer, the manuscript of the article on the Ethnology of the Indo-Pacific Islands, which appeared in the October number, was placed in the hands of the printers without having received a full revision. The reader is requested to make the following corrections:—

Page 550 first line, for *one* read *system*.
„ 552 line 21 from the top, between *the* and *system*, insert *formative*.
„ 554 line 32 from the top, for *he*, the last word of the line, read *hi*.
„ „ line 43 from the top, for *pae*, read *pal*.
„ 555 line 25 from the top, after *not*, insert *found*.
„ 557 line 13 from the bottom, after the word *dissyllabic* insert *and vocalic*.
„ 558 line 18 from the bottom, delete *dis* and insert *mono*.
„ 560 line 9 from the bottom, delete ?.
„ „ line 2 from the bottom, the sentences beginning "In Chap. I. &c" to the end of the paragraph, should be a note.
„ „ last line, delete *finals*.
„ 561 lines 17 and 16 from the bottom, delete *as in one of these examples*.
„ „ line 2 from the bottom, after the word *languages*, insert *of E. Indonesia*.
„ 562 line 6 from the bottom of the text, before the word *Indonesian*, insert *E*.
„ 563 line 4 from the bottom, after the word *southern*, insert *regions*.
„ 565 line 26 from the top, delete *e* and insert *a*.
„ „ line 28 from the top, for *initial* read *initials*.
„ 566 first line at top, after *se* insert full stop, and for *sang* read *Sang*.
„ 572 line 14 from the bottom of the text, delete *purest* and insert *parent*.
„ „ last line of text, after *probable*, insert *that from the time when Menangkabau attained its Hindu civilization and extended its sway over the adjacent countries, the language and literature of the court and the capital began to be used at*
„ 573 line 2 from the top, for *Sungibagu*, read *Sungi Bagu*.
„ 574 line 2 of second note, after the word *between* insert *the*.
„ 576 line 20 from the top delete *i*— and insert —*i*.
„ 577 last line, delete *art*.
„ 579 line 14 from the top, for *formative* read *aformative*.
„ „ line 2 of the first note, delete the word *of* between *as* and *the*, and substitute *in*.
„ „ line 5 of the second note, delete the word *the* before *Java*.
„ „ line 3 from the bottom of the second note, for *their introduction*, read *the introduction &c*.
„ „ line 2 from the bottom of the second note, between *tion* and *were*, insert *of alphabets*.
581 line 3 from the top, for *Malay* read *Malayu-Javan*.

THE

JOURNAL

OF

THE INDIAN ARCHIPELAGO

AND

EASTERN ASIA.

THE RIVER BARRAM.

Extracts from a Journal kept during a visit to that river in the H. C. Steamer "Pluto."

The Barram river is situated about 80 miles south of Labuan; as it has been but twice visited by Europeans, a short account of a recent visit, however imperfect, may prove interesting. I commence however with quoting Mr Hamilton's observation, that "the oral information first obtained by a stranger is almost invariably incorrect, and particularly so in barbarous countries, and amongst an ignorant population."* I apply these words to all information received in short and hurried visits, such as mine was. We reached the houses on the 5th and left them on the 12th.

June 3rd 1851. Arrived at eleven off the Barram, and not steering towards land till the northern point of the river stood due East and then taking that course, we came in with 1½ fathoms water. We were inside before twelve. It is a great drawback to this river having a shallow sand bank at its entrance, as directly

* Admiralty Manual p. 143.

we are within it deepens to 4 and 5 fathoms, and we continually had no bottom with the 10 fathom line. At its mouth its breadth is about half a mile: it gradually narrows, varying from 200 to 500 yards, seldom the former. There are no mangrove swamps, but casuarinas line the entrance; then the nipa palm with the jungle closely pressing to the water's edge, a few miles more and patches of rich short grass ornament the banks, increasing in number as we advanced. The jungle presented few varied tints, but pretty creepers and white and red flowers, occasionally showed themselves among the dark leaves. Some twenty miles from the sea, a path leads off from the right bank to the country of Blait, which is populous, inhabited by a Murut tribe at feud with the Kyans.† It produces great quantities of rice, which they are now exporting to Bintulu, where there has been a bad harvest. At sunset we passed the island of Bakong off the right bank, along the edges grass grew luxuriantly; it was separated from the main by narrow waters. We were struck by the appearance of dark objects among the grass, and seeing them move, telescopes were pointed: they proved to be the Tubadan or wild cattle, and nearer were numerous deer: we passed on however, and there being little moon no one tried on shore. The first portion of this river is certainly more interesting than the generality of those I have previously seen. The occasional green patches are a great relief, and the interest with which we shall watch them will increase, now we are tolerably certain we may see wild cattle.—Anchored off the Bakong stream, about thirty seven miles from the entrance.

4th. During the night the highest rise of tide was but three feet, and the strength of the current during the night averaged one mile. Started at a quarter to 6; the stream continues much the same, at first there were more open glades with rich soft looking grass like our English meadows: traces where cattle or deer had laid were visible; the river was seldom more than 400 yards in breadth and never less than 200: soundings varying from three fathoms to above ten, the abrupt bendings in the river difficult;—from the tracing, the course of the Barram must be very winding. Passed the prahu of Nakodah Gadore's relations, then two more with Bintulu Malays. At ½ past one arrived at the entrance of the Tiñg-jir river; the natives say it is shallow, but well inhabited. As we approached the Tutu river about three, two small gobangs or sampans with Kyans came in sight,—directly they saw us most of them rushed on shore, but three remained,—we waved to them, and the appearance of the Malays on board reassured them. They looked much like Dyaks, and I observed no tattooing. At 20 minutes to 7 anchored, about 100 miles up. Tiñg-jir is about 72 miles from the sea, Tutu about 80. The only animals we saw to-day were some pigs turning up the sand. We once caught a

† News from Bruni has just reached us that the Kyans have attacked the Blait country, killing or carrying off about 100 Muruts—Labuan, October, 1851.

glimpse of the mountains where the Limbang takes its rise, and observed a little high land near the banks,—otherwise the character of the country is flat. The river presents few variations, but we are constantly expecting something new. The Kyans often attack the Bruni territories through the Tutu. Average strength of the current during the night 1½ knots, no tidal rise or fall.

5th. Again started before sunrise; the river continued its winding course with few patches of grass, the Nakodahs say there are no more wild cattle above this, but innumerable deer. We passed many old farms and some new ones; at one of these the women and children did not see us, till our bowsprit looked over the banks, they then took a hurried departure into the jungle. Most of the farm houses are built on very high posts, and those that were inhabited were tolerably neat. The people contented themselves with looking, but few followed us. We found some difficulty in rounding the sharp points and constantly touched the banks; we struck once; above that spot was the hill of Gading, its surface facing the river, white stone marked with deep figures, famous for its bird's nests. The name of Gading introduced a conversation on elephants, and one of the Nakodahs, who has long traded with the Sulu territories on the East Coast of Borneo, assures me he has himself seen them by hundreds at Kini Batangan. The banks gradually became higher, and topped by farm houses looked pretty, but I think the first view of the Kyan town was truly picturesque. Long houses built on lofty posts, on hills of various height, still appeared closely clustered together, while near were numerous small houses in which they stored their rice, the neatest little places in the world, with their shingle roofs, and whitened walls. We passed this pretty town with its hills of black rock (coal I believe) and continuing our course a quarter of a mile, anchored at three off a partly built village house. Crowds immediately assembled on the banks, and many of the Borneons, whose trading prahus were here, came off. The chief wished to know how the salutes were to be arranged, and we agreed that as usual we should salute his flag (a red English ensign) and he return it: accordingly we fired, the 32 pounders making the hills re-echo back the sound, startling the inhabitants as if a thunderbolt had fallen amongst them; then came their turn, and gun after gun was fired for above an hour. At first the chiefs were to come on board, they then said they would rather I came on shore, as I left it to their option. Accordingly I landed, and was led to a place arranged for the meeting, where two chairs and two boxes, covered with English rugs, were placed for us. I shook hands with all, and then sat down, with Tamawan on my right, and Kum Nipa's son and others opposite. Numerous compliments passed, and many enquiries were made, but as they all appeared a little ill at ease during the interview I did not prolong it above half an hour. Kum Nipa's son-in-law was very anxious to hear all the particulars

relating to the small pox in his country, and had not heard the news of the death of his brothers. Kum Nipa is one of the great Kyan chiefs living in the interior of the Rejang.

How difficult it is in describing the outward appearance of these people, to say any thing that would distinguish them from the Dyaks; they wear the chawat, are in appearance much like the Sakarran Dyaks, with the exception of the tattooing, which is very slight on those I have as yet seen—a few stars and other marks only, but I was too busy listening to their conversation to observe carefully:—tomorrow the chief comes on board and I shall see more of them. Along the banks of the river we observed many Kyan graves; the body is wrapped up and apparently closed round with wood and raised on two thick posts, with roughly carved wooden ornaments extending from the coffin, like those from the corners of a Budhist temple. The body within is wrapped in white cloth, and around it, and hung on the posts, are gongs and other property for the use of the deceased. To meddle with these is considered a great sacrilege.

Towards evening I was visited by Dingun, brother to Belabun, chief of the Kanowit Dyaks,—he came to make enquiries respecting his relations whom I had lately visited; I had not very good news for him. I could tell only him that all were well, except one brother, who had been lately killed in some foray. The Barram is said to abound with alligators. Strength of current two knots the hour. Distance from the mouth about 140 miles.

6th. Tamawan, formerly called Parun Lajow, Singuding, Kum Lia, (Kum Nipa's son-in-law) Si Matau, Lungapun, Lung Kiput, and some hundred followers returned my visit, and came to inspect the vessel. Tamawan looks a savage and doubtless is one, he had little dress, a chawat composed of a couple of fathoms of Blachu, a handkerchief tossed over his shoulder, and a head dress of dark cloth. He is but little tattooed, a couple of angles on his breast, a few stars, his hands as far as the joints of the fingers, and a few fanciful touches on his arm. His ears were bored, and then drawn down by weights; the tops of the ears were also perforated, and a long tooth of the tiger cat struck through each, like a pair of turned down horns,—and such is the dress of all except some fanciful young men who wear jackets of divers colours with various trimmings. Tamawan is a small man, but Simatau and Singuding are hulking fellows, broad shouldered and powerfully made. They all looked well built men, with tolerably pleasant countenances. Kum Lia was continually coming to me to make fresh enquiries about his family.—I showed then all the machinery, and the Borneons took them round the vessel. They particularly admired the 32 pounders. They stayed about two hours. Kum Lia enquired about Captain Niblett of the Plegethon, whom he remembered to have seen at Bintulu.—Parties coming on board all day to inspect the vessel.—I visited Singuding at his house

during the evening. They talked on various subjects, particularly about steamers, balloons and rockets, of which they had heard much from the Borneons; they wished to know whether we had a telescope that could discover the hidden treasures of the earth, as they had heard we had one that showed the mountains in the moon. After chatting some time, the conversation turned on religion. They said there was one great God, that he had a wife, but no children—the pleasures without the pains,—that there were many other inferior Gods, that there were two distinct places of residence for the souls of the dead; one for the good one for the bad; if a woman died before her husband, she went to the other world and married,—when her husband died, and came to the same world, she repudiated her ghostly husband, and returned to him who had possessed her on earth; that there were various divisions in these other worlds; those that died of wounds went to one, those who were drowned to another, those who died of sickness to a third, and so on. These are but a few preliminary enquiries;—the medium through which intelligence is conveyed, the Borneons, is a bad one;—the fools, wise in their own conceit, can never tell of the superstitions and belief of wild races without laughing. Even the salutary dread they entertain of the Kyans, does not keep them in order. I must lecture them a little,—ridicule checks the communications of all. The house I entered, as far as it appeared to me, was of the same style of construction as those of the Dyaks,—a long house, with broad covered verandah, and apartments for the married people. The roof was all shingle, the flooring long and broad rough planking, the partitions of the same material, with small doors opening about two feet from the ground. Where the mats were spread was a box for me to sit on, and near were the skulls they had taken in war, hung up, dried and smoked. The house did not look cheerful, but I saw it under unfavorable auspices, a dark evening, with constant drizzling rain. As yet I have seen only the few women who bathe opposite the ship, they are generally tattooed from the knee to the waist, and only wear a cloth like a handkerchief hung round the body and tucked in at the side, so as to leave a portion of the thigh visible. The are tolerably made women—and I have seen one or two pretty countenances, but they are, as might be expected, exactly like the Dyaks. Our visit has not been very fortunately timed. Tamadin, one of the principal chiefs, is away on the war path, and numbers are up country and unless we can remain above twenty days, we shall see but comparatively few. I imagine there are above 2,000 people belonging to these houses, and from native accounts they must be very numerous indeed in the interior. It is now about ten o'clock at night, and the Kyans are shouting and yelling on shore, working hard to complete the house of Tamawan; they appear to work in relays, night and day, men and women. The only thin gs procur-

able here, are a few pigs very dear, fowls are scarce and there are not many goats. Whilst on shore I looked at some neat mats: they said they were made by a wandering race, named Punan by the Kyans, Panan by the Borneons, who had no farms or permanent houses, who live on grass (rumput), meaning herbs and fruits I suppose, and who collect wax and wild honey. Nakodah Gadore says he has often seen them, their skins are a light yellow, as they live in the woods and never expose themselves to the sun—he said there were many wandering in all parts of Borneo; they are no doubt the same people, formerly described to us by Belabun as wandering in the interior of the Rejang, "who possess no permanent houses, but move from place to place, who have no farms, but subsist on the produce of the jungle, collecting wax, bird's nests and exchanging them for parangs and clothes, freely entering into trade with the Kanowits and Kyans; they usually live in trees and tattoo themselves from head to foot."* Since writing the above, some of these men have been seen by Europeans. I therefore extract a passage from a later journal concerning them. "We were told that their dwelling in the woods rendered their complexion fairer, but B—— thought them darker than the Dyaks present, but they themselves asserted that their women were very fair. They were asked, if assured of protection would they build permanent houses, they answered, no, that their women could not bear the light, that they preferred their life in the woods, where they built their little temporary sheds under the lofty jungle trees,—when tired of the spot, they could take up their beds and walk, without the troubles and inconveniences of civilization. These were not their words but the subsistance of their objections. They are apparently untroubled by the other Dyaks and live at peace with all; they are the true manufacturers of the Sumpitan,—it is curious to examine this produce of their skill, and we cannot but admire the accuracy with which the hole is drilled down the centre of a piece of wood some 8 or 9 feet in length. Some of their arrows have iron heads, obtained from the purchasers of their mats &c. They are doubtless the remains of some dispersed tribe cut up by disease or war."

7th. Sent some presents to Singuding and Tamawan, and at their especial invitation went ashore about ½ past 11 to meet them; a temporary building sheltered us from the sun; there were not more than a hundred men assembled, and some twenty women. Among the latter were a few interesting faces; they wore their long hair loose, while white fillets prevented its obstructing their view, binding it back, so as to fall in heavy masses over their ears; their countenances open, dark bright eyes, smooth foreheads, rather depressed noses, clear skins and indifferent mouths, a *tout ensemble* tolerably pleasing. Their young women have good figures, and well made firm breasts, and I have not observed those

* Extract from my Journal—May, 1851.

wretched skeletons of old women that are common among the Dyaks. Among the few assembled were the wives and daughters of the principal men. . . . . .
When these conversations relating to trade were finished, they introduced arrack and brandy. As each man of note raised the glass to his lips, the whole assembly burst into what appeared the chorus of a song. A little spirit getting into them, they became more cheerful and unreserved—consequently more amusing. We talked about their head hunting propensities, and I gave them much advice on the subject—good if followed. This made them thirsty, and Tamawan, replenishing the glasses with brandy, proposed our drinking to the friendship of the two nations. Could I refuse? No! I raised the tumbler to my lips, and quietly allowed the liquor to flow down. When this was over, Tamawan burst into an extemporary song, in which the merits of the Tuan Besar (Sir J. Brooke), myself and the Kapal Asap, were largely entered on, and the whole assembly joined in chorus with great glee. They told me that they never regularly head hunted—that it was their custom in their war expeditions to kill only those that resisted, that any one who would follow them they would spare, and that they did not kill women and children. Tamawan declared he would do his best to prevent all his followers and those chiefs who went with him from ever head hunting. He said 21 kampongs were of his way of thinking, and would follow his counsels, but that the other twenty-eight were beyond his influence, but they too would follow in the right direction. The above 49 kampongs he mentioned by name, with the denomination of the chief who held sway in each, and added that 600 persons were reckoned few in a kampong and many contained above 2,000. From what I saw at this place, I imagine they always underrate; they said there were but a thousand here, while my calculations would make them at least 2,000. I ever found it so with Malays too, they always underrate, I may say never overrate. After Tamawan had drank to our mutual friendship a ceremony took place, quite new to me. A young sucking pig was brought in by a very pretty girl, and handed to a Kyan, who bound its legs and carrying it out opposite the Pluto, placed it on the ground; mats were laid, on one of which Tamawan stood (I sat on a chair near); he, after a few preliminary arrangements, commenced an oration, his voice was at first thick from the potency of his previous draughts, but warming in his subject, he entered at large on the feelings of friendship with which he regarded the English, spoke of the wonderful vessel which came with oars of fire (dayong api) seized my hand, and gesticulated, pointing to the pig; after rather a tedious speech, (it often struck me it was a prayer, as he appeared appealing to some one beyond him), he took a knife and cut the pig's throat, the body was then opened, and the heart and liver taken out and placed on two leaves, and closely examined

to judge from their appearance, whether our visit would be fortunate for the Kyan nation. Every chief present felt their different proportions. Tamawan pointed out to me their various indications. Luckily for our friendship, they found that every portion portended good fortune, and with his bloody hand, Tamawan seized me by the arm, and said that all was well. Throwing the clavicle of the heart away, they cut up the rest, placed them in two bamboos, and put them to cook over the fire. Nakodah Godore told me that all was now over. I shook hands around: and was on board about half-past three—four hours spent in this conference. The ceremony of examining the heart and liver is too classical not to be particularly mentioned.

8th. I have little to write to-day; being Sunday the Malays kept the natives away. From the Nakodahs I hear, that I was not mistaken in supposing that Tamawan was in a sort of prayer; he was supplicating the good and bad spirits (hantus) to look upon the ceremony, and to allow the heart of the beast to show whether our intentions were for their good, and whether this visit of the vessel was to prove fortunate. The heart and liver that were cooked were placed afterwards in the jungle, one an offering to the good, another to the bad spirits.

Sinĝuding sent on board to request me to become his brother, according to Kyan fashion. The Borneons want my assistance in introducing a new system of trade, abolishing the long credits. They dare not dun (tagi) for their debts.—I hear that Tamadin has not gone regularly head hunting, but that some of the subjects of Bruni offered to come under Kyan sway, and he has gone to fetch them. It would be a grand movement if these new people, fresh and vigorous, could absorb without blood-shed the country population of this part of Borneo; they would found a new state; they are a bold independent people, full of vigour and of a conquering disposition. Already the Bruni nobles tremble and fear the loss of their country; they confess that were the Kyans in the possession of fire arms, they could do as they pleased, and the Bruni Government must succumb.

9th. The ceremony of becoming Sinĝuding's brother came off to-day. It is called by the Kyans "berbiang," by the Borneons "bersabibah." I landed with our Nakodahs, and after some preliminary talk, to allow the crowd to assemble, the affair commenced. We sat in the verandah of a long house, surrounded by some hundreds of men, women and children, all looking eagerly at the white stranger who was about to enter their tribe. Stripping my left arm, Kum Lia took a small piece of wood, shaped like a knife blade, and slightly piercing the skin brought blood to the surface, which he carefully scraped off; then Nakodah Gadore drew blood in the same way from Sinĝuding's right arm, the one next me, and a small cigarette being produced, the blood on the wooden blades was spread on the tobacco, scarcely spread—

for the quantity was as small as could be imagined. A chief then rose, and walking to a sort of window, looked full upon the river, and invoked the spirits of good and evil to be witness of this tie of brotherhood; the cigarette was then lighted, and each of us took several puffs, and the ceremony was over. No tie is considered more sacred in their eyes.—We talked a little afterwards, and I pointed out that as I had followed their customs, they should follow ours a little; that they should give up all head seeking, and trade in a straight forward manner, without incurring heavy debts: —to both which faults they are said to be somewhat liable. I also hinted that a removal to Ting-jir mouth would be advantageous to trade. They said they had tried it once, but building houses in the new clearing had been unhealthy and many had died. To close with merriment this meeting, a large jar of arrack was introduced, and subsequently a bottle of brandy. Excited by a little of this stimulus, Simato clothed himself in war costume, and commenced a sword dance. He is a fine strong man, some 5 feet 8 inches in height, with his Kyan dress of black bear skin covered with feathers, his malat (ilang or chopper) in his hand, and a shield ornamented with variously coloured human hair; his dancing expressed the character of the people, quick and vigorous motions, showing to advantage the development of his muscles. He was accompanied by the music of a two stringed instrument, a sort of rough guitar, the strings the finely twisted fibre of the rattan drawn up tightly by means of turning keys; a small hole about $\frac{3}{4}$ of an inch in diameter was in the centre of the body; the sound was slight, like that from an ordinary string tensely drawn. Some of the lookers on were pretty young girls, with regular features, light skins and good figures, with pensive expressions. I looked at the house a little;—though every thing is boarded, it looks dreary in comparison to the Dyak houses, when neatly done up with attaps and kajangs. The news of the small-pox having broken out among Kum Nipa's people arrived last night overland, and formed the subject of general conversation to-day. They are very anxious for the white man's medicine that is pnt into the arm, which an European, they said, had told them came from the belly of a snake. It is a curious superstition that they think that if either I or Singuding were to go out to-day some misfortune would happen to us; so he is to keep to the house and I to the ship. Tamawan very much admires the style in which the English go through their musket exercise, he watched the movements to-day with great attention, and then went on shore, and performed it again, to the admiration of his followers. In their houses, above their sleeping rooms, are heaps of firewood, always ready to be used in case the proprietor be sick, or there be a run of rainy weather.

Nakodah Abdullah, who has traded with this river since a boy, was with me this afternoon; he says that the Kyans have been in

this portion of the country only twenty-five years. That before the discovery of the edible bird's nests, the trade was small, consisting of camphor and wax, but that it is now almost the support of Bruni. I made some enquires about their ceremonies; they say that at the birth of a child there are great rejoicings—that the father gives a great feast (Tamawan's last cost above 300 dollars) and all the neighbours assemble; they then take a feather, and putting it up the child's nostrils tickle it; if the child sneeze they immediately give it a name, if not, they wait till another time. This ceremony may be performed, but I have only heard of it from the Malays. At marriages I hear of no particular ceremonies. A young man and woman tunang (literally betroth, but here used for all agreements) agree to be to each other as man and wife. The man is then admitted to the privilege of sleeping in her room; if a child result from this intercourse, the lover pays to her relations considerable sums according to his rank, and then the ceremony of naming the child takes place. This Nakoda says they sometimes kill 20 or 30 pigs on the occasion, but whether they pray or appeal to a supreme being I could not discover, he says they call upon their hantus a little. From this time they are man and wife. They have no concubines, the chiefs being particular not to mix their blood, thinking it malu (shameful) to have any connexion with their inferior women. One wife is considered sufficient even to the greatest chief. I doubt, however, from other things I heard, whether there is much reliance to be placed on the assertion that they have no concubines; particularly as some of the chiefs do not marry till late.

The most remarkable ceremony is the one mentioned by Dalton of the Skewers; here they use copper, the bones of birds and monkeys, and hardwoods. The ceremoney, I heard, took place after the birth of the first child, but from subsequent enquiries I find that it is immediately after they have tunanged with a girl; that unless the lover submitted to it, the girl would have nothing to say to him, that they measured the length of the skewers to be used by the length from the first to the second joint of the woman's third finger; that a great chief often used three, some two, others one, and that it never seemed to injure them in the slightest degree.—I procured to-day a bundle of the ore from which they obtain their iron. They say there are two other sorts, specimens of these I could not obtain; the batu perak, no doubt antimony, is said to be up the country, and they talk of batu amas, probably iron pyrites: the black rock around has been tried, the surface contains particles of coal, no doubt searching deeper would show much purer mineral.—Heavy rain every night, the river rapidly rising.

10th. This morning I had a long conversation with Nakodah Jalil, who has been much in these countries and at Sulu; he tells me that Simato, and all those who reside on the Ting-jir

branch are of the tribe of Subub, differing in language and customs from the Kyans and Kinneahs, but friendly and connected by intermarriages. One custom peculiar to them is, that women who appear dying in child birth, are taken to the woods and placed in a small hut built for the purpose; that these people are tabooed (pumali) and none but the meanest of their slaves can convey them food. He said that the origin of the Kyans coming to the Barram was this; there were three powerful Kyan chiefs, the heads of the tribes, living in the Balui country, as the interior of the Rejang and Bintulu rivers is called, Kum Nipa, Kum Laksa, and the father of Singuding; that Kum Laksa quarrelled with the last and being joined by Kum Nipa, a feud arose, in the course of which Singuding's father was killed, and his followers and the portion of the tribe well affected to the family retired to Barram and were hospitably received by the Kinneah people, with whom they quickly intermarried; that the Kyans here are few in comparison, the rest are Kinneahs, Sububs and Muruts. Each of these nations speaks a distinct language, but now understand each other tolerably well. Si Mato is a fine specimen of his tribe, the Sububs, he is married to a Kyan wife, therefore passes much of his time here. When Tamading married, he gave away everything he had, and forestalled a portion of his income in presents.

We went to-day to see the caves from whence they obtain the bird's nests. We pulled down in the cutter about a mile and then turned up a narrow stream for sometime. Our guide then plunged into the stream. I kept close to the guide's heels, again crossed the stream, up the bed of a mountain torrent, now partly dry, over steep, slippery stones, some overgrown with moss, others worn to a smooth surface, up again, climbing the hill, over felled trees, across little streams, over gullies, up again, jumping from stone to stone, until we arrived at a small house on the top of the hill. The neatest little house imaginable, covered with capital wooden attaps (shingles) and having boarded sides and floors, the dwelling of the person who guarded the entrance of the cave. I asked where was the place, they pointed to a little gully. I could see nothing but some bushes and short grass, but on descending a few yards, I perceived that the bottom of the gully suddenly divided, and left a rocky chasm, some thirty or more feet in depth. In going down into this by a wooden frame work, we perceived that the cavern itself extended under the way we had first descended and looked black enough; by firmly holding the posts, we managed to descend notwithstanding the slippery state of the rocks; our guide then lit a wax candle, and led the way, the cave gradually opening. By the imperfect light, we could only distinguish masses of uneven rock on either side; as we advanced towards the spots where the best nests are found, the ground became covered, apparently many feet deep, with the guano of the swallow,

which emitted scarcely any smell. We advanced probably more than 100 yards without seeing a nest, Singuding's men having the day before completely cleared the place. We pressed in for about 80 or 90 yards more, the cave becoming gradually narrower and lower, until we were obliged to stoop. The natives said it was no use proceeding, but we advanced as far as possible. In returning there was another branch where few bird's nests were found. We took a passage to the left and presently arrived at a spot where we ascended some ten feet; it was pitch dark, a few yards on and I put my foot down but not meeting anything to rest on, I laid tight hold of the sides, and tried to find a bottom, but not succeeding, I called to those who followed to take care; on our return with the candle we found that no bottom could be seen, and on dropping a stone, the time it took in reaching the bottom showed it was many fathoms in depth; they are dangerous places for a stranger to pass in the dark. From these holes we advanced to a large hall, supported by a massive rough pillar in the centre; from the roof fell a shower of cool water: we continued for about 70 or 80 yards farther, the cave getting narrower and narrower; except where the guano lay, the walking was difficult; all the rock was wet and excessively slippery, and a tumble endangered a leg. Here we were shewn the places where they obtain the best nests. The birds choose the dry portions of the rock, but these occur at very rare intervals; disturbed by our entrance and by yesterday's havoc the swallows were in great commotion and flew round and round, and darted so near the light, that I was afraid it would be extinguished.

The natives say that in these caves there are two species of birds, the one that builds the edible nest, the other that takes up its quarter near the entrance and disturbs (langgar) or rather attacks the more valuable tenants. The Kyans destroy the latter, and while we were there knocked down some of their nests constructed of moss, and adhering to the rock by some glutinous but coarse substance. I was greatly pleased with our visit, notwithstanding the dirt and wet. Singuding possesses many caves in the neighbourhood. The person who guards this one is a singular looking old man of the mountains, captured during one of their expeditions. He speaks a language unknown to them, but is now learning a little Kyan; he looks contented, and has the neatest house on the coast to live in. Singuding paid me a visit with Si Awang Lawi, one of the Kinneah chiefs. The latter looks a frank old man. He lives in the interior where the river becomes shallow, and the banks precipitous, and where rapids and rocks obstruct the navigation.

11th. This morning I paid Tamawan's wife a visit. They are now living in temporary sheds, awaiting the finishing of their new house. The lady was seated on the floor on mats, with many pillows near her. She is tolerably young, very stout, well rounded plump limbs too large for a woman, with large

swelling breasts. She wore little clothing, a couple of handkerchiefs in a piece put round her hips, hanging down, and tucked in at the side: over her bosom she occasionally held a black cloth, her face was round and good tempered, but rather coarse, her voice gentle. She wore her long black hair hanging round her, but bound back from her face by a fillet of bark. The most curious part of her costume was a—what shall I call it,—hip-lace of beads, consisting of three strings, one of yellow beads, varying in value from two to five for a dollar, the next string of varied colours more valuable, the third consisted of several hundred of those famous beads, sought after by the Kyans. One bead of the best sort is valued at 8 katis of the whitest bird's nests or 160 dollars, and the rest varied from that to 2 dollars. This is their value among the Kyans. It is difficult to describe a bead, so as to give any idea of peculiarity. At my request she took them off and handed them to me, they looked a body of black stone, with four others of variegated colours let in around. The four were, however, I imagine, part of the stone itself;—the colours of these were a curious mixture of green, yellow, blue and grey shades.

This lady, named Si Oboñg, is the daughter of a great Rajah, and is of higher birth than her husband. She adds much to his influence. He married her but lately. The lady offered refreshments in the shape of arrack and preserved champadak or jack fruit, of neither of which she herself partook. There were some pretty girls present, with well made noses and mouths, in both of which features natives of this coast generally fail. I observed that Si Obong had much of her arms tattooed, and hers also came about three inches below her knee, but not so high as the hip joint.

These women are industrious in their way. Si Obong has made a sort of rattan seat for her expected baby, and elaborately ornamented it with beads. This is slung over the back, and the baby put into it: she has made also several baskets of the same material, similarly ornamented, they appear to contain her clothes. The place was filled with worldly gear,—an old lamp, glasses, bottles of brandy, clothes, arms, a brass kettle and some cooking pots. Her bed, on which she sat, consisted of mats and many pillows. After staying a couple of hours, I returned on board and was soon followed by all the chiefs, come to take their last look at the vessel. They staid several hours and I heard all their requests and their complaints against some traders. I soon followed them on shore to spend the evening. We talked, until a musket fired from the ship gave notice that a few fire works were going to be let off for their entertainment. They rushed out, like schoolboys on a holiday, helter skelter, tumbling over each other, and were soon assembled in crowds upon the banks: they greatly admired the rockets and blue lights; the former they were anxious to obtain to assault their enemies. I stayed with them till ten, and wishing

them all prosperity, left them expressing their wishes that my life might be prolonged for an indefinite period.

12th. Started at 6; crowds assembled on the banks to witness our departure. The Pluto moved round admirably, notwithstanding the strong current, and arrived without accident within twenty-five miles of the sea, a sweeping current hurrying us along. I hear that the exclamations among the Kyans on first seeing us were "here is a God" others "a mighty spirit."

Whatever information may be contained in the above extracts from my rough Journal must always be taken with every allowance. The hurried nature of the visit prevented much sifting of evidence, and to know Kyan customs well, one must know the Kyan language. There is but one way to visit these rivers, and that is in steamers of the same class as the Pluto. The current is too strong to be pulled against;—if attempted it takes from 16 days to a month. But in the Pluto twenty-seven hours takes you to the town of Langusan, and Mr Brett, the Acting Commander, found no difficulties either in ascending or descending, but what skill and care could overcome.

S.

THE LAMPONG DISTRICTS AND THEIR PRESENT CONDITION.

By H. ZOLLINGER, Esq.

VI.

THE zoological relations of the Lampongs may be considered as nearly the same as those of the remaining parts of Sumatra. The zoological difference between Sumatra and Java is very remarkable, and this so much the more that these two great islands nearly meet. This appears still more, when we consider the two points lying over against each other, namely the Lampongs and the residency of Bantam, whose capes are only separated from each other by a few leagues, while, moreover, the intervening small islands could form points of communication for the larger animals. The whole phenomenon is in my opinion a proof against the opinion that Sumatra and Java, and indeed all the Sunda islands, have been part of a continent, or even united Asia with Australia. Geological grounds ought long ago to have been sufficient to refute such an opinion.

The great dissimilarity of the animal world on Java and the neighbouring Lampongs, we shall be satisfied of from the following remarks, which refer only to mammiferous animals (following S. Muller), however deficient these may be even for this *single* class of animals.

The Lampongs possess three species of ape which are not found on Java. The *Orang Outan* appears to be even less native than on Java. Besides tigers and panthers, two smaller species of cats also occur, which are strangers to the island of Java, as also another kind of *Viverra* and *Mustela*. The Malayan bear and the elephant are also wanting on Java. In place of the rhinoceros of the last we find there the *Rhinoceros Sumatrensis*, and in place of the *Cervus russa* we find there the *cervus Equinus*.

The *tapir* probably has his habitat towards the frontiers of Palembang, and on the other hand the *banteng* (*Bos sundaicus*), which is spread over the whole of Java, is wanting.

It will not be unservicable to add some remarks on the distribution and habits of some of these animals. The tiger is very numerous and spread over the whole country. Many men fall victims to this beast of prey, above all on the northern plains. At Telok Betong it is not unprecedented for tigers to come to the bazaar to carry away goats or dogs which frequent it. During our short sojourn in this place a man was devoured by a tiger in the neighbourhood of the village. The bear is called "*gemol*" in the Lampongs. The inhabitants say that there are two kinds, a large brown, and a small blackish. The first, which they call *jangam*, must be scarcer and more truculent than the *gemol*. Later

* Continued from page 641.

zoological researches will perhaps bring to light whether there are properly two species. I do not believe that the bear climbs into the high houses in the lonely rice fields, and seizes the men sleeping there, chokes them and sucks their blood. It is however true that the animal climbs remarkably well, for example he readily ascends cocoanut trees and throws down the fruit, in order to eat them at his convenience. He is also much stronger, than we should expect from his size: his strong sharp claws are his formidable means for assault and defence. When he is taken young, he is easily tamed, so much so that he goes about people and dwellings like a dog, as I have seen in the house of Mr Juch at Tarabangi.

There are only five horses in the whole country, all of which were brought here from Java. To this day not a single native possesses a horse.

We find numerous elephants here, but only in the jungle, but they have never, on the whole of Sumatra, been used as domestic animals. To my regret I have never got sight of a troop, although many traces have testified that in the night they have travelled across and along the road. The inhabitants are not frightened by a large troop of these animals, because they can drive them away by their cries, and can even go quietly through them. It is said that the males, only, which go by themselves are dangerous, having been driven from the troop. A troop consists of from 30, 50 to 100 animals. In the table of exports which we have given above, the small quantity of ivory proves that the natives very seldom hunt the elephant. These heavy visitors are kept out of the cultivated fields, by encircling the fields by a small ditch only a few feet deep, by which they also prevent the ingress of the rhinoceros.

The *buffaloes* are the most useful domestic animals in the Lampongs. They are generally larger than those of Java, and always of a uniform blackish grey colour. They are nearly without exception employed as beasts of burthen, and they are laden with a weight of 3 piculs. They live almost always in the jungle, from which the owner takes them only when he requires to use them. In the villages I have seen a particular method used to clean the buffaloes of the lice;—viz. fire is put under them, over which they remain quiet, or roll themselves in it, until they are freed from all these troublesome visitors on all sides. The price of a buffalo is nearly the same as in Java, sometimes a little more.

Cattle are not found, except the few imported from Java and which belong to the Regent. His small herd, which constitutes all the cattle of the Lampongs, has been diminished by the tigers to 4 or 5 head.

Goats, on the other hand, are plentiful and together with fowls and fish furnish nearly the only animal food of the inhabitants, and the extra dishes at little festivals.

It is very remarkable that in the class of birds, the peacock, which is so abundant on Java, is not found here, while there are two kinds of *pheasant* unknown on Java. Of these is the beautiful *Argus pheasant*, which it is difficult to export, because it easily sickens and dies on the voyage. Its eyes are first affected, afterwards follows a complete blindness, then a swelling of the whole head and throat, and shortly afterwards it dies. The natives call the bird *ku-wau*. Its manner of living agrees entirely with that of the peacock.

The *alligator* is very plentiful in all the rivers of the country. It is most met with at the mouths and the lower parts, and even in the middle, of the rivers which flow into the sea on the north. The rivers are rich in fish, principally in *gurami*. Near Mengala I have seen fish which had been caught in the Tulang Bawang, much larger than any where on Java. Since 1834 a great quantity of trassi is prepared and exported, the fish which are required for the preparation of this article, having been found in great abundance in the neighbourhood of some islands in the Straits of Sunda.

The list of articles of export before given exhibits rhinoceros horns, wax, trepang and birds' nests (from the Islands of the South) but they are of little consequence compared with the vegetable articles of export, and only some of them from their great value deserve any remarks.

VII.

Having endeavoured to furnish a brief account of the natural condition, the geological structure, and the mineralogical relations of the country with those of the vegetable and animal kingdoms, we shall now add the little that we could ascertain and observe respecting the climatic relations. The population everywhere inhabits the shores and plains, and consequently the lowest parts of the country, where the heat is very great,—greater than on most parts of Java, to the coolness of which the land and sea breezes conduce much. The immeasurable forests which everywhere cover the country increase the humidity, retain it longer in the ground, and prevent a free circulation of the air which would have a cooling and at the same time a drying influence. At Tarabangi and other places, a thick mist daily covered the country, so that the rays of the sun could not break through till between 9 and 11 o'clock in the forenoon. To these circumstaces, and not, as is often maintained, to the marshy soil, I ascribe the insalubrity of the Lampong districts. Strangers are soon attacked by severe fevers, and not European only, but Javanese, Bugis and others. The exhalations of the abundant vegetable matter which remains rotting and as it were enclosed in the dense forests lying in the neighbourhood, may also be considered as noxious. All, even the largest and most populous

villages in the Lampongs, are surrounded by woods and wildernesses, at a distance of less than a quarter of an hour.

The mean daily temperature between 6 o'clock in the morning and 10 o'clock in the evening is 26.3°. In this computation the two highest points of temperature are omitted, while the two lowest are also not taken into account, because they occur between 10 o'clock at night and 6 o'clock in the morning. The lowest temperature was at 6 o'clock in the morning 24.9° and the highest at 3 o'clock in the afternoon was 30.7°. At Tarabangi the mean temperature of observations for three days was 25.8°, the lowest (10 o'clock in the evening) 19.7°, and the highest 31.7° (3 o'clock in the afternoon.)

Mengala appears to have the same temperature as Tarabangi, which might be also surmised from the height of both places above the sea previously noticed.

The mean height of the barometer showed at Telok Betong during 9 observations 29,92" Eng. or 761.206 mm., that of Tarabangi during 18 observations, amounted to 29.779" Eng. or 756,37 mm., with the temperature already mentioned.

During the seventeen days (from 16th September to 2nd October 1845), we remained in the Lampongs, we had fifteen days rain, four times at night, four times in the forenoon, and eleven times in the afternoon. The winds were blowing constantly from the S. E. or S. S. E. and in the nights, on the whole, with but few exceptions ,from the N. E.

VIII.

The inhabitants of the Lampongs are aborigines in the true sense of the world, because there are very few strangers there. There are Europeans at Tarabangi; 2 or 3 Chinese at Telok Betong; Bugis and Javanese on the coast and at the places where most trade is carried on. Of the foreigners the Bugis are most numerous, and they principally reside at Telok Betong, Mengala and Siring Kebo. The true aborigines of the Lampongs differ little from the Sundanese on Java, and clearly belong to the same race. They are not larger and are less muscular than the latter. In particular we do not find amongst any of them the round broad faces, short legs, and the coarse large feet, which are so frequently met with amongst the Sundanese. The difference is most marked in the female sex, who are favorably distinguished in the Lampongs by finely formed feet and hands, by a fairer colour of the skin and a softer and slightly pensive expression of the eyes. That the colour of the skin is less dark brown, may be ascribed to the circumstance that the female sex pass the greater part of their lives in well closed houses. The dress of the men is exactly the same as in the west of Java. Except the headkerchief, however, scarcely any other head covering is seen. The *tudung* in particular, which is everywhere worn by the Sundanese, is hardly ever seen. The dress of the women is more national, consisting of one garment, the *sarong*,

here called *tapis*. This is narrow, just like a sack, and is not buttoned or tied tight, but is pressed by the right arm against the body. The fair ones have so much expertness in the use of it, that they are never brought into perplexity by the feeling of shame, and even in the rice beating, in which the right arm is principally employed, they contrive to keep the sarong fast with the right arm. The Lampong sarongs are always red and black or dark yellow and black coloured, and these colours are arranged in alternate broad cross stripes, an arrangement of colours which I have observed nowhere else in the Archipelago. The colours are derived principally from *chankudu* (Morinda) *setchang* (Caesalpinia) the husk of the mangusteen, and from the fruit of certain *Grewia*. Generally a woman possesses only one *tapis*, which sometimes must last her for life. In rich families there are also found splendid *tapis* which are only worn on festive occasions. They are distinguished from the others by coloured glass beads being sewed into the woof, or in being ornamented with cross stripes with white borders which are sometimes really tasteful and look well.

The Lampong fair ones delight much in finery, which however they only wear so long as they remain unmarried. As wives they do not make any further use of their ornaments. We find :—

1st. *Bands for the forehead*, which consist either of resin-beads strung together and covered with silver or gold and are called *jelemini*, or are made of a thin stripe of bambu to one end of which thin gold leaves are sewed while the other remains loose. This kind is called *kembang pandan*. A cincture of gold leaf in the form of a hoop is called *kandu heda*.

2nd. *Bracelets*.—These, which consist of the before mentioned beads, are called *piko*: those of gold or silver leaves, *gale pepe*; those of resin-rings covered with gold, *gelang*.

3rd. *Necklaces*, of gold leaf or silver leaf, gold and silver thread, *tali gala*.

4th. *Bangles*, or ankle rings of gold or silver, *gale chalu*.

5th. *Ear-needles*, with gold or silver crowns, *chundoh*.

6th. This is not yet the whole. A girl who would be fully adorned, must affix silver nails to her fingers. There are very short ones called *singai;* and very long ones, which look like claws, called *tanggai*, which are principally used in dancing.

All the houses in the Lampongs stand on high posts. They are built so beautifully, so strongly and so fitly, especially in the interior of the country, that we cannot sufficiently admire the patience, activity and art of the inhabitants, particularly when we consider what small mechanical means the builders have at their service and how few and rude are the instruments which they employ. The houses consist altogether of wood, with the exception of the floor, but including the roof, which is made of good shingles (*siraps*). The whole surpas-

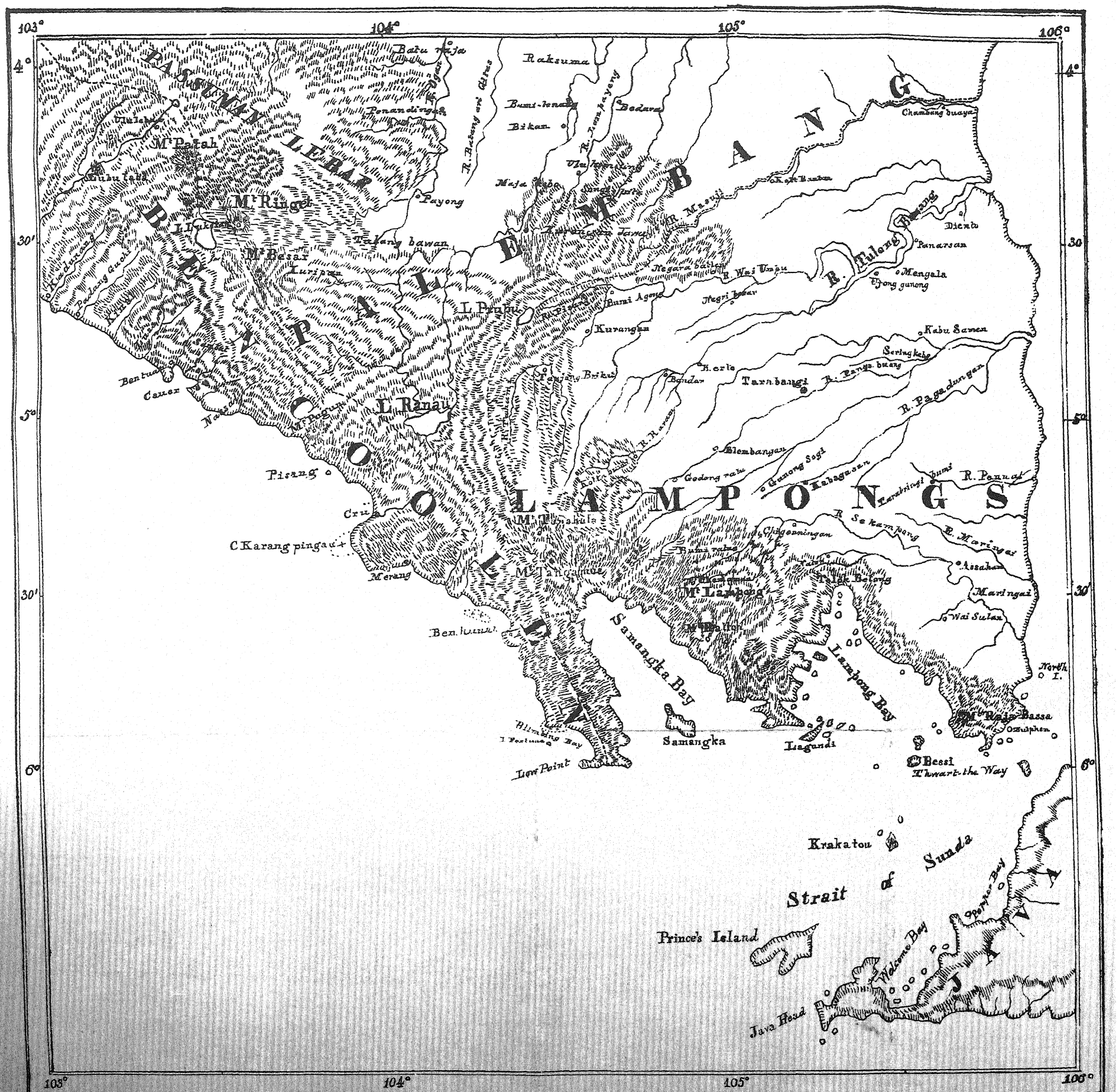
ses as a work of art all that the Javanese and Madurese can shew in this respect. I shall not here attempt to describe a Lampong house in all its details, nor mention all the extremely numerous native names for them, because the reader would not be able to form a proper idea of them.

The house is called *No-ò*. It is everywhere built and divided in the same manner, and varies only in its size and materials. The empty space below the house is called *badang No-ò* and serves as a place for goats and fowls and sometimes even for buffaloes. The wooden pillars on which the house rests are called *tapagan*. The first row is generally made of *kayu rungas* the rest of *kayu medang*. They are sometimes so thick, particularly those in the front row, that a man cannot span them. A miserable stair of bambu leads to the proper dwelling. When we enter the principal door we see the house divided into three spaces; the hindermost, on the right, consists of different apartments, *kebi*, which serve as sleeping rooms. The central space is the real sitting place, and on the left is the kitchen (*paro*) with the hearth [*tunkau*]. Above, there are one or more garrets, according as the family is more or less numerous. Such upper, or rather sleeping rooms, are called *bangar* or *bangau*. The door is called *rhanga*. Next the kitchen is always a second smaller door (*rhanga luni*) which conducts towards a kind of side gallery where the women ordinarily sit, weave &c. A small opening serves as a window. The shutter that closes it is called *tinkap*, a second and smaller one near the kitchen door is called *tinkap luni*. It serves principally for the women, as a means of satisfying their curiosity. The floor is generally of bambu and is covered with coarse mats. On the beds there is generally only one cushion. In place of a mattress they employ several coarse mats which are placed one above the other. Most of the wood work of the upper part is of *kayu mengarawan* and also *sirap*. On the outside the beams are carved, which if they do not exhibit much taste shew great patience. These carvings are frequently coloured white and black.

With respect to the food, I have observed little difference between it and that of the poorer classes on Java, particularly in Middle-Bantam.

On the other hand, the manner in which the men carry burdens is very different. In the Lampongs everything is carried on the back where it is at all possible to do so. Long baskets, which are narrow at the lower part, are used in carrying smaller articles on the back, while larger packages are also bound in such a way as to admit of their being transported in the same mode.

The weapons consist of the kris and lance. The blades in form and composition resemble those of Java. The handle of the kris, however, is generally somewhat larger and runs into a bird's head with a considerably long beak. Many blades are brought from Palembang and the remainder from Java.



Lith. Singapore Free Press Office.

The education of the children, as elsewhere in the Archipelago, is very simple. Their foolish love for their children is however remarkable, which either exacts no labour from them, or considers all that the child makes as its own. Thus the girls weave only for themselves, not for their parents. The mats which they make, serve only for their own use, and of these they sometimes accumulate a considerable quantity, which proves sufficient, when they are married to last all their lives. The natural consequence of such an education does not remain hidden. It is the shameful ingratitude of the children to their parents, which often leads to the most repulsive disregard, when the parents live to a very old age, alone, sickly and miserable.

There is no lack in the Lampongs of festivities of various kinds; as on births, marriages, deaths, and also on political occasions, of which I shall afterwards speak. It takes a long and tedious delay in the Lampongs before a marriage is brought about. If a young man is in love with a girl, he makes his proposals in writing and sends love letters to her, written on lonthar leaves. From the time that he becomes a declared suitor, he no longer repairs to the village where his bride lives, but does everything by writing and leaves his relations and friends to act for him. They require not only to obtain the consent of the bride's parents, but also in the first place to arrange with them the amount of the dowry (*jujur*.) The *jujur* differs in value, depending on the station and wealth of the parents of the bride. It seldom consists in money, but usually in dresses, furniture, pepper, buffaloes and such things, and may be from 50 to 500 reals* and more. But all the articles are valued much above their real worth, so that it frequently happens that the amount of the dowry has in part a merely a nominal value.

Notwithstanding this, it often happens that a long time elapses before the suitor has collected the whole sum, and even that many never attain the whole and consequently die unmarried. This is the reason why such a large number of unmarried persons are found. Perhaps in this also consists one of the causes of the small population of the country. The marriage festivities often last not merely days and weeks, but even *three* months, as has happened at Tarabangi. A rich man may marry six wives, one after the other. Divorces are obtained with difficulty, although sometimes the husband leaves his wife for a long time and resides in a different village with another woman. If the husband dies, his wife falls to the eldest brother of the deceased. The people delight in singing and dances and have many written *pantuns*. There are no professional female singers and dancers, but the assembled young people who are fond of dancing, dance and sing in the evening hours or at feasts. Some of the divisions of the day have their names from the beginning and end of the time during which

* A real is two Java rupees or 77 cents of a dollar.

singing is ordinarily kept up, as we shall see when we come to speak of the language.

The population of the Lampongs, according to the last census, amounts in the district:—

	Men.	Boys.	Women.	Girls.	Total.
I. Samangka					
a. The W. shore and islands—	356	565	402	455	1,778
b. The E. id....	1,547	2,431	1,661	2,245	7,884
c. Interior on the N. W.....	434	740	444	726	2,344
II. Telok Betong					
a. W. shore and islands	709	1,026	772	974	3,481
b. E. id.	1,757	2,477	1,964	2,436	8,616
c. Telok Betong and the Great Road	957	1,326	1,106	1,204	4,593
III. Sekampong..	1,576	2,723	1,910	2,631	8,840
IV. Maringei					
a. On the river Maringei...	218	340	230	351	1,139
b. On the river Pennal.....	108	204	191	158	661
V. Seputi					
a. On the Pagadunang and Sukadana..	543	921	964	538	2,966
b. On the Seputi	1,479	1,532	1,805	1,240	6,056
c. On the Pangabuhang & Gulf of Batin.	1,115	1,303	1,604	1,074	5,096
VI. Tulong Bawang.....					
a. On the Rarem Abung and Sonkay....	2,290	4,181	3,626	3,188	13,205
b. On the Tulong Bawang or Kanang & Besay	2,842	4,964	4,350	4,009	16,165
Or according to the Districts only:—					
Samangka.	2,337	3,736	2,507	3,426	12,006
Telok Betong..	3,423	4,829	3,824	4,616	16,690
Sekampong....	1,576	2,723	1,910	2,631	8,840
Maringie.....	326	544	421	509	1,800
Seputi..	3,137	3,756	4,373	2,852	14,118
Tulong Bawang	5,132	9,145	7,976	7,197	29,450
Total.....	15,931	24,733	21,011	21,229	82,905

From this list it appears :—

1st. That the absolute, as well as the relative population, of the Lampongs is extremely small; for on one geographical mile* there are only 155 souls, while on Java, in the most populous residency (Bagelen), the number is more than 11,000 souls, and in the least populous (Krawang), the number is 1,200 souls to the square mile (geo.)

2nd. That the male population amounts to 40,664 and the female to 42,230, and the proportion of the first to the second is as 20 to 21, the same as in Europe, which is a fresh proof that polygamy has little or no influence on the proportion.

3rd. That the number of married people to that of the unmarried, is as 36,992 to 45,562 or as 4 to 5. We must not, however, overlook the circumstance, that although all the married people appear under the columns "men" and "women," all the unmarried cannot be classed as boys and girls; and the proportion between married and unmarried would be more unfavorable to the first than the last, if in the table the married and unmarried were separated.

4th. The number of boys stands to that of men as 5 to 8, and the number of girls to that of women, as 105 to 106. This unequal proportion is a consequence of polygamy which, here at least, balances the prejudicial consequences of irrational customs and ruinous institutions.

There is, at the same time, a great difference in these proportions between the different districts themselves.

The maritime districts have relatively fewer unmarried men and more unmarried females—on the other hand, the river districts more in the interior, have in proportion, more unmarried men and fewer unmarried females. In the districts Seputi and Tulong Bawang there are found more married than unmarried females, from which it follows that polygamy is more in vogue here. We have already mentioned the *jujur* as one of the causes of all these proportions, and of the small population. There is a mode of evading the *jujur* which is sometimes resorted to when the young man and woman are both in love, and agree upon it. The youth carries away the girl to another village and lives with her there three or four months, or until the parents of the bride are satisfied with a smaller or with no *jujur*. It is said that in the district Maringei customs of courtship and marriage prevail which differ from those of the other districts.

From the above tables of population we can also see the present administrative divisions of the country. It is entirely based on the natural divisions into river and sea districts. The head of the government is "a civil and military commander" with an assistant and a native writer. He has also the command of the small

* A Dutch linear geographical mile is above 3 English miles.

garrison at Tarabangi, the only one in the country to which a military surgeon is attached. Twenty-five police servants or peons, distributed through the principal districts, are the instruments of police and sufficient to preserve the peace. A regent (at present a Bugis) is the highest native functionary. He has only the management, however, of the districts of Samangka and Telok Betong where he resides. In the other large districts there is a man who performs as it were the duties of a *demang*.* The orders of the government are given in the last instance to the head of a kampong, who suspends it on the court house and sees that it is executed. These kampong heads are sometimes no less than *pangerangs*. They not only exalt themseves readily with this title, but join to it high sounding names, for prince is not sufficient for them. Thus we have a *pangerang Pah* (tetrarch) ; a *pangerang Segala ratu*, and the most brave and deserving pangerang of Tarabangi has obtained the name of *Semporna jaya*. The numerous and high sounding titles may partly be the remains of the old republican relations, partly remnants of the time when the Sultan of Bantam paid the chiefs for much pepper with high titles.

Respecting the earlier history of the Lampongs little or nothing is naturally known. The original political condition appears to have been pure republicanism with which aristocratic elements were gradually mixed, and which have remained amalgamated to the present day. A proper state however was never formed, but each kampong acted for itself, was independent, was at enmity with others around it, pillaged and burned them, as would still happen if the vigilance of the commander did not prevent it.

To the present time certain families in each village form a kind of noble guild, into which others also are received on their paying entrance money. The reception into the guild is accompanied with great festivities. The new member is drawn round the village in a kind of triumphant chariot (*na'g papadon*) or is carried in a sedan chair and passes under a triumphal arch placed in the vicinity of the village hall, which is only opened on festive occasions. At the dinner in the village hall the entrant sits on the chair of honour in which he has been carried round. Nobility secures certain privileges, which however cannot be very great. For instance, it gives the right to take a part in the management of the affairs of the community, the chance of being elected chief, and such like. Each village has its council or public hall (*sessah*) which consists of a single spacious room, which however has different divisions, in which the different classes of the population sit separately. The walls and flooring are made of bambus interlaced. This house serves also as a place of accommodation for

* The demang in Java is the native superintendent of the police in each district and subordinate to the Regent. Where there is more than one demang in a district, the highest is called demang Pattri.

travellers who pass through, who however cannot place their feet within it without asking the assent of one of the community who then enters before him. The orders of the government and of the commander are pasted on a board which is suspended from a pole in order that everybody may read them. We see how much these customs differ from those on Java, where from the lowest to the highest everything depends on single persons.

The kampongs or single districts in the Lampongs appear to have been independent from an early period, so that the idea of national junction or unity has never occurred. For this reason the Lampong districts have been nearly at all times under foreign subjugation, first under the Sultans of Bantam, and at a later period under the Dutch company. Even now, it sometimes happens that foreigners, for instance fanatic Bugis, easily gain a party and bring the country into a state of insurrection. The chief *Mangko Negara*, who for a long time resided on the bay of Semangka, is now, through the arduous exertions of the present commander, driven to the Tangamus mountains, where he lurks in the wilderness as a fugitive attended only by a few followers.

The whole population of the Lampongs is Mahomedan, but it is believed that the spirit of Islamism has less penetrated their hearts than in Java. Certainly as many or more idolatrous ideas, derived from the earlier heathenish time, have been retained by the people than on the neighbouring island. The *saga* of the primitive inhabitants of the country, who descended from Adam and Eve, and they again from an egg, is of foreign origin: only this appears to be national, that the egg and that which came out of it, were placed at a great lake which lies in the interior, in the high country where the Lampongs, Bencoolen and Palembang meet.

The language, finally, is not original, nor a proper dialect of one of the neighbouring languages, but is a mixture of nearly all the languages which are spoken round about. Most of the words are related to the Malay, while at the same time many have an agreement with the Sundanese, Javanese, Bugis and Rejang. Consequently, when all the foreign ingredients are abstracted, there remains a very small number of original or native words, so small even that they would form a mere fragment of a language or a dialect.

With respect to the syntax, the language appears to agree entirely with the Malay. I have principally noted the following exceptions of a phonetic character:

The language is very rich in dipthongs, and we find for example *ei, ai, oi, oei (úi)* principally at the end, of words as in place of *api,—apoi*. The language has besides the pure *a* and *o*, the mixed *o* which is between the two, and occurs so frequently in Javanese. The language has two different sounds of *r*, the pure *r*, and another guttural one, which may be expressed by *rh*, and which we can readily distinguish when spoken, but cannot explain. We further find a very strong tendency to throw away or to transmute the consonants. Thus from the Bugis *lampa* the Lampongs form *lappa* (to go) from *telor, teloci (telúi.)*

The accentuation is of great importance in the Lampong dialect, for words which have a totally different signification are only distinguished from each other by the length or shortness of the syllables and sometimes by the accent alone. It is this circumstance which renders it so difficult to write the language in the letters of the European alphabet. The many amalgamations of the accents cannot be expressed by it.

The writing which is used in the Lampongs agrees much with that of the Rejangs, without however being altogether the same. In Marsden's history of Sumatra the alphabet is furnished with variations which have not come to my knowledge in the Lampongs, and besides, the alphabet of Marsden is not sufficiently complete to convey a just knowledge of it.

I am acquainted with very few alphabets, which are so simple as that of the Lampongs and at the same time so fitted to express all possible sounds in a systematic manner.

I have not heard or seen of any proper literature in the Lampongs, although every person writes and reads the language of the country. The people sing many pantuns, which have possibly been written down here and there. There is no trace of written romances or tales of pure historical character. The people write their love and other letters on lonthar leaves. According to Jacquet there must be amongst the papers of Raffles "a book in the Lampong language and characters" 4°. May this not be the collected orders and regulations, such as those which are hung up in the Village Hall? Or is it a translation of the Koran, possibly made by some priest?

The ordinary measure of Lampong is the *kula*.

One kula of rice has		4	kattis.
„ „	Coffee	4	„
„ „	Pepper (in many places)	3	„
	(and in others)	4	„

For the rest the *gantang* and *pikol* are also known as measure and weight.

Divisions and names of the different times of the day in the Lampongs.

1.	Harani pagi or rahani pagi	6 o'clock	in the	morning.
2.	Harani mawas, about	$6\frac{3}{4}$	7	„
3.	Anka kenning	$7\frac{3}{4}$	8	„
4.	Pachar hari	$8\frac{1}{4}$		„
5.	Tengga chakka	9		„
6.	Tegi	12		„
7.	Lingsir tegi	1		afternoon
8.	Tinga turun	3		„
9.	Panutuan	$3\frac{3}{4}$		„
10.	Pangidang—idangan or Pangidangan (at Tulang Bawang)	4		„

11.	Harani mannem.....	6	„
12.	Benerubuan dammar, that is, the time for lighting the resin torches (dammar.).....	6½	„
13.	Pangan juan, that is, the young men and girls (*muli*) begin to sing pantuns..... ...	7½	„
14.	Pangan juan battin, that is, the *orang tua* begin to sing, and the young men (*mahami*) and girls discontinue.....	8	at night
15.	Lebbar pangan juwan (singing and dancing are discontinued and the boys and girls go to rest).....	9	„
16.	Tenga wingi (the time that it is well to be sleeping.)	12	„
17.	Hapi sannak.....	1½	„
18.	Hapi semun tua (that is, during these two hours neither old nor young are longer fonnd awake).....	2	„
19.	Kwassan ballak.....	4	„
20.	Kwassan luni.....	5	„

Numerals of the Lampong language.

1	say.	26	anam likor.
2	vò	27	pitu likor.
3	tiga.	28	vòlu likor.
4	pah.	29	sivò likor.
5	lima.	30	tiga napulo.
6	anam.	31	tiga napulo say.
7	pitu.	32	tiga napulo vò &c.
8	vòlu.	40	pah napulo.
9	sivò.	41	pah napulo say.
10	pulo.	50	savé.
11	sablas.	51	save say.
12	u-vò-blas.	60	savidakh.
13	tiga-blas.	61	savidakh say.
14	pah-blas.	70	pitu napulo.
15	lima-blas.	71	pitu napulo say
16	anam-blas.	80	vòlu napulo.
17	pitu-blas.	81	vòlu napulo say.
18	vòlu-blas.	90	sivò napulo.
19	sivò-blas.	91	sivò napulo say.
20	vò-napulo.	100	saratus.
21	sa-likor.	101	saratus say.
22	vò-likor.	200	vò ratus.
23	tiga likor.	1,000	saribu.
24	pah likor.	10,000	sa-lassa.
25	sa lawe.		

REPORT ON THE CONDITION AND PROSPECTS OF THE ABORIGINES OF AUSTRALIA.

By W. Westgarth, Esqre.*

I. *Present Aboriginal Population.*

The information under this head is derived principally from the appendix to the Committee's Report, the particulars of which are exhibited, for the sake of greater distinctness, in a tabular form. These returns, though incomplete as regards the whole Colony of New South Wales are yet valuable in several respects, as affording some estimate of the ratio of population to extent of country, the proportions of the sexes, and of the children and adults of the Aboriginal tribes.

According to Mr Parker's estimate, by a census, taken partly in 1843, and partly in 1844, the total number of the Aborigines throughout the District west of the River Goulburn is 1,522. This District runs westward to the South Australian frontier, and north from Mount Macedon and Mount William to the Murray. The tribes on the banks of the Murray, still very numerous, are not included. Mr Watton, in the district or country around Mount Rouse, comprising about 20,000 square miles, estimates the numnumbers of the Aborigines at 2,000.

From the annexed table, it would appear that the proportion of males to females, of all ages, is about 1·56:1, or rather more than 3 to 2. The disproportion of the sexes is greater among the children than the adults: the proportion of male to female adults may be estimated at 1·55:1, and that of male to female childen at 1·8:1. The proportion of adults to children is $2\frac{1}{5}$: to 1. That proportion of the territory of New South Wales that may in a general sense be termed "occupied," extends over an area of about 320,000 square miles, and may be estimated to contain above 15,000 Aborigines. Allowing 80,000 square miles of this area to Port Phillip, and assuming Mr. Robinson's estimate of 5,000 Aborigines, there will be 1 Aboriginal inhabitant to each 16 square miles for that District, and 1 to 24 for the remainder of the Colony; the average for all New South Wales being one Aboriginal inhabitant to $21\frac{1}{2}$ square miles.

* The following Report on the Condition of the Australian Aborigines was designed to form the usual section under the title "Aborigines," in the Report on the Port Phillip District for 31st July of the present year, which is now being got ready, but from the variety of useful information which has lately appeared connected with these Aboriginal tribes, the work has extended to so unexpected a length, that it has been printed in a separate pamphlet (*Melbourne* 1846). The writer has confined his attention, in the following pages, almost exclusively to the information regarding the Aborigines that has been published within the last two years, which is, in general, of a more practical character, and more applicable to the intention of the present work, than the observations of preceding writers. The object here proposed being to exhibit the condition and prospects of the Aborigines with reference to their civilization, or to any degree of benefit that it may be possible to confer upon them, the various and endless *Mythologies* (if they may be so dignified) of the different tribes are very slightly alluded to, and all theoretical inquiries as to the primeval origin of the race are entirely overlooked.

District, &c.	Authority.	Adults.			Children.			General Total	Remarks.
		Male.	Female.	Total.	Male.	Female.	Total		
Darling Downs.	Rolleston	....	..	..	..	..	..	500	
Moreton Bay.	Wickham	....	..	..	..	..	..	4000	There are 300 on Sladbroke Island.
	Simpson	....	..	..	..	..	..	4000	About two females to three males.
Macleay River	Massie	290	111	401	16	12	28	429	
Port Macquarie	Gray	210	80	290	..	..	80	370	
Raymond Terrace	Bench	30	16	46	..	..	7	53	
Dungog.	Ditto	46	14	60	..	..	3	63	From Clarence Town to Underbank.
Scone.	Ditto	....	..	..	..	..	..	75	Between 70 and 80; very few children.
Newcastle.	Ditto	21	12	33	..	..	5	38	In May, 1843.
Wollombi and Macdonald River	Dunlop	44	21	65	5	3	8	73	Consists of three tribes.
Brisbane Water.	Bench	27	13	40	4	3	7	47	
Windsor.	Ditto	40	9	49	..	..	16	65	
Bathurst	Ditto	....	..	..	..	..	..	150	Sexes stated to be equal in number.
Campbellton	Ditto	....	..	..	..	..	..	..	None exist as a tribe.
Picton	Ditto	28	24	52	8	7	15	67	Including 11 half-castes, viz., 2 adults and 9 children.
Berrima.	Ditto	20	15	35	..	..	5	40	The Berrima tribe.
Bungonia	Ditto	....	..	..	..	..	..	..	There remain only 12 or 15 of the Bungonia tribe, and these have joined some neighbouring tribes.
Goulburn	Ditto	....	..	.	..	..	..	25	Not exceeding twenty to thirty, of all ages and sexes.
Queanbeyan.	Murray	....	..	..	..	..	..	60	
Mudgee.	Bench	....	.	..	..	..	..	50	One-third males, two-thirds females and children.
New England.	Macdonald	....	..	..	..	..	..	550	Five hundred to six hundred.
Murrumbidgee.	Bingham	1000	400	1400	400	200	600	2000	
Maneroo	Lambie	311	195	506	..	..	177	683	The children are under twelve years.
Grant, County Port Phillip.	Addis	....	..	..	..	..	..	200	Two-thirds males, the rest females with but few children.
Murray District	Smythe	75	60	135	35	30	65	200*	
Western Port†.	Powlett	350	250	600	250	150	400	1000	
Portland Bay.	Fyans	....	..	..	..	..	..	3000	
Gibbs Land‡.	Tyers	....	..	..	..	..	..	1000	
Port Phillip District.	Robinson	1750	1400	3150	..	..	1850	5000	Estimated to be 5000 at least.
River Loddon§	Parker,	248	199	447	..	..	223	670	Thirty-six tribes.
Upper Goulburn and Campaspe.	Ditto	107	108	215	..	..	87	392	Nine tribes.
Lower Goulburn and Campaspe.	Ditto	....	..	..	..	..	..	200	
Tribes to Westward & Northward.	Ditto	....	..	..	..	..	..	350	
Yarra and Western Port ‖.	Thomas	....	..	..	..	..	..	165	Males ninety-nine, females sixty-six.

* Mr Smythe takes the proportions of sexes and ages from those of the Aborigines at the crossing place of the Goulburn, where there are 15 men, 12 women, 7 boys and 6 girls, making a total of 40. The above total of 200 is by mistake made 210 in Mr Smythe's return.

† Comprises all the River Goulburn, the Murray to Swan Hill, south of Mount Cole, the course to the Weirrabee River, Port Phillip Bay, and sea coast to Anderson's Inlet.

‡ No accurate estimate of the number of the Aborigines can be formed, as they have retreated to parts of the country that are almost inaccessible to the settlers.

§ A large proportion have been personally visited by the Chief Protector, and from one to two thousand have visited the stations.

‖ This is Western Port *proper*, as it may be distinguished from the large Commissioner's District, which from fortuitous circumstances has been comprehendeu under that name.

Considerable numbers of the Aborigines were met with by Dr. Leichardt and his party on their route to Port Essington, more particularly throughout Northern Australia. The banks of the rivers of the locality appeared comparatively well inhabited, and the travellers encountered native fisheries, numerous wells of fresh water, and the remains of vegetable food prepared for preservation. Captain Sturt gives an interesting account of numerous tribes of the Aborigines which he met with towards the central regions of Australia, thickly planted along the grassy banks of a large creek, the bed of which was about the size of that of the Dragging.

Judging from the comparatively numerous Aboriginal population in the earlier years of the Colony, the present average ratio of Aboriginal inhabitants to extent of territory for the entire Australian continent might be anticipated greatly to exceed the very slender estimate above given for New South Wales. But the explorations of Captain Sturt, Mr. Eyre, and other travellers, have made known the existence of such extensive tracts of sterile country throughout central and Northwest Australia that it may be doubted if that estimate can be much exceeded.

II. *Their Decrease, and the Causes to which this circumstance is attributable; their Present Condition, and Means of subsistence.*

The diminution of his number, and the final extinction of savage man, as he makes room for the civilised occupant of his territory, is a feature of which Australia furnishes neither the first nor the only example. The uniform result of all inquiry on the subject of the numbers of the Australian Aborigines exhibits a decrease in the population of those districts which have been overspread by colonial enterprise. The ratio of decrease is variously given for different parts of the country. The causes of this gradual extinction appear to be tolerably ascertained; their own mutual wars; their hostile encoun ters with the whites; the diseases and vices of European society, unusually destructive in their effects, from irregularity in the mode of life, and the want of proper medical treatment; the common practice of infanticide; and, more remotely, perhaps, by the gradual disappearance of various animals used as food, and of other sources of their support. The causes of decrease alluded to by Count Strzelecki are of a striking and important nature. The Australian Aborigines do not appear, in general, to want for good humour and contentment; but to one who is accustomed to the comforts of civilised life, their condition, in other respects, appears to have reached the lowest extreme of misery.

The Aboriginal *Mahroot* states, that in his recollection, in Governor Macquarie's time, there were about four hundred individuals of his tribe occupying the Southern coast of Port Jackson. There are now but four remaining, namely, three women and himself.

At the Lake Macquarie Mission, the Rev. Mr. Threlkeld laboured to acquire the local language, in order to translate the

Scriptures, and learn the Aborigines of that locality to read; but in the midst of these efforts, the Aborigines themselves, the objects of his exertions, were rapidly disappearing, and eventually scarcely any remained to reap the fruits of his zeal.*

Assistant Protector Parker estimates the decrease among the tribes of the Loddon and the Goulburn at five per cent only, for the last five years; the Chief Protector's estimate for the entire District for the last six years is twenty per cent. By a census taken at the close of 1839, the Yarra and Western Port tribes numbered 207 individuals, who with five surviving children subsequently born, make a total of 212. The present number (June 1845) is less by 47, or nearly 23 per cent within the five and a half years.

Mutual war, and hostilities with the whites.—In common with the rest of mankind, in all stages of civilization, the vicissitudes of Aboriginal life are still further diversified by mutual warfare. Mr Robinson estimates than an annual loss of one in twenty of the Aborigines is due to this cause, independently of their conflicts with the whites. Ten years ago, observe the Goulburn Magistracy, the tribes in that neighbourhood were always at war; they are now, however, much diminished in number, and mingle together as one tribe; and it is necessary that two or three tribes should join together, for the performance of a corrobboree.

Out of twenty-one tribes, numbering 421 Aborigines, located between the Campaspe river and the west side of the Pyrenees, there occurred twenty-five deaths within a period of two and a half years, ten of which resulted from collisions with Aborigines, one with Europeans, the remaining fourteen being due to natural causes. As there were ten surviving children born during this period, the net decrease amounted to fifteen individuals, or about one and a half per cent per annum. Mr Parker intimates the satisfactory result that no Aboriginal native has been shot within the last three years and a half, though considerable numbers had been thus sacrificed before the establishment of the Protectorate. These outrages, on the part of the colonists, are still practised upon the tribes of the Murray, whose territories are situated beyond the influence of the Protectorate. The decrease among these blacks during the last five years, he estimates at 10 to 12 per cent; and in the district west of the Pyrenees, where many have been killed by the colonists, at the higher proportion of 20 per cent.†

* Brief Notices of the Aborigines, &c. by James Dredge, Geelong, 1845.

† To the west and south west of Mount Rouse, there occur extensive tracts of those curious formations termed by the settlers "stony rises," and consisting of innumerable heaps of fragments of rocks, forming hillocks or ranges, in general not exceeding 20 to 50 feet in height, distributed in endless variety, and traversing every possible direction. Spread almost continuously over hundreds of square miles, these rugged and dangerous tracts, altogether impervious to horsemen, served as a retreat or hiding place for the numerous Aborigines who occupied that part of the country on the first approach of the depasturing colonists. The sheep and cattle of the settlers were repeatedly attacked and carried off to these inaccessible wilds, where the blacks were occasionally descried by those in pursuit, luxuriating in all the waste of savage and uncontrolled appetite, with their mangled and half-roasted prey. The provocation of such annoying and revolting scenes,

The number of blacks who have been killed by the whites throughout the Moreton Bay District cannot be ascertained; but as about fifty whites have already perished at the hands of the Aborigines, the destruction has probably been very considerable. Mr Robinson apprehends that the settlers have not scrupled, on occasions, to make use of poison in order to get rid of the Aborigines; and Mr Dredge vehemently accuses the former of heartless cruelties towards these unfortunate beings.*

Diseases.—In the foremost rank among the miseries that have resulted to the Aboriginal population from their intercourse with the whites, must be placed the introduction of that great scourage of the vices of mankind—the venereal disease. Some doubts have, indeed, been expressed in opposition to the general opinion that this disease was originally introduced into Australia by the colonists. The Rev. Mr Schimdt in reply to a question on this subject from one of the Committee, intimated that he found this malady among the Bunya Bunya tribes, some of whom had never been in communication with the whites. He could not, however, form any opinion whether or not these tribes had this disease before or since the arrival of Europeans; nor could the Aborigines themselves give any information on the subject. But the agency of the colonists has been terribly effectual in disseminating this

the privacy and solitude, the absence of all witnesses, were too much for the infirmity of human nature. The blacks were in the turn followed and attacked, and repeatedly shot with very little ceremony. The writer had occasion to visit this part of the country about two years ago (June, 1844.) The blacks were then still very troublesome in spearing cattle and driving away sheep. There was a "native township," as it was termed, on the banks of the Eumaralla Lake or swamp, where the stony rises in that part of the country commence. The Aborigines generally encamped there during a portion of the year, for the purpose of fishing, with occasional rambling over the neighbouring country. Mount Eeles, an adjoining volcanic hill, with a large and romantic crater, appears to have been a favorite resort, their repeated visits having worn a distinct track to the summit. At the period above alluded to, these Eumaralla blacks were stated to be about two hundred in number; but two years previously, when this locality was first taken up for pasturage, the "township" was said to contain five hundred There could be no reasonable doubt but that during these two years at least two hundred of these blacks had been shot, or otherwise deprived of life in various rencounters with the white settlers. The natural consequence of these aggressions was a state of incurable mutual distrust, the blacks though generally keeping out of the way, occasionally mustering in numbers, and attacking the shepherd in charge of the live stock, or even assailing the huts at the out-stations. One of the settlers in that locality, a man of a strong and muscular frame, had on one occasion been attacked in his hut by a large party of blacks; and after making a desperate and destructive defence, had been left to all appearance dead, with nearly a dozen spears in his body. He recovered, however, and re-appearing among his terrified and astonished foes, received from them the appellation of "the devil," or as nearly to the effect of that personage, as the Aboriginal language and ideas would permit. It was better known to the neighbours than to the civil authorities, that on subsequent opportunities, "the devil" had very amply revenged himself. The Aborigines are still troublesome in this locality by their attacks upon the live stock of the settlers, compelled partly by hunger, and partly by the temptation of so attractive a description of food; but apprehension on any other ground is now nearly at an end.

* Dredge, p. 28. But the story of the native whose bowels were nailed by one extremity to a tree, around which being driven by his tormentors, he was compelled to entwine them, was not true, as the writer is happy to say for the credit of human nature. He was informed by a party residing near the locality of the supposed offence that this tale was merely a joke played off by some of the sprightly youths of *the bush*, to call forth the devout horror of the listener.

disease among these wandering outcasts of the soil. In the various communications to the committee, this destructive malady stands prominently forward among the more immediate causes to which the decrease in the numbers of the Aborigines is attributable; and its attacks are rendered unusually virulent and distressing, from the exposed, and irregular manner of Aboriginal life, and the absence of proper medical assistance.* Mr Thomas relates the shocking and frightful extent to which this complaint prevailed throughout the Port Phillip district on the arrival of the Protectors. "Old and young," says he, "even children at the breast, "were affected with it,—I have known hapless infants brought "into the world literally rotten with this disease."

Chiefly remarkable amongst the other diseases of the Aborigines appears the luecorrhœa, a very prevalent complaint, which rages with great severity. It is a curious circumstance, attested by various experience, that the introduction of this affection among uncivilised races appears to be contemporary with the arrival of European females in the country. It is apt to be mistaken for secondary symptoms, or a modified elephantiasis.†

A great proportion of the Aborigines, as stated by the Bench of Magistrates at Goulburn, have died from pulmonary affections, induced from exposure after intoxication, the effects of which, together with frequent severe rheumatic affections, carry them off in about twelve months after they are attacked. These and other vicissitudes of their mode of life, may be supposed considerably to abridge the usual term of human existence. "One of the men," says Mr Dunlop, speaking of the Wollombi blacks, "aged 55, is blind from old age." Mr Thomas ascertained from returns he has forwarded half yearly to the government, of the births and deaths of Aborigines, that there are at least eight deaths to one birth.

Infant mortality.—The great mortality during infancy is also a remarkable feature among the Aborigines. This circumstance is independent of the well authenticated practice of infanticide, by which additional numbers of the helpless off-spring are sacrificed to the superstition or barbarism of their parents and tribes. Very few women have more than two children; and the great proportion of the infants do not survive the first month. Of the children born among the Yarra and Western port tribes during the last six years, there is now but one remaining alive. Among the Aborigines inhabiting between the river Campaspe and the Pyrenees' hills, numbering 421 individuals, the surviving children born during the space of two years and a half were only five males and five females; a much larger number were brought forth, most of whom did not survive a month.

* One of the cures practised by the Aborigines for this disease is abstinence from animal food, and drinking gum water.

† Strzelecki, p. 347.—The remarks of this writer on the Aborigines are always original, forcible, and far-sighted. This is probably the disease alluded to by Dr Lang as having broken out among the Aborigines soon after the foundation of the colony. It resembled the small-pox, and rapidly reduced the numbers of the black population, which had previously been very considerable.—Lang's History, second

Count Strzelecki has mentioned a remarkable physical law, in connection with the rapid decrease of these Aborigines races, which is but too ominous of their final destiny. It has been ascertained, with reference to various Aboriginal tribes, including those of New Zealand, New South Wales, and Van Diemen's Land, that the Aboriginal woman, after connection with an European male "loses the power of conception, on a renewal of intercourse with the male of her own race, retaining only that of procreating with the white man."

Condition and means of support.—Their present condition and means of subsistence appear to be well ascertained. In those localities where fish are to be obtained, this description of food is in principal use. Mahroot states that his tribe lived generally on fern root, and the fish caught at the sea coast; the tribe never quitted the sea coast. The subsistence of the natives about Moreton bay is derived entirely from the sea. Various roots are also resorted to, particularly that called the *murnong*, a small root of a nutricious character, having a leaf like that of a parsnip, of which they are very fond.

Mr Malcolm thinks that the grazing of sheep and cattle has greatly reduced the growth of this root. Mr Thomas, on the other hand, asserts that it is a mistaken notion that the sheep tend to destroy this root. The native, he says, can readily find it out, even without the guidance of the flower. The indigenous roots used by the Aborigines are mostly bulbs, very firm in the ground, and, with exception of pigs, not likely to be destroyed by any animal. The supply of most other descriptions of their food has been either diminished, or entirely taken away by the occupation of their country; the kangaroo, for example, and various other animals and birds; and the supply of gum has also been much decreased, in consequence of the extensive exportation of mimosa bark.

The natives must suffer severely in the winter season. The women, with their young infants on their shoulders, may be seen seeking for grubs on mimosa gum; and sometimes when they are perhaps suckling infants they will be half a day or night in the water spearing eels. To European minds the condition of the Aborigines, generally, suggests the idea of the lowest possible stage of wretchedness.

III. *Infanticide*

The general prevalence of infanticide is established beyond any reasonable doubt. The half caste infants appear to be the most exposed to this fate. Among many tribes they seem to be regularly murdered, either immediately, or very soon after birth, unless saved by the interference of the whites. The female infants appear in the next degree exposed to this fate. Occasionally male

and female are despatched alike. According to Mr Lambie, this practice is unknown in Maneroo.

The unnatural coldness on the part of a mother, that might be expected to accompany such a practice, does not appear to exist as a necessary associate; at least, there is on occasions no want of maternal feeling, notwithstanding the apparent inconsistency of such a circumstance. The Moreton bay blacks have a great affection for their children, but, nevertheless, says Mr Simpson, they eat them when they die from natural causes. If infanticide exists at all, says Mr Dunlop, it must be very rare, and occasioned only the deepest misery and want. He instances their strong maternal affection.

Of half castes.—It is a rule with the Aborigines to destroy their half caste children immediately after birth, and instances of the kind, at the hands of the mother, Mr Schmidt says, have come under his own notice. On the Manning river, where there are many half castes, the mothers appear to have a repugnance to them, and several instances are known there, in which they have destroyed these children immediately after birth. On one occasion, a mother, in excuse for destroying her half caste child, assigned as the reason that it was half white. Half caste boys, say the magistrates at Dungog, are believed to be always murdered. Infanticide, says Mr Robinson, exists in Port Phillip to a limited extent. The victims have been invariably half castes; but of late some tribes have spared this class of their offspring. Mr Smythe knows of no half castes living in his district. Several have been born, but they have invariably disappeared. Mr Parker fears the natives have been hitherto justly charged with the practice of murdering their half children; but a better feeling, he says, now seems to be prevailing, at least among some of the tribes, and he thinks that these children are, in some cases, regarded even with more affection than the pure native. According to Mr Flanagan, the half castes in the Broulee district, generally disappear about the age of puberty, and are supposed to be destroyed by the other blacks. There are at present about twelve in that locality, and all young.

Of Females.—In New England, where this crime is general the victims are the half castes and female infants, never the male. Mr Thomas, who considers that infanticide is increasing, states that the blacks were accustomed to destroy the female till a male infant was born; but now he has reason to believe that male and female are alike destroyed. Mr Dredge mentions the practice of murdering all infants of a lighter hue, and the first born child, if of the female sex.

In general.—In the Broulee district, where infanticide is very common, in the case of twins, one is always sacrificed. Mr Parker states, that the practice appears to have nearly ceased among the Loddon and Goulburn tribes, where the protectorate

influence is felt. No instance to his knowledge, has occurred among the Loddon tribes during the last two years; but "to the "westward the practice prevails in its grossest and most frightful "character. A well authenticated instance was lately made "known to me in which an infant was killed, and eaten by its "mother and her other children." Captain Fyans is convinced that infanticide is a common occurrence, and mentions a case that occurred close to his own residence, where a native man took the child by the legs and dashed its head in pieces against a tree. Mr Thomas speaks despairingly of the prevalence and even increase of this crime. One of the chiefs acknowledged he had no power to stop the practice. The blacks say they have now no country, and are therefore unwilling to keep their children.

IV. *Intermixture of Race with the whites.*

Notwithstanding the squalid aspect of this population, the evidence adduced to the Committee shews a prevalence of illicit intercourse between the Aboriginal females and the colonists, chiefly those of the labouring classes. This has been a fruitful source of misery to the Aboriginal population, both from the disease that it introduces among them, and from the hostile feeling with which the male blacks of the tribes are justly inspired. There are no instances, the Newcastle Bench states, of the union of whites with the female Aborigines, but the labouring classes are in the constant practice of cohabiting with these females, and there appears to be no repugnance on either side.

The number of half caste children would doubtles have been much greater than it appears to be at present in the colony, but for the well ascertained practice with many tribes of putting to death all infants of this class. In the Scone District, the majority of the Aboriginal children are half caste, who are living with their mothers. There are many on the Manning river. On Stadbroke Island there are several; in the Picton District eleven, namely, one man, one woman, three male and six female children, who are all living after the manner of the Aborigines. Of four half castes in the district around Brisbane Water, two are adult females, and are married to white men; the other two are children, and living with the Aborigines. According to the Chief Protector, there are probably not more than twenty or thirty half castes in the Port Phillip District, who are living with and after the manner of the Aborigines.

V. *Physical Aspect.*

The Aborigines of New south Wales and Van Diemen's Land, observes Strzelecki, bear respectively the stamp of different families, together with such variations as the nature of the climate and ther conditions of life might impress upon the human frame.

Thus in New South Wales, where bathing is a luxury, and heat promotes perspiration, the hair is smooth and glossy, the skin fine and of an uniform colour; whereas in Van Diemen's Land, from the greater coldness of the climate, the skin appears scaly, subject to cutaneous disease, and weather-beaten, and the hair a prey to filthiness.

The facial angle is between 75° and 85°, the forehead low, eyes large and far apart, nose broad and flat, mouth wide, with large white teeth and thick lips, the lower jaw unusually short, and widely expanded anteriorly. The mammae of the females are not spherical in shape, but pyriform, and soon after marriage they become flaccid and elongated.

The Australian native is adroit and flexible in the motions of his body; in the act of striking or throwing the spear, his attitude is extremely graceful. "In his physical appearance, nevertheless, "he does not exhibit any features by which his race could be "classed or identified with any of the generally known families "of mankind."*

The natives of Australia, states Mr Eyre, present a striking resemblance to each other in physical appearance and structure, and in general character, habits, and pursuits.†

VI. *Language.*

No feature is more conspicuous among the Australian Aborigines than their great diversity of speech; every considerable tribe appearing to have a distinct language of its own. Undoubtedly, the great proportion of these varieties are to be classed as mere dialects, the branches of primary stock, which have deviated more or less widely from their common original and from one another, according to various accidents in connection with the rarity of intercourse that prevails one with another among the respective sections of the population. But whether or not any of these diversities of speech are traceable respectively to a more remote and independent origin, is a question as yet by no means decided.

Mr Dredge, after alluding to the effect of the separate and distinct character of the respective tribes in varying the language of each remarks, that although there are sufficient evidences of the "common origin of their language, even tribes separated from "each other by comparatively limited spaces, scarcely retain the "means of common conversational intercourse." He instances one curious custom or superstition, prevalent amongst some of the

* Strzelecki, p. 331.

† Paper on the Aborigines of Australia read before the Ethnological Society. Captain Sturt, during his late hazardous expedition to central Australia, met with Aborigines more tall and more handsomely formed than those of any of the tribes hitherto encountered. Like the Aborigines of North Australia, as observed by Dr Leichardt, they made use of food prepared by bruising and baking seeds

Aboriginal population, the continuance of which throughout successive ages, must at length introduce extensive diversities into the language of each of the separate tribes. This is the practice of never again uttering the names of individuals of the tribe after their decease, especially in cases where death has occurred through violence. On one occasion, an individual of a tribe, whose name was the term for fire, was murdered by one of a different tribe; and in accordance with the usage just alluded to, the word representing fire was thenceforth discontinued, and a new term created. It is easy to conceive that such alterations might occur frequently.*

Count Strzelecki is of opinion, however, that there has been too much haste and eagerness in deciding on the affinities of the languages of the various tribes, and referring them all to one common root. The three natives who accompanied Captain Flinders and Captain King, and those who accompanied himself were unable to understand one word spoken by the tribes of other districts.†

VII. *Religious and Social Institutions, Customs, and Manners.*

Religious Ideas.—The nature of the religion and government of the Australian Aborigines, remarks Count Strzelecki, is still involved in mystery. They certainly recognise a God, whom they call "Great Master," regarding themselves as his slaves; and hence, probably, they entertain no feeling of obligation or gratitude for the gift of life, or their other enjoyments, considering that it is the Great Master's duty to supply them with these. They believe in a future immortality of happiness, and place their heaven in the locality of the stars. They do not dread the Deity. Their fears are reserved for the evil spirit, who counteracts the work of the Great Master, and consequently the former is the object to whom their worship is directed.

According to Mr Eyre, the natives of the Murray entertain the belief that there are four individuals called Nooreele, who live among the clouds and never die. Of these superior powers, the father, who is omnipotent and of a benevolent character, created the earth and its various objects. The Nooreele are joined by the souls (literally *shadows*) of men after death, and they are thenceforth immortal ‡

* Dredge, p. 7.

† Strzelecki, p. 337.—Mr Hull brings forward some curious coincidences of sounds and meanings in Aboriginal Australian words with those of several languages, ancient and modern, of the northern hemisphere. But these fortuitous or isolated facts can lead to no definite results; unless, indeed, to shew that some branch of the Australian tongue may approach, in the possibility of accidents, more nearly to Greek or Latin, than to the ever changing dialects of its own stock.—Remarks, &c. p. 7.

‡ The description given by the Aborigines of their religious ideas appear vague and undefined, and different among the separate tribes. In pursuing inquiries on this subject, there must be great difficulty on both sides in comprehending the precise nature, both of the questions and the answers. The caves and paintings

Social Institutions.—Strzelecki observes, there are three social gradations or classes among the Aborigines. These successive steps are attained through age and fidelity to the tribe. The highest class, consisting commonly of the aged few, is the only one that is initiated into the religious mysteries, and the regulation of the affairs of the tribe. The meetings of this class are of a sacred and secluded character. On one of these occasions, he himself was warned off from the vicinity, and could not, without personal danger, have approached within ten miles of the meeting.

The aborigines are divided into a number of tribes, some much more numerous than others, but the greatest of them seldom consisting of more than two or three hundred individuals. But these tribes, whether large or small, weak or powerful, are always perfectly distinct, separate from and independent of one another, each inhabiting a tract of country of its own. The general control and management of their affairs appears to be, by mutual consent, in the hands of the adult males respectively of each tribe.

Manners and Customs.—The result of this exclusive feeling is a narrowness of mind, arising from inexperience and want of information. Each tribe denominates as "wild black fellows" all others who are beyond the limits of its acquaintance. Every stranger who presents himself uninvited among them, incurs the penalty of death. This sanguinary custom is traceable to a superstitious belief that the death of any member of a tribe is occasioned by the hand of some enemy, who has come upon him unawares; and hences any stranger found in the camp is suspected of being upon this hostile mission. So general is this exclusive and hostile feeling says Mr Thomas, that measures should be adopted to prevent any parties from taking blacks out of their own districts.

This belief or superstition has originated the practice, on the occasion of a death in the tribe, of sacrificing some individual of a neighbouring tribe, who is supposed to be the murderer. The plan adopted for the discovery of the supposed criminal, is to watch the course taken by any insect near the body, and to follow their prey in that particular direction.*

discovered by Captain Grey are a curious circumstance in the religious indications of the Aborigines, and betoken more of system and reflection in their minds than might be expected from their appearance and general characteristics.—See Mr Hulls "Remarks," p. 28, where sketches of the paintings are given.

* Smythe, 2—Similar information was given to the writer several years ago, regarding the natives of the Colac district. The occurrence of a death, even though from accident or natural causes, is attributed to some party of a neighbouring tribe, who has secretly abstracted the kidney fat of his supposed victim, this being a favourite morsel among the blacks, and frequently plucked out and devoured from the living bodies of their enemies. Their manner of proceeding is to bury the body in the ground, carefully smoothing the surface, so that it may exhibit the direction taken by any animal or living creature over the grave. The tribe immediately starts off in the direction first indicated, and the first stranger native who is met

Count Strzelecki confirms this statement, in an interesting account he gives of his rencontre on one occasion with a tribe of Aborigines in Gipps Land. The tribe was seen encamped around a pond; and as the traveller had been several days without water, he would have instantly rushed forward to quench his burning thirst. But his guide earnestly prevented him, and they sat down near the encampment. After an interval of a quarter of an hour, a piece of burning wood was thrown to them, with which they lighted their fire, and proceeded to cook an opposum they had in store. The guide then began gnawing the stick, occasionally stirring the fire, at times casting his looks sideways. Presently a calabash of water was brought them. After appeasing hunger and thirst, the traveller was about to close his weary eyes, when an old man came out from the camp. The guide met him half way, and a parley ensued as to the object of the count's wanderings. The old man having returned with the answer, a thrilling and piercing voice was next heard relating the subject to the tribe. Silence ensued for a few moments, after which the travellers were ordered to return whence they came. There was no appeal.

Connected with these wary and distrustful feelings of the Aborigines is, perhaps, to be considered the strong repugnance they manifest to revisting a spot where one of their tribe has happened to die. At the German mission, after many abortive attempts, several natives were at length induced to clear some ground and erect slab huts for their own residence. A few weeks afterwards, however, a death occurred amongst the group, which caused the huts to be deserted, nor could any entreaty or the inclemency of the weather tempt them to return.

The mode of disposing of the dead varies according to the usage of the district and the age of the deceased. One process is by simple burial; another, the burning of the body; a third, drying the body in the sun. The lamentations for the dead are frequently prolonged beyond the time of burial, and the cries of the women may be heard by the traveller during the midnight hours, as they issue with strange and varied effect from the lonely woods.*

Amongst these wandering tribes, it is curious to find that the rite of circumcision is practised, and, to all appearance, very generally throughout Australia. Dr Leichardt, in his journal,

with becomes the victim. It is not perhaps to be wondered at, that, under the influence of superstition, which exerts such powerful and inexplicable effects even upon civilised man, the fact of the entire outward aspect of the body of the comrade thus avenged, and the actual presence of the untouched fat itself, should not in any wise affect the case. The Colac tribes are now much reduced in number; and the thickly planted pastoral settlements of that romantic and beautiful country, have probably had the effect of blunting the edge of their zest for these senseless barbarities.

* The Port Phillip Aborigines plaster the face and hair of the head with white clay, when mourning for the death of a member of the family.

mentions that all the Aboriginal tribes that were met with by his party around the Gulf of Carpentaria, practised this rite. It is also practised by the Aborigines of the Colony of South Australia, which is situated at the opposite part of the country.* Cannibalism does not appear to prevail extensively throughout Australia; it exists in some of the tribes.†

VIII. *General Character, and Degree of Aptitude for Employment and Civilization.*

The qualities and capabilities of the Aboriginal mind are the subject of considerable diversity of opinion. By those who have most experienced its workings, the aptitude for civilized life, and the perception of moral obligations are in general portrayed in very discouraging colours. There is, indeed, with the Aborigines, a facility of imitation of European manners and habits, united to a simplicity and docility of character, arising actually from a prostration of spirit and quiescence of the higher departments of the mind, that are ever apt to give favourable impressions to an ardent disposition.‡ The most tractable and the most promising, wearied out after a period by the monotonous avocations of civilized life, or drawn aside from a course of apparent well-doing by some ancestral custom or superstitious usage, some temptation of uncontrolled appetite, or strong appeal to the instinctive workings of an unreflecting mind, may suddenly throw aside the loose and cumbrous mantle of civilization, and return with unabated zest to his native woods and his original barbarism.

Degree of aptitude for the employments of Civilized life.—In a country, like New South Wales, where there is generally a great demand for labouring population, the most favourable opportunities constantly offer for introducing the Aborigines within the pale of civilization, and enrolling them in the ranks of the labouring community of the country. But all attempts, to effect this object have, generally speaking, proved a failure. Accustomed to habits and pursuits and ideas altogether different, those exhibited by Europeans appear to them incomprehensible, and they cannot be

* Mr Hull's "Remarks on the Probable Origin and Antiquities of the Aborigines," (just published) page 16, where he describes the manner of performing the operation.

† The Aborigines of the southern parts of Australia are said to make use of human skulls as drinking vesels,—a statement, however, which the writer has not heard properly confirmed. Every *Gin* or wife, it is stated, possesses this description of calabash, which she usually fabricates herself; and the Aborigines appear to have practised the art of fashioning these vessels from time immemorial. According to Professor Owen, this is the first instance of the habitual conversion of a part of the human skeleton to a drinking vessel.

‡ Yet Mr Eyre describes the character of the Australian as frank, open, and confiding, and, when once on terms of intimacy, marked by a freedom and fearlessness that by no means countenance the impression so generally entertained of his treachery. The apparent inconsistency here is in expecting from the native the same rules of thought and motives of action that prevail with civilized man, and regarding as treachery that conduct which is simply the result of a radically unchanged mind and habits.

induced to remain steadily at any particular occupation. They soon exhibit symptoms of impatience, and a sensation of irksomeness under the monotony of ordinary daily labour. Although they seem as intelligent, comparatively speaking, as the working people around them, speak English in some instances remarkably well, have a full knowledge of the value of money, and are quite competent to form notions of the comforts of civilised life, yet they appear totally indifferent to these attractions, and prefer their own misery and wretchedness.

But amidst the thousand varieties of employment useful and necessary to society, it is not to be expected, but that even the wildest passions and the most unruly habits may find some fitting sphere of congenial activity. A number of the Aborigines have been formed into a body of "Native Police," for the protection of the interior districts, and appear to have even exceeded expectation in this capacity. According to Mr Powlett, about forty natives of the tribe South of the Yarra, are employed in this police force. They are of great utility to travellers from "their knowledge of "locality, quickness of perception, endurance of fatigue, and their "facility in procuring water and sustenance." The Messrs M'Arthur employ two Aborigines as shepherds, who receive the usual wages of that class; and according to Mr Powlett, about fifteen or twenty are similarly employed in his district, who are remunerated by supplies of rations and clothing. The Berrima tribes, during harvest time, are generally employed in reaping, which they perform very well, and are remunerated partly in money and partly in clothing, and tea, sugar, and tobacco. But though active enough for a while, and indeed frequently the best labourers in the field, they are not enduring. Only a few can be induced to work at a time, and these but for a short period. When fatigued, they will not work for any consideration. The Revd Mr Schmidt, who also notices their want of steadiness, though quite able to perform all kinds of manual labour without difficulty, remarks that from five to seven weeks at one time is the longest period he has known natives to continue at work in one place.

Though legislative enactments may do little, observes Mr Rolleston, yet much may be accomplished individually with the Aborigines; and he instances his own black servant, whom he finds more serviceable in every respect than a white man.

Moral character.—The Revd. Mr Schmidt feelingly describes the want of gratitude in the Aboriginal mind. At the missionary station, notwithstanding every kindness, the natives would steal all they could get at. Those over whom the missionaries had bestowed the greatest attention, appeared to have turned out the worst of all, and were in reality the ringleaders in mischief and wickedness. One of them speared one of the missionaries, whonarrowly escaped being roasted and devoured. They have occasioned great destruction of property at some of the stations, independently of

what they consumed. "In fact, they have, although they have "been fed, and received wages at our station, attack and plundered "the gardens, and taken away whatever they could." Mr Massie instances a hutkeeper* who was invariably kind to the Aborigines, but whom they treacherously and barbarously murdered.†

"The female Aborigines," remarks Mr Dunlop, who appears to have considered the subject with the warm interest and the inspiring hopes of a religious mind, "are as modest in demeanour, "and quite as morally conducted as the native, or otherwise free "women. There is no instance of their leaving their tribe, or "connecting themselves with the white labouring population."

Aptitude for instruction.—Testimony has been repeatedly furnished that there is no general defect or incapacity in the Aboriginal mind with regard to memory, quickness of perception, or even the acquirement of the usual elements of education. This is abundantly exemplified in the success of the present experimental school for Aboriginal children at the Meri Meri Creek, under the direction of Mr Peacock. This quickness of the Aboriginal children is alluded to by Mr Dredge, in regard to the facility with which they learn to read, and he further remarks the readiness with which the young men take up various branches of pastoral labour. Mr Massie states that a young half caste boy he has in charge, is rapidly advancing in his education, and exhibits even greater aptitude for learning than is generally met with in a white boy of his own age.

Mental Capacity.—But the symptoms are more doubtful with regard to the higher mental indications. Apt in many departments of knowledge, minutely observant of transactions, often amazingly shrewd and intelligent, the untutored savage shines with a lustre of his own, which appears in some respects as much superior, as in others it is manifestly inferior in the comparison with the civilized man. The casual observer is perplexed by seeming inconsistencies. But it is here that these two classes of mankind most widely diverge.

In answer to a question from the Committee on this subject, the Rev Mr Schmidt admitted that any high degree of intelligence cannot be communicated to any black in one generation. He regards the Aboriginal Australian as the lowest in the scale of the human race that has come under his notice. "They have no idea "of a Divine Being; the impressions which we sometimes thought "we had made upon them prove quite transient. Their faculties "especially their memories, are in some respects very good; but "they appear to have no understanding of things they commit to "memory—I mean connected with religion." There is, he con-

* The servant at the squatting out-stations, who acts as cook, &c., is usually so called, in contra-distinction to those who go forth daily with the sheep.

† With characteristics of this description, it is rather amusing to understand that they entertain an insuperable objection to wearing any slop clothing that resembles the convict dress.—Dunlop, 12.

tinues, either something wanting in their minds that occasions this defect of understanding upon abstract matters, "or it is slumbering so deeply, that nothing but divine power can awaken it." The testimony of Mr Parker is to a similar effect. The conveyance of truth, says he, to the mind of an Australian savage is attended with formidable, he might almost say insuperable difficulties. "What can be done with a people whose language "knows no such terms as holiness, justice, righteousness, sin, guilt, "repentance, redemption, pardon, peace, &c.; and to whose minds "the ideas conveyed by such words are utterly foreign and inex-"plicable."

IX. *Past and Present Methods, and Proposed Plans for the Welfare of the Aborigines.*

All plans that have been hitherto adopted for the civilization of the Australian Aborigines appear to have prove almost uniformly unavailing for the accomplishment of any permanent good. Amidst the difficulties which beset the subject, and the discordant opinions as to the methods that are best adapted to their condition and circumstances, it is not to be supposed that the eye of the government possessed the faculty of discerning the proper path more clearly than others. Various apparently feasible plans have been tried, and are still being followed out by the authorities; and expense has not been spared, where there appeared any prospect of benefit.

Missions—The following table, taken from the appendix to the Committee's Report, contains an abstract of Mr Auditor General Lithgow's Return for the Colony of New South Wales, of the expenses of Missions to the Aborigines, from the 1st January, 1821, to 30th June, 1845. The period of duration of each Mission is taken from Mr Dredge's pamphlet:

	£	s.	d.
Aboriginal Native Institution, 1821 to 1833..	3,364	9	10¼
Inquiry under Lt. R. Sadlier, 1826 & 1827..	388	4	4
Mission at Lake Macquarie 1827 to 1841....	2,145	5	10
Mission at Wellington Valley, 1832 to 1843..	5,964	10	2
German Mission at Moreton Bay, 1838 to 1842.....	1,516	14	2
Wesleyan Mission at Port Phillip, 1836 to 1848.....	4,538	8	9
Total expense of Missions.....	17,917	13	1¾
Protectorate at Port Phillip, established 1838	32,756	15	6¾
Cost of Blankets, &c., not included elsewhere	9,746	14	7½
Total expense of the Aborigines..	60,421	3	4*
* 30th June to 30th December,..	£1,170	1	9
Making a total (exclusive of Police) of..	£61,591	5	1

One-half of the expense of Border Police, (usually considered to be on account of the Aborigines) 1839 to 30th June, 1845.	44,954	5	6
Total....	£105,375	8	10

There is a Roman Catholic Mission at Stadbroke Island in Moreton Bay, where there are four Missionaries employed. This island is a band of sand about 20 miles long, and was selected as the site of a Mission in the hope that the barrenness of the spot might prevent its being settled on by the colonists. Parties have since settled there, however; and the Pilot Station is on the island. The Wesleyan Mission at Buntingdale, will be noticed hereafter.

The Protectorate.—Missions to the Aborigines having proved unsuccessful, a generous effort was made by the British government in the establishment, about eight years since, of the Port Phillip Protectorate, by which it was intended to protect and provide for the considerable number of Aborigines scattered throughout the then newly colonized territory of Australia Felix. The Protectorate was established in conformity with instructions issued in 1838, under the Colonial Secretaryship of Lord Glenelg; and owes its existence to the results of the inquiries of a Committee of the House of Commons, which sat in 1833-4, to ascertain what measures should be adopted for the general benefit of Aboriginal races in British Colonies. The district was accordingly subdivided, and four sub-protectorate stations were occupied.

According to general opinion in the Colony, the Protectorate has entirely failed in the accomplishment of the objects for which it was benevolently intended. But some consideration is due to the opposite testimony of the Protectors themselves. They have been able in some degree to restrain the Aborigines from robberies and mutual warfare. Mr Robinson claims that they have demonstrated that large bodies of Aborigines may be associated together without injury to themselves or to Europeans. Mr Thomas attributes much of the harmony of his district to his continually moving about with the Aborigines, and settling their mutual disputes and the aggressions. They have doubtless been instrumental, within the sphere of their influence, in checking the practice on the part of the colonists of shooting or otherwise destroying the blacks, whom hunger or revenge had impelled to rob them, and whose lives were frequently sacrificed on very slight pretexts. The inconvenient scrutiny which the Protectors have exercised with reference to the commission of any violence upon the population placed under their care, is not to be ranked in the list of their non-efficiency. "Indeed, the virulent opposition evinced against the department, I am sure," says Mr Robinson, "must be considered rather as a proof of its efficiency than otherwise."

In most other respects, however, the Port Phillip Protectorate

appears to have been equally unsuccessful with other experiments on the Aborigines; one of the Assistant Protectors himself honestly acknowledging, that though he cannot charge himself with dereliction of duty towards the Aborigines, to whom he has endeavoured to communicate religious truth, yet as far as regards his own exertions, no visible benefit has resulted.

Mission at Buntingdale.—This Wesleyan Mission which had in vain laboured to effect some change in the habits and religious sentiments of the Aborigines, was within the last three years about to be abandoned as an unsuccessful attempt, when it occurred to the Rev. Mr Tuckfield, one of missionaries, to try a new principal of management with these untractable tribes. This was simply to separate the different tribes, and maintain them distinct and isolated, alike from the white population, and from one another. Buntingdale is a retired spot about thirty-five miles to the south west of Geelong, and remote from any principal thoroughfare. Mr Tuckfield appears to have selected one of the tribes of that locality There are at present (1845) about fifty Aborigines attached to that mission.

Its Success—The results of this experiment appear to have exceeded expectation. The natives have remained on the place. Some of them have built slab huts for themselves; others have made their own shirts and trousers. Some of the young men have become expert at fencing, ploughing, reaping, &c.; others have shepherded, washed, and shorn small flocks of sheep—contributions from neighbouring settlers. From these successful beginnings, Mr Dredge is so sanguine as to anticipate that the mission will ere long even more than defray its own expenses, and assist in the formation of other missions.

Plans and Alterations proposed—Experience of plans, and more accurate knowledge of the habits and character of the Aborigines, have combined to give a somewhat definite and mutually accordant aspect to the methods that have latterly been suggested. The plan of the Protectorate appears to have been in error chiefly in the attempt to amalgamate different tribes, without respect to their long standing mutual antipathies, and prejudices.* It appears, indeed to be quite as necessary to separate and remove the respect tribes from one another, as to isolate the whole body from the whites. Mr Robinson admits, with reference to the Protectorate operations, that it is questionable how far it may be advisable thus to congregate large numbers of Abori-

* Mr Parker, Assistant Protector of Aborigines, denies that the principle of the Protectorate differs so essentially from that pursued at Buntingdale, as Mr Dredge makes it appear. All the difference Mr Parker can find is, that whereas Mr Tuckfield's exertions are limited to fifty individuals; there are from 250 to 300 immediately connected with his own station, all of whom have been held together without any sacrifice of life, or even the occurrence of bloodshed.—Parker, quoted by Robinson, 18.

gines, unless teachers, as originally intended by government, were appointed to promote among them the knowledge and practice of Christianity.

Mr Dredge recommends that Missions be established in each of the most numerous and powerful of the tribes; and that the location of the respective Missions be as remote as possible from purchased lands and squatting stations; and also from one another, so as to prevent the members of one tribe from mixing with those of another. Their mutual animosities are deep rooted and incurable. They should, therefore, be taken in hand, tribe by tribe; and not a tribe here and there, but at one and the same time, as those who are not in charge will decoy the others.

Missions in the vicinity of squatting stations will not answer, on account of the many inducements presented to the natives to ramble from the establishment; those planted far in the interior would, however, require the assistance of a police force.

There is undoubtedly more hope of success with the children than the grown-up blacks; but it appears to be absolutely necessary to withdraw the former from association with their parents and the tribe. Little can be otherwise accomplished towards the improvement of their condition. "The boys are invariably "practising to throw the spear and bomerang, and look forward "with evident pleasure to the time when they may be permitted "to join in a hunt or a fight; the charms of both seem to be "equal." Mr Robinson remarks, that, when out of their own districts, the Aborigines have been found exceedingly tractable; and he thinks that interchange of locality with those of Port Phillip and the middle district would prove beneficial.

Distributing of Clothing and Provisions—It had been the practice of government to distribute considerable numbers of blankets among the Aborigines; but within the last two or three years this liberality had been much restricted, under an impression that that the privilege was generally abused or disregarded by the blacks. One of the queries of the Committee's circular relates to this subject, and the evidence afforded by the answers is almost unanimously to the contrary effect. The Aborigines have a strong partiality for blankets. They will patch and mend them to the last. Other descriptions of dress are passed about from one to another, and soon disappear; and they have been known to make fires and burn very good clothes on leaving town. An oppossum rug has frequently been given in exchange for a blanket.

In the Broulee district, blankets had been issued regularly since 1837 up to last year (1844); and in expectation of the usual supply, the Aborigines of that district had made no suitable provision for winter, so that many old people perished in consequence. Mr Dunlop describes the plaintive but indignant remonstrance of the native chief at the discontinuance of the miserable

dole on the part of the government " to his very few old women and six young one's all so cold—no hut, no blanket, no light fire on white-fellow's ground." Women and children and old men are particularly objects for the distribution of blankets. In some instances the men are apt to barter them away for spirits or tobacco. Some of the witnesses considered that none who were able to work should get a blanket, without giving an equivalent in labour.

Captain Fyans, on the other hand, thinks they are sometimes the occasion of riot and assassination, and had better not be distributed, or at least not without an equivalent in labour. Mr Wickham says, that blankets seldom remain long in their possession, and considers that a long robe or shirt of blue cotton cloth would be more suitable. This garment would be more decent, and cost but a trifle. Count Strzelecki suggests the justice and humanity of supplying the wants of the Aborigines by a weekly simultaneous issue of rations of bread and meat.

Legislation.—The present state of the criminal law with regard to the Aborigines is somewhat anomalous and oppressive. In the first place they are declared subjects of the British Crown,—an honour conferred without either their knowledge or concurrence, and which " it is verily believed they have never yet been able to comprehend." Again, they are accountable to British laws for offences not only against the colonists, but also for those committed among themselves. They are at the same time legally disqualified from giving evidence in a court of justice; a circumstance which, in Mr Robinson's opinion, has tended to accelerate the destruction of the Aborigines among the whites. Mr Thomas urges the necessity for some special law adapted to their case. Mr Powlett considers that native evidence, when strongly corroborated, might be permitted to go to a jury to be received for what it might be thought worth.

Count Strzelecki reflects upon the anomalous nature of the whole policy pursued by the government towards the Aborigines. He considers they should have been placed more directly under the public authorities, have been supplied with food, and have been declared a conquered race, to render their actual position intelligible to themselves.

Mr Parker recommends some stringent enactments to prevent the prostitution of the native women by the labouring population. He is convinced, from minute inquiry on the subject, that this is the most frequent cause of Aboriginal outrages.

At Swan River, an island is appointed exclusively for Aboriginal criminals; and according to the reports of the Rotnest establishment, the best results have been realised.*

* In consequence of incessant mutual hostility between the Aborigines and the colonists of Van Diemen's Land, the entire body of the former were hunted out and removed, in the year 1835, to Flinder's Island, in Bass's Straits, where the miserable remnant still resides. They numbered 210 on their first arrival, but in 1842,

Suitable Agents.—Mr Dredge strongly contends that the Christian Missionary is the only qualified party to civilize the Aborigines. Suitable agents should be supplied by the Church, a term he would by no means use in a sectarian or exclusive sense.

x. *Prospects for Aboriginal Civilization.*

If the prospects of the Aborigines with reference to civilization are to be estimated by what has hitherto been accomplished, they are miserable indeed. The difference of opinion that prevails on this subject can scarcely relate to the actual results of the past, which have been so uniformly unfortunate; it is due rather to theoretical deductions connected with views and principles of religion.

Mr Dredge contends that christianization must be the pioneer and parent of civilization, and that all attempts to reverse this process must fail, and always have failed. "The degradation and "moral wretchedness of the heathen are the sad and direful "results of moral and spiritual causes; and for their removal the "only adequate and appointed instrument is the Gospel, the spirit "of Christianity." He then exhibits the various steps that will be successively taken by these heathens, after the Gospel has begun to operate on their minds, concluding that "it can thus be "clearly demonstrated that vital heartfelt Christianity, truly "embraced and spiritually enjoyed, developes the only plan for "emancipating the heathen from their moral thraldom.*

But judging from past and present experience, these applications of the abstract truths of religion are probably little adapted of forward practically the cause of Aboriginal civilization. In opposition, also, to the usual views that the teaching of religion should precede all other modes of civilization, Count Strzelecki remarks that the Aborigines' institutions being as it were sapped by the preaching of Christianity among them, some civil organization should have preceded the new faith. But he conceives very slender hopes as to any ultimate good that may result to the Aborigines, from these attempts to initiate them into feelings and habits so widely different from their own. "From what has been "observed of the two races, one may affirm, without fear of "contradiction, that *it will be easier to bring the whites down to "the level of the blacks, than to raise the latter to the ideas and "habits of our race.*"

The Australian savage has been suited to the circumstances which surround him. In these he is seen healthful and contented, "securing all the wordly happiness and enjoyment of which his

when Count Strzelecki visited the island, they were reduced to 54. There had been only 14 children born during eight years.—Strzelecki, p. p. 352-5.

* Mr Parker speaks to the same effect, adding, that he is well assured there is nothing either in the nature of true religion, or the capacity of the Aboriginal intellect to exclude this race from a full participation of its benefits.—Extract in Robinson's replies, 18.

condition is capable." But this economy has been disturbed by the arrival of Europeans. He can neither stem the impouring torrent, nor imbibe the civilization that is offered him; he retreats, and finally disappears. Amidst the wrecks of schemes, says the traveller with pathetic eloquence, there remains yet one to be adopted for the benefit of the Aborigines—to listen and attend to the last wishes of the departed, and to the voice of the remaining few:—"Leave us to our habits and customs; do not embitter "the days which are in store for us, by constraining us to obey "yours; nor reproach us with apathy to that civilization which is "not destined for us."

XI. *General Review.*

Regard the Aboriginal Australian, as he now appears, surrounded by civilized man. Behold him a wandering outcast; existing, apparently, without motives and without objects; a burden to himself, an useless cumberer of the ground! Does he not seem pre-eminently a special mystery in the designs of Providence, an excrescence, as it were, upon the smooth face of nature, which is excused and abated only by the resistless haste with which he disappears from the land of his forefathers? Barbarous, unreflecting, and superstitious, how strangely contrasted is an object so obnoxious and so useless, with the brightness of a southern sky, and the pastoral beauty of an Australian landscape!

Such are the reflections that will naturally occupy the mind of the passing observer, after a cursory glance at the wandering tribes of Australia. But the arrangements of Providence for the benefit of the great and varied family of mankind, should not be studied in accordance with one uniform standard of customs and institutions. The instinctive and mental faculties peculiar to each race, though widely different one from another, may yet exist in perfect accordance with the circumstances by which each is surrounded. To the philosophic traveller who beholds the Aboriginal native in his yet uninvaded haunts, and remarks his health, his chcerfulness, his content, his freedom from anxieties and cares, few spectacles can be more gratifying;* and he readily admits that the broad and beaten tract of civilization is by no means the only road which the creator has left open to man for the attainment of happiness.

These mutual relations have been destroyed by the approach of civilized man. In his irresistible progress he has either driven off the Aboriginal tribes, or subdued their native spirit, and subverted their social polity. Their peculiar habits and ideas, the result of physical and psycological laws operating throughout many successive generations, are permanently engrafted in their constitution, and are not to be eradicated without the long continued use of counteracting moral and physical appliances, involving a far greater lapse of time than is usually considered necessary in the estimate of the philanthropist or the missionary.

* Strzelecki, p. p. 338, 342 and 3, where he describes the real enjoyment of existence among the Aborigines after their own fashion—now moving about, hunting, fishing, with occasional war, alternated by feasting, and lounging on the spots best adapted to repose.

Deeply feeling the alien occupation of their country, yet their savage arts are utterly powerless against the arms and authority of their opponents. The prostration of spirit, the listless indifference of the Aboriginal mind, are the natural result of this relative position to the whites. The Aboriginal native, widely different in his habits and pursuits, is unable to rise to a comprehension of the actions, motives, and principles that compose the structure of civilization. Simple in his ideas, his griefs are evanescent, and he is in general cheerful, and even docile and gentle. The vicinity of civilized man acts, after a time, like a powerful spell upon his conduct; but the mind remains radically unchanged; and when he again returns to the security and undisturbed solitude of his native wilds, this influence is quickly counteracted and thrown off.

All efforts to civilize and christianize the Aborigines have hitherto proved singularly abortive. True, indeed, as might be anticipated, the management of the young children presents fewer difficulties than that of the adult natives. There is also with Aboriginal tribes, as with civilized nations, a conspicuous diversity of individual character. They are not all equally fierce or barbarous, or untractable; and the dark phalanx is occasionally relieved by the advance of some solitary member, whose comparative aptitude and docility have too readily stimulated the anticipations of sanguine and zealous minds.

But the care and diligence of the missionary, though they cannot convert the mind of the Australian savage, may yet tame and subdue his spirit; and by removing, as far as practicable, every known inducement to his barbarous customs and wandering habits, maintain him at least in quietness, without injury to himself or the colonists. Isolation and solitude, the total absence of hostile tribes, the periodical and regular supply of food at the missions or stations; all these circumstances, so different from those in which his habits have been moulded, must gradually weaken that stimulus which gives a zest and pleasure to his erratic and turbulent existence. The savage is deprived of much of the enjoyment congenial to his disposition. But his primitive manner of life is no longer attainable in the present circumstances of the colony. His country has been occupied by a race, whose habits and customs, and daily avocations of life, are to him alike unenticing, irksome and monotonous, destitute of visible motive or of adequate results. He has neither the desire nor the capacity to associate with the whites; and when he would retreat from their blighthing presence, into territories still uninvaded in the progress of colonization, he is repulsed by other tribes of his own race, who already occupy the locality to which he might retire. His lot is truly hard and unfortunate. The tranquility of an Australian savage is not that of enjoyment, but rather of quiesence and torpor. The restraints and deprivations to which, in the attempt to reclaim his mind and habits, it is sought to subject him, are to

be excused and justified only in the view, that they are the means of avoiding still greater impending evils.

All projects for the civilization of the Aborigines should be framed in consonance with the view that in other circumstances than the present, (that is, in the previously undisturbed condition of these tribes,) these appliances for their behoof would be a positive injury and injustice. To remove the Australian savage from all intercourse, whether amicable or otherwise, with other tribes, to anticipate, by a gratuitous supply of food, the necessity for his accustomed corporeal and mental exertion, are simply to undermine the chief sources of the variety, excitement, and happiness of which his existence is susceptible. In the moral and physical condition in which the Aboriginal Australian has been placed, even the mutual wars of the tribes must not be overlooked, as incorporated with those various adaptations by which the energy and activity of the mind and body are duly maintained. It is indeed only considerations of a different and a higher character than the mere miseries, great as these may often be, that immediately result from war, that will eventually banish such scenes from the catalogue of human affairs.

In all localities where the Aborigines are peaceably conducted, and contrive to pick up a subsistence sufficient for their wants, it appears advisable to leave them to themselves. In places where the sources of their support are diminished, the women and old men, or, if necessary, all the individuals of the tribe should be regularly and simultaneously supplied with weekly rations of bread and meat.*

All the women and old men, otherwise unprovided for, should be supplied at stated intervals with blankets: to the children may be given the long robe or shirt of blue cotton cloth recommended by Mr Wickham. It cannot, indeed, be considered too great a stretch of generosity on the part of the Colonial Government, to supply blankets, at stated intervals, to all Aborigines applying for and properly using them, whose territories have been occupied by the Colonists.

Some degree of success may undoubtedly be anticipated in the training of the Aboriginal children, particularly where they can be separated from their parents and tribes. On this principle, the present Aboriginal School is conducted at the Merri Creek, near Melbourne, under charge of Mr Peacock. It now contains 14 boys and 7 girls. As its existence dates only from the end of last year, the result of the experiment cannot as yet be decided on; but the prospects appear favourable. The children are no-ways deficient in ability in learning to read.

* Tribes which are inclined to be turbulent, are probably best kept in check by a force of Aboriginal police. In the *Port Phillip Herald*, of the 30th of June, 1846, an estimate is made of the expense of the Native Police, (Aborigines) as compared with that of the Border Police, (Colonists) each of the former costing annually £36 14s 4d; each of the latter £53 7s. If the Native Police, therefore, continue to give the same satisfaction as heretofore, there is every inducement to employ the Aborigines in this capacity.

The experiment of Mr Tuckfield, at Buntingdale, may also be regarded as successful; namely, that of isolating a single tribe of Aborigines upon a reserve of ground, and separating its members alike from those of other tribes, and from the colonists, and engaging the various individuals in useful, active, and self-supporting occupations.

The means of support should be extended by the Government to each of such descriptions of schools or missions, both by conditional grants of land, and by the assistance of money or rations. Where a locality has been thickly settled with squatting stations, it is indeed highly desirable that the scattered remnants of surviving tribes should if possible be transferred to the care of the missionary. In such localities, the Aborigines usually wander about, either begging from or plundering the settlers, and with but little scope or stimulus for the exercise of their primitive manner of life. At the missionary reserve, on the other hand, they would be secured from the disease and dissipation to which their restless habits continually expose them.

The plan of the Protectorate is unsuited to the case of the Aborigines, from the circumstance of the mutual distrust and animosity of the tribes. Another mistake, and of a more evident character, has also been made in committing to the accidents of a civil appointment the responsible and laborious duties attending the work of christianizing and civilizing the Aborigines. The exalted motives, strength, and perseverance of religious zeal, form, generally speaking, the only efficient agent in such a work.* It appears desirable, however, except in particular instances, and in the case of the native children, to leave the Aborigines, as far as circumstances will permit, to the free enjoyment of their own mode of life. Interference should be the exception, not the rule, and the apparatus of the Protectorate appears to be no longer necessary. In other respects this establishment might perhaps have been continued with advantage under a modified form. The heavy expenses attending it were unavoidable, under any practicable arrangements for the civilization and maintainance of large bodies of the Aborigines.

Such of the natives as were not under the special care of missionaries, or employed by the colonists, might be nominally under charge of the Crown Land Commissioners, who should furnish periodical reports on the numbers and condition of the Aborigines in their respective districts. The services of a few of the magistrates residing in different parts of the Colony might be made available for the occasional distribution of such provisions and clothing as the neighbouring tribes might be considered to require.†

* From the evidence given by the two present Assistant Protectors, Messrs Parker and Thomas, it is very apparent that they have been actuated in their labours by a missionary spirit, and stimulated by religious zeal. They have in fact been missionaries, operating on an extensive scale.

† These remarks are intended to apply to the Port Phillip District only, which is best known to the writer.

ABSTRACT OF THE SIJARA MALAYU, OR MALAYAN ANNALS, WITH NOTES*

By T. BRADDELL, Esq.

21*st Annal.*

THERE was at Champa[1] near the king's palace a betelnut tree which blossomed but the fruit never ripened. This excited surprise and the king ordered the blossom to be brought down On opening it a beautiful male child appeared. The king adopted this child, gave it the name of Rajah Pokalang and ordered it to be suckled by the wives of his nobles but it refused sustenance from them all. There was a cow of 5 colours belonging to the king and on her milk the child was fed. It is on this account that the Champa people never kill or eat the cow.[2] When Rajah Pokalang grew up he was married to the king's daughter Pobiah and finally succeeded to the throne on the death of his father-in-law. Rajah Pokalang now built a great city on 7 hills, the length of the fort walls was one day's sail on each side. This city was called Bel from a certain story of the country of Bel called Metakata, the country of Rajah Subal[3], the son of Rajah Razail. In due course the queen produced a son to whom was given the name of Potria. King Pokalang died and was succeeded by his son Potria who married a daughter of the king of Kochi[4] called Biasuri[5]. King Potria died and was succeded by his son called Pokama. Pokama went on a visit to the Bitara of Majapahit and received Radin Galu Ajong the daughter of that king in marriage. Pokama remained some time at Majapahit and on wishing to return home the Bitara would not allow his daughter to accompany him, so he departed alone having agreed with his spouse that if their expected child should be a boy it was to be named Rajah Jaknak and it should be sent to Champa when grown up. In due time he was sent to Champa and succeeding his father on the throne married the Princess Pochi Bauchi, by whom he had a son called Pokubah, who in turn succeeded his father and married Pocheen, the daughter of the king of Likieu.[6] By this marriage numerous sons and daughters were born, but there was one daughter of exceeding beauty who was sought in marriage by the king of Kuchi, but was refused by her father which caused a war between these two countries, Champa and Kuchi. By the treachery of the treasurer, who was bribed by the Kuchi king, Champa was conquered and its chief city Bel taken. The king of Champa was slain and the young nobles fled. A son of the king named Poliang fled to Acheen with his wife and family and became the founder of the dynasty of the Achinese kings. Shah Indra Brama with his wife Keni

* Continued from p. 649.

Marnam fled in like manner to Malacca where they were graciously received by Sultan Mansur Shah who had the Prince converted to Islamism and appointed him to be a Mantri. From this couple the Champa people of Malacca have their origin.

NOTES TO 21ST ANNAL.

1. *Champa*, on the Peninsula of Cambodia. Mr Crawfurd (Embassy to Siam) informs us that Champa before its subjugation by the Cochin Chinese was a considerable state under a chief who lived at Phanrye, lat. 11° 10' North, that in the 15th century an intercourse subsisted with the Malays and Javanese, that the Queen of the principal sovereign of Java about the middle of the 15th century was a Champa princess, that the people are called Loye or Loi in the Anam language, and that they profess a species of Hindooism resembling the worship of Buddha or Jani, as these exist in Hindoostan, and appear to have existed in Java. I cannot follow the annalist in his Hindoo allusions further than generally to say that his city of Bel is evidently copied from the Maha Balipoor, great city of Bal, Bel or Bali, in Hindoostan. The cow of 5 colours پنچ ورن panch warna, is probably an allusion to the famous cow Kam deva given by Indra to the parents of Rama, but his names Po-kalang, Po-biah, Po-liang, Po-chi Bauchi, Po-cheen, Po-tria &c. I can give no account of.

2. The reason is more likely to be that the cow was an object of worship as in India.

3. *Subal* probably—Bal with the addition of the transindian *su* or *sho*, golden.

4. *Kochi*, probably here meant for Anam or Cochin China, although generally used for Cochin, formerly a great trading port on the Malabar coast.

5. *Bia Sura*, may be derived from بيا seed, *sura* a name of the sun, hence a descendant or one of the line of kings of the sun dynasty in India.

6. *Likieu*.—The Lu Choo, or Loo Choo islands formerly called Likieu are in 28° North lat. in the group between Japan and Formosa and therefore at too great a distance from Champa to render it probable that they are alluded to under this name. Mr Crawfurd (page 193, Siam) mentions a town called Kwi, or perhaps it might have been called كوى and hence Kieu كيو this place is situated in the gulf of Siam, and within the supposed knowledge of the Champa people. Mr Gibson's notes, an abstract of which is given at the end of the Embassy, might throw some light on the locality of كيو

22*nd Annal.*

The Sultan of Passé, Zeinalabdin[1], was deposed by a younger brother, who, with the assistance of the Passé people, was placed on the throne. The deposed monarch came to Malacca where he was received in a friendly manner and an expedition was prepared. The Bandahara Paduka Rajah and Sri Bija de Rajah with the Lacksamana and all the champions and a force consisting of 20,000 men set out for Passé to reinstate the deposed king. On arriving they were met by the Passé men, 120,000, so that they could not overcome them. Seeing this Sri Bija de Rajah and the Lacksamana proposed to return home, but Tun Vicrama Vira, the Bandahara's son, opposed the motion and proposed that they should once more land and try the event of a decisive action. This advice was agreed to and the next morning they again met the Passé men but were obliged to retire. Observing his followers giving way the Bandahara seized his spear and together with Tun Vicrama, Tun Isuf and Nina Ishak made a stand. Nina Ishak was a very skilful archer, all his arrows told, and the enemy intimidated by this were kept at bay by these four. Nina Ishak was sent to rally and bring back the Malacca men, who were retiring to their boats. On hearing that four of their chiefs had checked the

enemy the Malacca men returned to the charge, the Passé people were overcome and the Sultan Zeinalabdin reinstated on his throne; the usurper flying to the woods.

The Bandahara having now fulfilled his mission prepared to return home, and on asking the king for his message to Malacca, received the ungracious reply that his salutation had been left at Malacca and there was no occasion to send any other. The Bandahara enraged at this ingratitude replied "My salutation made at Passé, may likewise remain at Passé," and at once without further ceremony embarked and set sail. Before they had reached Jambu Ayer information was brought from the shore that Zeinalabdin had again been deposed. A council was held to consider what ought to be done under these circumstances, the Lacksamana was of opinion that they ought to return and again reinstate the king, so that the fame of Malacca should be celebrated over the whole world. The Bandahara, however, from the rude manner of the king on his taking leave, opposed this and said he thought they ought not any further to assist a Prince who had treated their master with such disrespect, and accordingly they proceeded home with the consent of the chief officers. On arriving at Malacca the king was displeased that they had not returned again to assist the Passé king and for three days refused to speak to the Bandahara. The Lacksamana on being called to the presence and interrogated concerning the affairs of Passé took occasion to depreciate the conduct of the Bandahara. This behaviour on the part of the Lacksamana was reported to the Bandahara, but he took no notice of the story. Next day in full court, the Lacksamana only being absent, the Bandahara was sent for and questioned on the Passé affair and particularly as to how the Lacksamana had acted. The Bandahara in reply praised the Lacksamana, saying his conduct was always the same whether in his sovereign's presence or absence. When this was reported to the Lacksamana after the court was dismissed he quickly came to the Bandahara, who was sitting in the midst of his friends, and kneeling down saluted his feet 7 times, saying "Oh Lord of a true ancient lineage, thou art worthy to be master of us all." The Bandahara said "enough oh Orang Kaya."

NOTES TO 22ND ANNAL.

1. *Zinalabdin* زين العابدين from زين adorning, عبد servant, and دين religion.

23rd Annal.

Radin Galang the king's son by the Princes of Majapahit grew up in the love and affection of his father, who from the singular beauty and manliness of carriage of this son intended to give him the succession to the throne. One day however the young prince was amusing himself at Galang, when an *amoker* came by; the prince drew his kris and prepared steadily to depend himself, but in the meleé both were killed. Great was the king's grief for the loss of

his favourite son. All the attendants who were with the prince when he was killed were put to death for deserting their master and the nobuts were not used for 40 days.

Peduka Miamat, the king's son by Hang-Li-Po, the Chinese princess, now died and his brother Peduka Sri China was appointed to the government of Jarum[1] near Langat, where his fort remains till now and intercourse is held with the people in fine weather.

In due course of time Sultan Mansur Shah fell sick and perceiving that he was about to quit this world, called the Bandahara and the chiefs and in their presence appointed his son Hoossain to be his successor and committed that prince to their charge, with a prayer that they would protect him and excuse the faults of youth. The chiefs were affected with deep sorrow at hearing this address of their dying king, now so soon to depart from among them, and endeavoured to encourage him with a hope of recovery by the prayers of the righteous to be purchased with their whole fortunes. The king addressed his son and gave the young prince advice as to his duty which was received by him with great respect.[2] In a few days Sultan Mansur Shah died and was succeeded by Rajah Hoossain under the title of Sultan Alaoodin Rajah Shah. The new king by his queen Tun Sadeh had two sons, Rajah Menawar and Rajah Zeinal and by Tun Nachna (senaj ?) the daughter of Sri Nara de Rajah, and sister of Tun Tahair afterwards called Sri Nara de Rajah, he had three children, 1st a daughter, 2nd Rajah Hitam[3] and 3rd Rajah Mahmud. The king of Pahang had 3 children, Rajah Hamed, Rajah Muzaffer Shah, (in 18th annal called Mahmud) and Rajah Ahmed. Tun Fatimah the king's daughter was married to Rajah Ahmed son of the king of Pahang, and Rajah Mahmud married Tun Wati daughter of the Pahang king by the grand daughter of the king of Kalantan.

Sultan Alaoodin reformed the police of Malacca, going himself in disguise, attended by two of the nobles,[4] to see that the night guard was doing its duty, and in a short time from his vigilance robbery was unknown.

NOTES TO 23RD ANNAL.

1. دجرم همڤير لاغيت from the context this may be one of the islands in the Johore Archipelago if Langkat is written for Linga, but if meant for Langkat that place is on the east coast of Sumatra, lat. 4o North and about 2) miles North of Delli.

2. The dying speech of the King is here translated in full as a fair specimen of the annalist's best style.

"Now Sultan Mansur Shah gazed anxiously in his son's face, and said :—"Be instructed by me, oh my son—know that this world will not last for ever—let those then who live, prepare always for death—perfect faith and faultless conduct, are alone perpetual.—My end is now approaching,—oh my son in your course be patient, and especially be just—covet not, and take not the goods of others without their permission, for according to the sublime law of Islam, that is a crime which will not be pardoned by God the most high, ever to be praised.—My son, let not your evil passions appear before men, for all the servants of God (in his own kingdom understood) give themselves up to your rule—If your subjects are in trouble assist them, if they suffer from injustice (from those in authority) examine well their complaints and relieve them if possible, so that at the last day the judgement of God lie not heavy on your neck, for it is the saying of the Prophet,—may the blessing and peace of God rest with him—"An account of your government will be required at the last day, Oh ye who are placed in authority in this life" that is

to say, God will enquire of our subjects as to our treatment of them in this life—Be therefore careful that you do justice with diligent enquiry, so that at the day of final judgement, your account may be lightened by God the most high—Consult always with your ministers and people of consideration, for how can a king, however prudent and wise he may appear, acquire knowledge unless he makes use of proper means and if he does not attend to the advice of his ministers, his kingdom will never be at rest—Kings are like fire to ministers who are as wood, for if there is no wood how can the fire blaze—as the Persians say:—"Subjects are like to roots and the king to the tree, if there are no roots the tree cannot stand," thus also it is with a king and his subjects, and now my son, will you follow these my precepts and counsel so that the blessing of God the most high, ever to be praised, may rest with you for ever."

3. *Hi'am* or *Etam*, Black, a curious name, however Etam Manis (the latter word meaning sweet) is a favourite colour,—brunette or light brown.

4. The story of the Baghdad Khalif Hawur al Rashid, is well known among Malays.

24*th Annal.*

Rajah Maha Rajah of Haru once sent an embassy to Passé. In his letter Salaam was written but the Passé Khatib read Sambah. This enraged the Haru embassador called Rajah Palahwan and he several times corrected the reader saying the word was Salaam and not Sambah, but the reader persisted, till at last Rajah Palahwan meng-amoked and many were killed by his hand. The Passé men however were too numerous and he and all his followers were put to death. When this affair was related to the king of Haru he at once sent an expedition against Passé to take vengeance for the insult, but his people met with no success till at last he sent a champion Sri Indra to lay waste the Malacca provinces,[1] and at that time from Tanjong Tuan to Jakura not a house was left standing.

When Sultan Alaoodin heard of this he sent Peduka Tuan, son of Peduka Rajah the Bandahara, with the Lacksamana and Sri Bija with a fleet to destroy the Haru expedition, but the Haru fleet was as five to one of the Malacca fleet and it was only by the exertion of superior bravery on the part of the Malacca men that they were enabled to meet the enemy at Pulo Arang Arang[2] and finally to conquer. The Haru men fled and on returning to their king informed him of the fate of his fleet; he was violently enraged and accused his officers of cowardice, a fresh expedition was fitted out and dispatched. When they met the Malacca fleet a great battle ensued in which the Malacca men were again victorious. Maharajah de Rajah sued for peace which was granted by Peduka Tuan. The Malacca men returned home and were greatly praised by Sultan Alaoodin who rewarded them according to their merits.

Sri Bija de Rajah died soon after and left two sons and a daughter, one succeeded his father and was called Sri Bija de Rajah, the other was called Tun Bija de Rajah, and he begat Sang Setra.

NOTES TO 24TH ANNAL.

1. *Malacca provinces.*—The passage stands thus in the original:—"Tula brapa lama nia Maharajah de Rajah pun menitakan Hulubalang Sri Indra nama nia,

merosakan segala jejahan Malaka, adapun zaman itu deri Tanjong Tuan datang ka Jakra جكرا tiada berputusan rumah orang itulah yang de benasakan nia ulih orang Haru." "After a time Maharajah de Rajah directed a Hulubalang Sri Judra by name to ravage all the Malacca provinces, at that time from Tanjong Tuan to Jakra there was no end of habitations, those it was which were destroyed by the Haru men."—The localities mentioned fix these provinces on the Peninsula but it does not appear from the context, why the Malacca provinces should be attacked by the Haru King. Without the description we might fancy it referred to provinces of Passe subordinate to Malacca and even this would be unsatisfactory as Passe was independant of Malacca. Tanjong Tuan is the Cape Rachado of English geographers, about 25 or 30 miles along the coast north of Malacca. Jakra is not marked on any map I have seen but is apparently on the east coast of Johore.

2. *Pulo Arang Arang.*—According to Captain Begbie's native informant this island lies near Cape Rachado. Arang means charcoal.

25th Annal.

There was a Rajah of Moloko who fled to Malacca when his country was overrun by the men of Castila.[1] At that time the Talani of Tringanu and the king of Rakan were at Malacca. This Moloko prince was remarkably expert at playing foot ball; he could keep the ball up 100 or 150 times without allowing it to touch the ground. The king of Malacca was very much pleased with his visitor and promised to drive out the Castilans and reinstate the prince on his throne. After staying sometime at Malacca the Moloko king and the Talani of Tringanu returned home.

When Sultan Mahmud[2] of Pahang heard that the Talani of Tringanu had visited Malacca, without informing him, he was enraged and sent to call that chief, but he refused obedience. On this Sultan Mahmud sent Sri Agar Rajah to put the Talani to death, which was done and Tringanu was given to Sri Agar. In consequence the Bandahara of Pahang remonstrated with his master about this, saying "we were wrong to kill the Talani without giving notice to Malacca," but the Sultan said, "What do I care for Malacca, for in truth I ought now to be king of Malacca, for I am elder brother and moreover my father in his lifetime settled the succession on me;—make ready quickly an army for I will now go and take possession of Malacca. This is the way I will act at Malacca—in this manner I shall break down the Hall of audience,"—here the Sultan who was mounted on his elephant charged his own Hall of audience and levelled it to the ground. The Pahang men stood abashed and silent at this demeanour of their sovereign. Members of the family of the Talani fled to Malacca and represented the conduct of the Pahang king. Sultan Alaoodin was enraged, he said "Ha! the Rajah of Pahang threatens us with his anger, it is good that we ourselves lay waste Pahang." The Bandahara however endeavoured to appease the wrath of the king and at last on his recommendation the Lacksamana was sent as ambassador to settle matters. On arriving at Pahang the Lacksamana and his letter were received in state. Before going to his audience, it was secretly agreed that one of his followers should, while the letter was being read in the presence, kris a relative of Sri Agar Rajah. So it fell

out.—Whilst the Khatib was reading a disturbance was heard at the lower end of the hall; on making enquiry it appeared that a brother of Sri Agar Rajah was slain by one of the Lacksamana's men. The king of Pahang addressing the Lacksamana said, "Baikla Tuan," good then, Sir, enquire into it (for it is the custom for the kings of Pahang to address the Malacca nobles as Tuan.) The Lacksamana enquired and found that it was so. The accused did not deny it. He then informed the king that it was as represented, but he could not punish the man on account of the crime of Sri Agar Rajah against the majesty of Malacca in killing the Talani of Tranganu. To no purpose the king of Pahang assured the Lacksamana that the Talani had been put to death by his orders on account of insolence. Soon after the Lacksamana took his leave and returned to Malacca where he was most graciously received, and rewarded by the king for his clever management and conduct in a difficult business.

NOTES TO 25TH ANNAL.

1. *Castilan* كستيلن Kastilan. Doctor Leyden translates this Castile (Spain) but the Spaniards did not visit the Moluccas till 1525 and the date of the annal is about 1460 or 70. Alaoodin died in 1677. Castile, from castellæ the line of castles which formed the rampart between the Moors and the Spanish kingdom founded 1022, is the name by which the Arabs know Spain.

2 This is the same Mahmud who was sent from Malacca on account of the death of the Bandahara's son, :—see annal XVIII.

26th Annal.

Sultan Ibrahim of Siak ordered Sri Mankubumi Tun Jana Pakibul to put a man to death for a crime committed. When it was known at Malacca that the king of Siak had put a man to death without giving notice, the Sultan Alaoodin sent the Lacksamana to enquire into the affair. When the Lacksamana arrived at Siak he was received in state and his letter was conducted to the hall of audience. After it was read the Lacksamana turned to Tuan Jana Pakibul and said "is it true that you have put to death Tun Ano[1] the son of Tun Ano." Tun Jana answered "yes—by the king's order I dared to do it, for he committed treason against the throne of the ruler of this country." The Lacksamana, with his back turned to the king of Siak, pointed his left hand at Tun Jana, and said "you have no sense, Sir, you are a wild man of the woods, are you unacquainted with the customs of the country? was it correct in you to kill a man without informing the king of Malacca? do you wish my man to govern Siac here?" Now Sultan Ibrahim and all his nobles were silent; no one made answer to the Lacksamana, who took his leave and in a short time departed for Malacca, bearing a letter to the king in which Sultan Ibrahim asked pardon for his offence. The Lacksamana was graciously received and rewarded. Thus was the custom in former years—no one could take life in Malacca without the king's orders, and if in the tributary states, the sanction of the king of Malacca

must first be had before the several Rajahs were authorized to shed blood.

Now when Rajah Menawar, son of Sultan Alaoodin, was of full age he was appointed to be Rajah of Kamper[2] and the nobuts were conferred on him at Malacca. Sri Amar de Rajah was chosen to be Bandahara of the new king and Sri Nara de Rajah was sent to instal him at Kamper, where he reigned under the title of Sultan Menawar Shah. The appointed time of Sultan Alaoodin arrived and finding his end approaching, he sent for his son Rajah Mahmud and in presence of all the chief nobles named him as successor to the throne of Malacca.

The new king assumed the title of Sultan Mahmud Shah and the first act of his reign was put to death a man whose crime was of a very slight nature. The nobles were disgusted at this exhibition of cruelty and drew unfavourable omens from such an inauspicious commencement of the new reign. The king was soon after seized with an attack of diabetes, during which a party attempted to set him aside in favour of Rajah Menawar of Kamper, but through the tact and vigilance of the Bandahara and the Lacksamana their scheme was frustrated, and by the blessing of God Sultan Mahmud was permitted to recover his health. The Bandahara and Lacksamana were nobly rewarded by the king for their care and attention to him while unwell.

The Bandahara Peduka Rajah now fell sick and sent for all his family, sons, grandsons and great grandsons, to whom he addressed himself with suitable advice for each in their course of life. The king also came to visit his dying Bandahara and was admonished to beware of following his own inclinations, but to rule the kingdom according to the laws of God, to attend to the advice of good men, but to banish evil disposed persons, envious and jealous people from his presence.

When the Bandahara died he was succeeded by his brother Tun Perpatih Putih, called the Bandahara Putih. He had a son called Orang Kayah Tun Abu Seyed, who had two sons, the elder Tun Abu Ishak called Sri Amar Bangsa, who had a son Tun Abubekr, also called Sri Awar Bangsa, he married Tun China and had two sons, Tun Perak called Datu Peduka Tuan who died at Bentan, and Tun Ramba (&c. &c. here follows a long genealogy.)

Now of all the Malays Tun Mahmud was the most learned in in philology—he had also a slight knowledge of theology and under his tuition Sultan Mahmud had become acquainted with the rules of govrnment.[3]

The king married the daughter of Sultan Mahmud of Pahang. By her he had 3 children, the oldest a son called Rajah Ahmed and the others two daughters.

Sri Rama died and was succeeded in his office as Panglima Gajah[4] (chief of the elephants) by his son also called Sri Rama, with the same rank as his father. Sri Rama had two sons, one

called Sri Nata and one Tun Aria. To Sri Nata was born Bia Jiad Hitam, who begat Tun Mamat; who begat Tun Anjang.

Tun Yusuf, son of Abu Dizid, grandson of Abu Ishah, great grandson of Sri Udani, great great grandson of Tun Hamza, the son of the Bandahara Sri Awar de Rajah, having been employed by the king, in one of his numerous intrigues, to remove a rival, (Tun Ali a kinsman of the Bandahara Peduka Rajah) was obliged to fly. He first went to Passé and from thence to Haru, but could not remain at either of those places as he refused to sambah to their kings, saying it was not proper for him to sambah to any living man excepted the king of Malacca. From Haru he went to Bruni and remaining there married a daughter of the Rajah of Bruni, to whom from his rank he was not obliged to make obeisance. The descendants of Tun Yusuf by the daughter of the Rajah of Bruni remain till now in that country and hold the office of Datu Muara[5]. But for Tun Yusup himself he said he was of Malacca blood, born in Malacca, and in Malacca he would die; accordingly to Malacca he now returned. When he arrived at Malacca, Sultan Mahomed received him very graciously, but was obliged to send him bound to the relatives of the man he had slain to obtain their pardon. Accordingly Tun Yusuf's hands were tied behind his back, and he was sent to Sri Dewa Rajah with a request from the Sultan that he might be pardoned, but when Sri Dewa Rajah, who was mounted on an elephant, saw Tun Yusuf he struck him on the head with the elephant hook, so that he died.[6] When the king heard of this, he was silent, for Sri Dewa Rajah was the chief of his four favourites to whom he could deny nothing, the other three were Tun Omar, Hang Isa and Hang Hassein.

Sri Dewa Rajah was married to the daughter of the Khali Menawar, the son of Mulana Yusuf, and by her had a son Tun Omar called Sri Patam, but generally known as Datu Ramba. Datu Ramba had a numerous progeny—1st Tun Daaut[7] called Datu Debara, then a daughter married to Tun Jusuf Meesi (Joseph the whiskered or mustached) and by him had a son Tun Ahmed called Peduka Rajah, and afterwards appointed Tamangong, who married Tun Gangang and by her had a son Sri Lanang, called Bandahara Peduka Rajah. There is another son of Sri Patam, called Tun Ali Sandang, he is the Datu Muara. There is another daughter Tun Bentan, mother of Tun Meh, another Tun Hamza, father of Tun Mandur, another Tun Tokah, the father of Tun Omar, who died at Patani, and many others too numerous to mention.

Sri Dewa Rajah was very fond of horses and elephants, he had one horse which was so wild no one could manage it but his son Tun Omar. A Patan[8] celebrated for his skill in managing horses attempted to ride this horse but was soon dismounted amid the jeers and laughter of those in attendance, when Sri Dewa Rajah called his son Omar who mounted and coursed the horse about the

plain, to the admiration of all the bye-standers who were amazed at the young gentleman's skill.

This Tun Omar was a great favourite of the king, he was very brave but boastful, his instructor had instilled into his mind that he was invulnerable and this increased his pride and vain glory.

It happened one time that Sri Bija de Rajah was late in arriving from Singapore, the seat of his government, to pay obeisance on the occasion of a festival. The king was exceedingly angry and accused Sri Bija of disloyalty. Sri Bija answered that he was late in consequence of having mistaken the age of the moon[9] which fixed the time of the feast and hoped the king would pardon his negligence. The king replied that he thought differently, that Sri Bija wished to withdraw his allegiance and to make his elder brother Rajah Menawar of Kamper king of Malacca, and on this account Sri Bija was ordered to be put to death. Sri Bija remonstrated with the executioners saying "what fault have I committed that I should be put to death, my crime of negligence is too slight for such a severe punishment." When this was reported to the king he sent a letter which had been intercepted, and said, let Sri Bija look at this letter and ask himself whether there is no fault against him. As soon as Sri Bija perceived the letter he remained silent and was put to death. Sang Setia Tetaïn, son of Tun Bija de Rajah, grandson of Sri Bija de Rajah, the crooked Datu, was appointed to succeed to the government of Singapore.

Sultan Mahmud wished to study science with Mulana Yusuf, the father of Khali Menawar, and one day went accompanied by a great retinue to his house. The Moulana seeing the king coming ordered his gate to be shut and said "what brings the king to the house of this poor Fakir," when the king heard this reply he returned home.[10] That night after dismissing his courtiers the king set out alone, carrying his book to the house of the Moulana. On arriving he desired the gate-keeper to inform his master that the Fakir Mahmud wished to see him. If it is the Fakir Mahmud by all means open the gate, said the Moulana, for it is proper that a Fakir should visit a Fakir. The king was accordingly conducted to the Moulana and under him prosecuted his studies.

Now Sultan Mahmud sent Peduka Tuan to attack Manjong, for Manjong[11] was formerly a great country and not on friendly terms with Bruas.[12] Peduka Tuan set out accompanied by 10 champions, and by the assistance of God Manjong was easily conquered. After that Peduka Tuan went on to Bruas where he was received by the Rajah with all imaginable respect.

Peduka Tuan obtained in marriage for his grandson Tun Yusuf, the sister of the Rajah of Bruas. She was named Putri Siat and produced a son Tun Biajeid called Bandahara Sri Maharajah, afterwards known as the Datu Bandahara of Johore. The Datu

married Tun Moonah, daughter of Tun Bentan and Orang Kayah Tun Hassein son of Tun Biajeid called Sri Patam, and by her had a daughter Tun Hidup, who married Tun Yusuf Meisi, son of the Bandahara Sri Nara Wangsa. Tun Yusuf Meisi was called Bandahara Sri Maharajah, he it is who was known as the "Old Datu Bandahara," he had a son Tun Jahit, called Datu Perak, because he went to live at Perak, and a daughter Tun Ketchil who was married by Rajah Mahmud (the king) and by him had a son Rajah Sulong, and Rajah Bagus, the father of Rajah Kamak, Rajah Meh and Rajah Seti. Rajah Sulong was taken prisoner at Achcen and by Sultan Mughal[13] was made king of Perak[14] with the title of Sultan Muzuffer Shah, he married a Princess of Perak and by her had Sultan Mansur Shah, the present king of Perak.[15] The Rajah Muda (of Perak) had two daughters Rajah Putih and Rajah Meh.

When Peduka Tuan returned to Malacca (from the conquest of Manjong) he was accompanied by the Rajah of Bruas, who was graciously received by the king and Manjong was added to his government, with the privilege of the Nobuts, being tributary for both governments, Bruas and Manjong. After receiving the title of Tun Ari Bija de Rajah the Rajah of Bruas returned home and henceforth resided at Manjong.

Kalantan was at this time more powerful than Patani. Its king Sultan Mansur Shah, a cousin of Sultan Iskander Shah, who derived his origin from Rajah Chulan (see first annal) did not pay homage to Malacca. Sultan Mahmud determined to reduce him to obedience. Sri Maharajah was sent with a force for this purpose and after a bloody battle Kalantan was conquered, its fort taken and sacked. Rajah Rambak, the son of the Kalantan king, escaped, but his three daughters Onang Katiang, Chau Fa, and Chau Bak[16] were taken prisoners and brought to Malacca—where the king married Onang Katiang and by her had a daughter Rajah Meh, a son Rajah Muzaffer and another daughter, Rajah Dewi.

NOTES TO 26TH ANNAL.

1. *Ano.*—So and so, such an one.
2. *Kamper.*—In Sumatra, south of Siak.
3. صرف عنحم meant for صرف نحم grammar, though it is difficult to conceive how a grammarian with a slight knowledge of theology (sedikit sedikit tahu akan ilmu Fakih) could instruct the young king in the rules of government.
4. *Panglima Gajah.*—The first word means a governor, or superintendent, and the other elephants. The office of superintendent of elephants at a Malayan court was one of considerable dignity.
5. *Bruni.*—This is important as fixing the rank of the Rajah of Bruni at that time. These annals do not however give any account of Borneo, nor does the annalist speak of Malayan colonies there or assert that any of the rajahs are tributary to Malacca. Datu Muara, chief of the mouth of a river, probably the Bruni river is understood.
6. This shows how strongly the lex talionis is established, royalty could not even preserve a favourite.
7. *Daoui* or *Daoud.*— The Hebrew David, beloved.

8. This is curious—what could have brought a Patan, an inhabitant of the north west of India, to Malacca?—he may be introduced as nationally a good horseman in order to make the greater contrast.

9. The Mahomedan festivals are fixed by the age of the moon. At the end of the Ramzaan or fasting month, the fasters are seen anxiously looking for the new moon, as, if the moon is not actually seen by some one, the fast continues, so in cloudy weather they sometimes have an additional day of fasting, as they apparently do not place any confidence in their calenders in this respect.

10. It is hardly necessary to notice this piece of priest-craft on the part of the annalist, as the subject has been already brought forward. Similar instances abound in the annals. The Arabs and priests are raised above kings and temporal powers.

11. *Manjong*, probably near Bruas, but I cannot find any account of this place.

12. *Bruas*.—There is a Bruas in the south of Perak and as in another annal (No XI), Bruas Ujong Carang is named as the western boundary, and Tringanu the eastern boundary of Malacca, most probably that is the place referred to.

13. *Magul*, king of Acheen. There is no Sultan of this name till the year 1635 and he reigned under the title of Alaoodin Malait, 150 years after the time in the annal (see annals of Acheen Vol. IV p. 598, Jour. Ind. Arch.) This is the first mention of Acheen. Previous to this we hear of Passè and Haru at the north of Sumatra, which agrees with the account of the Portuguese writers, who say Acheen was only established as an independent kingdom about the commencement of the 16th century.

14. Acheen in 1585, or about 100 years afterwards, received a king from Perak, (see annals page 599 as before) Sultan Mansur Shah.

15. The annalist writes in 1612 and the time of annal is about 1490 or 1500, so he must be in error in saying that Sultan Mansur Shah the present (1612) King of Perak was son of Rajah Sulong and grandson of Sultan Mahomed,—he might have been great grandson or great great grandson of Mahomed. This Sultan Mansur of Perak cannot be the Mansur who went to Acheen.

16. These names appear to be Siamese and probably the Malacca men did not make any lasting impression as we hear no more of Kalantan in succeeding annals. It is not mentioned as remaining tributary to Malacca.